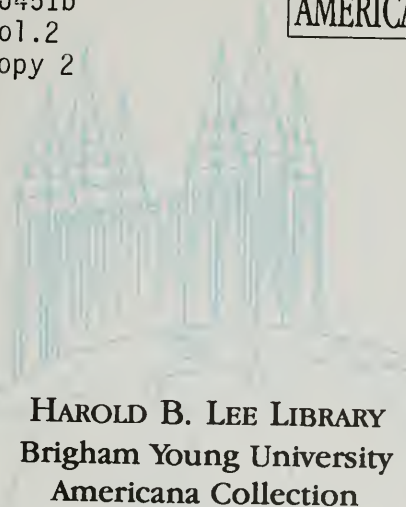


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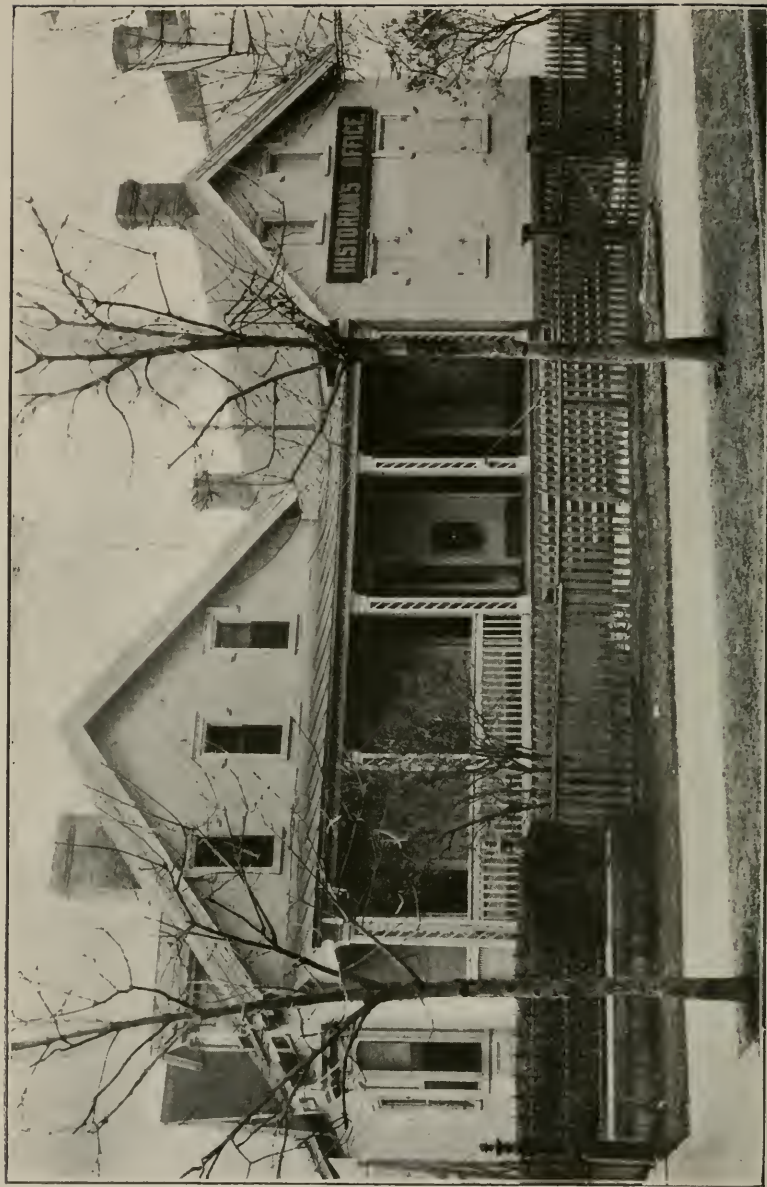
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LATTER-DAY SAINT

BIOGRAPHICAL ENCYCLOPEDIA.

A Compilation of Biographical Sketches of Prominent
Men and Women in the Church of Jesus
Christ of Latter-day Saints

BY

ANDREW JENSON,

ASSISTANT CHURCH HISTORIAN.

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VOLUME II

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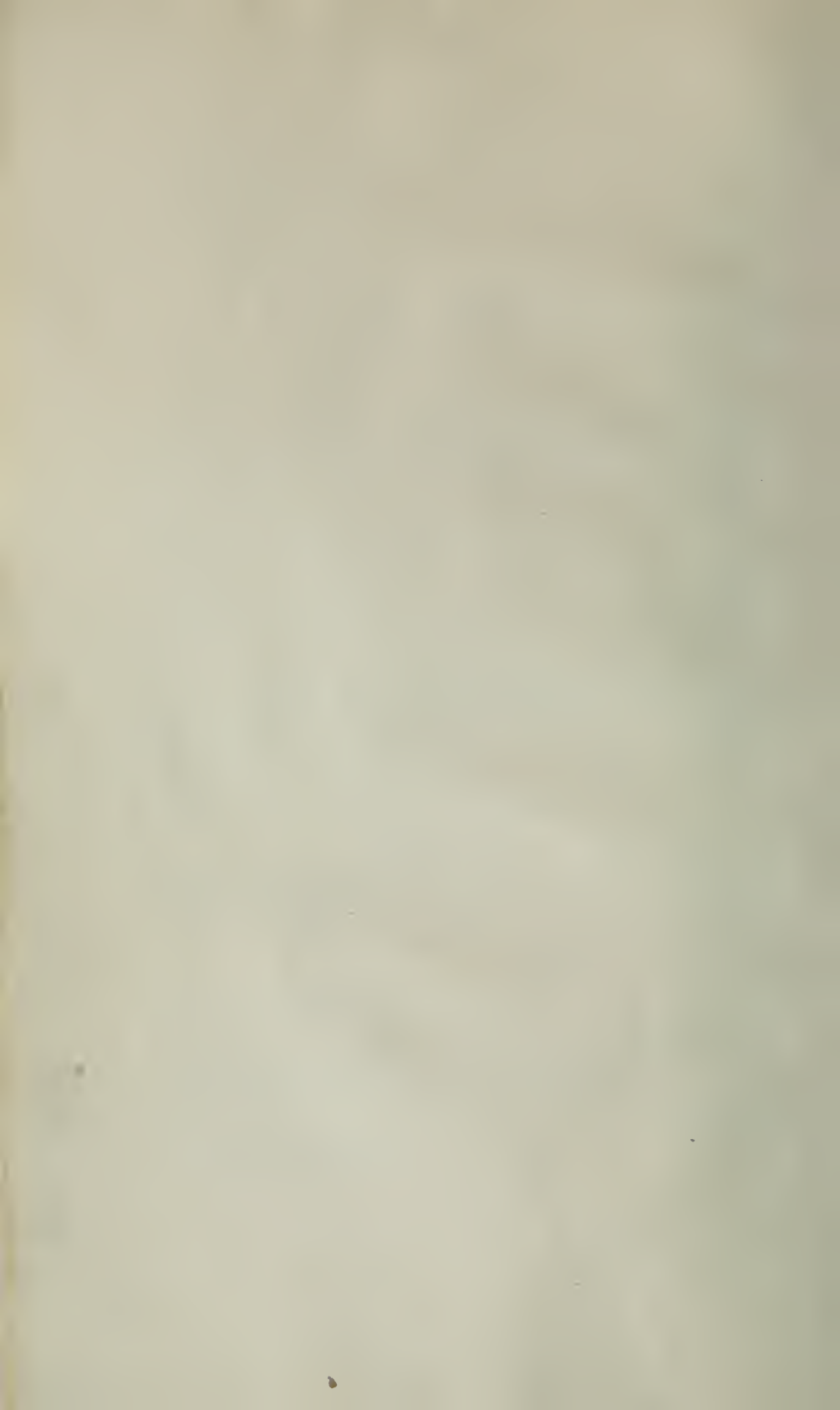
PREFACE.

After years of patient labor and after traveling thousands of miles in many lands and climes for the purpose of obtaining necessary data and general information, the undersigned now takes pleasure in presenting to the public the second volume of the Latter-day Saint Biographical Encyclopedia, which contains one thousand one hundred and eighty two biographical sketches of prominent men and women in the Church. These added to the six hundred and ninety sketches of a similar nature contained in Volume I makes one thousand eight hundred and seventy two sketches compiled, edited and published in the two volumes. The filling of a three and a half years' mission by the author to Scandinavia in 1909-1912 has somewhat delayed the publication of Volume II, but otherwise the original plan in regard to the work has been carried out conscientiously in all its details.

Active work on Volume III is now going on, and, according to present plans and calculations that volume will complete the first series of Latter-day Saint Biographical Encyclopedia—the first work of its kind ever published in the Church.

Trusting that Volume II of the Encyclopedia will meet with the same favor as its predecessor, Volume I, the author now submits the volume to the friendly criticism of the people at large as a work of reference on the history of the Church of Jesus Christ of Latter-day Saints.

ANDREW JENSON.



LATTER-DAY SAINT

BIOGRAPHICAL ENCYCLOPEDIA

AINSWORTH, Joseph, a counselor in the Basin Ward Bishopric for nine years, is the son of Joseph Ainsworth and Mary Huff, and was born Jan. 22, 1848, at Woodgreen, Staffordshire, England. He was baptized into the Church Oct. 26, 1862, by James L. Hamilton, his parents being members of the Church when he was born. His ordinations to the Priesthood took place in the following order: Ordained a Teacher in 1877, by Lorenzo Snow; an Elder July 4, 1897, by Thos. C. Stanford, and a High Priest May 8, 1898, by Moroni Pickett. Besides having labored nine years (up to the spring of 1897) in the Bishopric, he has been an active worker and officer in the Sunday school and mutual improvement associations. He married Hannah Maria Hanson, May 15, 1877, and is the father of eleven children, five boys and six girls, nine of whom are living. Elder Ainsworth served as justice of the peace for fifteen years and as a school trustee for about twelve years at Little Wood River, Blaine county, Idaho. By trade he is a carpenter, but has also engaged in farming and other employments. Together with his mother and her family of two sons and one daughter, he emigrated to Utah in 1862, crossing the plains with ox-teams, under many difficulties, owing to the sickness of his mother. He not only walked nearly the entire distance across the plains and mountains, but, being the oldest and therefore the head of the family, had to do the cooking and

most of the rough work. Brother Ainsworth took an active part in military affairs in early days, having been a member of the militia in Salt Lake county. In 1866 he did service in Sanpete county during the Indian troubles, and during the Black Hawk war he did a considerable amount of scouting. In 1883, he moved to Little Wood River, Idaho, where he was one of the pioneers, and he has done his full share of work to develop that country into its present splendid condition.

HAMMOND, Francis Peery, Bishop of Union Ward, Union Stake, Oregon, was born March 3, 1879, at Huntsville, Weber county, Utah, the son of Fletcher B. Hammond and Oliva Chlista Bronson. When about six years old he accompanied his parents to the San Juan county, and spent his boyhood days at Bluff. When seventeen years old he moved with his father's family to Moab, Grand county, Utah, where he engaged in the mercantile business. In 1898 he took a commercial course in the B. Y. Academy at Provo; in 1899-1901, he filled a mission to the Southern States, laboring in the East Tennessee conference, and afterwards in Ohio. After his return home he resumed his labors in the store and presided over the Y. M. M. I. A. In 1901 (Dec. 11th) he married Lena D. Decker of Bluff, with whom he has had three children, and in 1903 he removed to LaGrande, Oregon, where

a position awaited him in a general mercantile establishment. At La-Grande he has presided over the Y. M. M. I. A., acted as a member of the Stake Sunday school board, and in 1905 (July 23rd) he was called by the Stake presidency to move to Union, Oregon, to preside over that Ward. This position he still occupies; there also he is the proprietor of his own mercantile establishment.

HARRIS, John Riley, second counselor to Bishop David Nelson, of the Emmett Ward, Union Stake, Oregon,



was born Oct. 11, 1866, at Harrisburg, Washington county, Utah, the son of Silas Harris (a member of the Mormon Battalion) and Sariah Aldridge. When five years old he moved with his parents to Glendale, Utah, where he lived for thirty years. At the age of nine he was baptized and confirmed a member of the Church, and when fourteen years old he was ordained a Deacon by Bishop Royal James Cutler. Early in life he became interested in Sunday school work, first as a pupil and later as a teacher, which interest has increased with age and experience. In 1886 (Sept. 25th) he was ordained an Elder by Bishop Royal J. Cutler and received his endowments in the

St. George Temple the same month. In 1886-1887 he was a student of the B. Y. Academy at Provo, Utah, and in 1890-1891 he studied at the L. D. S. College at Salt Lake City. In 1891 (Dec. 4th) he married Laura E. Webb, daughter of Willis Webb and Beulah A. Allen, in the Manti Temple. Nov. 6, 1898, he was sustained as secretary of the Glendale Sunday school, which position he held until Dec. 30, 1899, when he was honorably released to respond to a call from the Kanab Stake presidency, to labor in connection with his wife as ordinance worker in the St. George Temple. Owing to ill health they were honorably released, after laboring in that capacity about one year, and in the spring of 1901 they removed to Preston, Idaho, where Elder Harris was chosen as clerk of the Second Ward of Preston, and assistant superintendent of Sabbath schools. In the summer of 1904 he removed to Emmett, Canyon county, Idaho, and the following year (March 26th, 1905) he was ordained a High Priest and set apart as second counselor to Bishop David Nelson. His wife died childless at the L. D. S. Hospital in Salt Lake City, Nov. 16, 1905, from the effects of an operation.

SALISBURY, Joseph Hoskin, Bishop of Imbler Ward, Union Stake, Oregon, was born Aug. 3, 1863, at Wellsville, Cache county, Utah, the son of Joshua Salisbury and Elizabeth Hosk'n. He was baptised in August, 1870, in Wellsville; ordained a Priest when fourteen years old; ordained an Elder Dec. 28, 1884; ordained a Seventy Feb. 15, 1886; and ordained a High Priest and Bishop and set apart to preside over the Imbler Ward June 10, 1901. In 1891-1893 he filled a mission to Great Britain, laboring principally in the Leeds and the Cheltenham conferences. In the Harrowgate district, where he labored about ten months, he met with great opposition, but his labors were crowned with

success, as seven persons were baptised and a branch of the Church organized. At home Bishop Salisbury has acted as secretary and president of Y. M. M. I. A., Sunday school teacher, Ward teacher, etc. In 1900 he moved from Wellsville, Utah, to Baker City, Oregon, and later settled in Imbler. At

cupation of the people was hand-loom linen weaving. There he attended the common school, where the Bible was used as a text book and impressed upon his young and tender mind the beautiful lessons of the gospel. He served a two years' apprenticeship at linen weaving, but



Wellsville he served as a councilman in the city government and has always been active in public affairs. Farming has been his main occupation. In 1885 (Jan. 1st) he married Matilda Jane Gibbs, with whom he has had five children, four sons and one daughter.

WATSON, Andrew A., survivor of the hand-cart immigration of 1856, a Patriarch in the Utah Stake of Zion, and a resident of Provo, was born at Kettlebridge, Fifeshire, Scotland, Oct. 13, 1832, the son of Jas. Watson and Janet Rumgay. The family were in humble circumstances, the father working for weekly wages as engine-tender at the Burnturk Collieries. The position was one of care and responsibility for the safety of his fellow workmen. At eight years of age Andrew moved with his parents to Balmalcolm, another village, where, as at his birthplace, the principal oc-

cupation of the people was hand-loom linen weaving. There he attended the common school, where the Bible was used as a text book and impressed upon his young and tender mind the beautiful lessons of the gospel. He served a two years' apprenticeship at linen weaving, but had a natural liking for mechanism and the supervision of machinery. At his father's death, in 1850, he took his place. Two years later he moved to Lumphinan's Coal and Iron Works, where he continued to labor as engine-tender. He was religiously trained, led a Godly life, and was acquainted with the Scriptures and the doctrines of different churches, though he joined none until he became a member of the Church of Jesus Christ of Latter-day Saints. This was when he was about twenty-one. He was ordained a Priest Dec. 18, 1853, and an Elder June 25, 1855. During the latter year he was called into the ministry, and labored for nearly twelve months among saints and strangers prior to coming to Utah. Upon leaving his mother's home at Lumphinan April 28, 1856, he received from her the sum of ten pounds, also a suit of clothes from

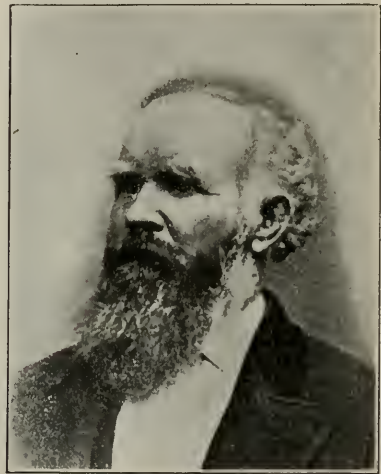
the saints with whom he had labored as a missionary. By way of Edinburgh and Glasgow he reached Liverpool, sailed thence to New York, proceeded to Chicago, and left that city on the 23rd of June for the outfitting camps on the frontier. It was the great hand-cart emigration. Young Watson was enrolled in Captain James G. Willie's company, one of those that suffered most severely while dragging their hand-carts through the piercing winds and heavy snow of the succeeding autumn. He records that on the 19th of October the last morsel of food was served, and that the relief wagons arrived on the 21st, just in time to rescue the starving companies. At Rocky Ridge and South Pass a fierce storm was encountered, and again the heroic little band were thrown into terrible danger. Fifteen died from fatigue and exposure. Bro. Watson himself was thoroughly exhausted, and would have perished but for the kind efforts of some of his companions who encouraged and urged him on. He makes special mention of a Sister To-field, a Sister Evans, and of William Leadingham, captain of the guard, who proved themselves in that awful extremity devoted and self-sacrificing friends. The date of his arrival at Salt Lake City was the 9th of November. Patriarch Watson settled permanently at Provo, to which place he was sent by Bishop Edward Hunter. He did much pioneer work in that part, and helped to build the Woollen Mills, in which he is still a stockholder. In 1860 (Oct. 16th) he married Jane Allen, by whom he was the father of five children; he has two others by adoption. He married his second wife, Margaret Purvis, in January, 1881, and his first wife died March 21, 1882. From May 17, 1857, to June 20, 1877, he held the office of a Seventy, and was connected with the forty-fifth quorum. He was then ordained a High Priest and set apart

as first counselor to Bishop John E. Booth, of the Provo Fourth Ward, serving also as first counselor to his successor, Bishop Joseph B. Keeler, until December 9, 1900, when he was released, owing to age and declining health. Meantime, from 1877 to 1879, he had visited his native Scotland as a missionary. He was ordained a Patriarch under the hands of Apostle Reed Smoot, June 24, 1902. A friend of the subject has said of this good and worthy man: "Andrew Watson's life has been so close an exemplification of the divine injunction, 'Let not thy right hand know what thy left hand doeth' that it would be almost impossible to get from him a resume of his life further than matters of name and date." The writer has seen him in conversation with friends, when his face has become animated and tears streamed down his aged cheeks, as he bore testimony to the goodness of God and the divine mission of Joseph Smith. His boyhood days were spent in an almost constant struggle for the support of himself and his father's family. His greatest joy was that brought by the gospel. His hardships in crossing the plains with a hand-cart company came very near costing him his life. One of his greatest desires now, as he nears the close of life, is to thank those good sisters, his traveling companions, for the sacrifices they made for him when strength failed and he became stiffened with cold and fatigue. To their kindness and God's mercy he owes his life,—that beautiful life which has been an example of true Christian piety to all who know him. The pioneer residents of Provo remember him as a young man of twenty-five, toiling in a blacksmith shop, where plow-shares were made from wagon tires; again making ditches, grading canyon roads and carding wool at Holdaway's carding machines and the new Woollen Mills, thus helping to make and increase

the industries of the growing town. In the "move" from Salt Lake City in 1858 he was a prominent worker, and through many nights of that perilous time he stood guard. Through his liberal contributions the emigration funds were often swelled, though his mother, the dearest emigrant to him, did not live to use the means he provided for her journey to Zion. Through the long years that have followed those pioneer days, whether years of adversity or of prosperity, Brother Watson and his devoted help-mates, Sisters Jane and Maggie, with one accord have held open their hearts and their home for the poor that need aid and the distressed that need comfort. Their home has always been a home for the widow and the orphan and many such have found shelter therein. When the books are opened before the Eternal Judge, Andrew Watson shall not lack for the good testimony of men and of angels. The Father will surely say, "Good and faithful servant, enter thou into my rest."

GILLISPIE, Alexander, Bishop and Patriarch in the Utah Stake of Zion, was born March 12, 1830, at Redding, Stirlingshire, Scotland, the son of George and Agnes Gillispie. He removed with his parents to Fifeshire, where his father died, and the boy went to work in coal mines at eight years of age. Becoming a convert to "Mormonism" he was baptized April 4, 1847, by Priest Andrew Young and confirmed April 7, 1847, by Elder Wm. A. McMaster, in the Dunfermline branch. In the summer of 1848 he was ordained a Priest and in November, 1849, he was ordained an Elder and presided over the Lochgallie branch in 1860 and 1861. In the latter year, 1861, he emigrated to Utah, with his family (having married Mary McKinley, Feb. 11, 1849). While crossing the Atlantic in the ship "Underwriter" their little twenty-one

months old daughter died. They crossed the plains in Captain Homer Duncan's company, which arrived in Salt Lake City Sept. 13, 1861, and located at once in Provo, where Elder Gillispie resided most of the time until his death. He labored as a Ward teacher, was ordained a Seventy Feb. 19, 1862 (becoming a member of the 45th quorum of Seventy), and served as a member of the city council of Provo. He worked in the Temple quarry, Little Cottonwood canyon, Salt Lake county, fourteen



years, getting out rock for the Salt Lake Temple. After his return to Provo in 1887, he labored as a Ward teacher, and was chosen one of the presidents of the 45th quorum of Seventy, and when the Pleasant View Ward was organized Jan. 18, 1891, he was chosen as Bishop of the new Ward, in which capacity he labored fourteen years. Under his Bishopric a meeting house was built and the grounds surrounding it planted with trees. Failing health caused him to sell his farm and house and remove to Provo in March, 1905. There, on April 16, 1905, he was ordained a Patriarch by Pres. Joseph F. Smith, and he died at Provo of general debility Aug. 14, 1908.

BEAN, James William, Stake ecclesiastical clerk of Utah Stake, Utah, and a High Councilor, was born Nov. 19, 1853, at Provo, Utah county, Utah, the son of James A. Bean and Harriet C. Fawsett. He was baptised in Provo about 1862; ordained an Elder in 1874; ordained a Seventy March 12, 1875, by John E. Booth, and or-

parents became converts to "Mormonism" in 1854 and emigrated to Utah in 1862, crossing the Atlantic in the ship "Antonio," and the plains in Captain Joseph Horne's Church train. Bengt went with the family to Provo, where they bought a home in the First Ward and located on Fifth South and Third West streets, where



da'ned a High Priest Dec. 28, 1888, by David John. The following is from Brother Bean's own pen: "I was raised as a farmer's boy under the conditions and circumstances peculiar to the early settlement of Provo, participating with my parents in the labors and hardships incident to those times, in procuring our living from the soil."

JOHNSON, Bengt, junior, a High Councilor in the Utah Stake of Zion, was born June 13, 1850, in Södervidinge, Sweden, the son of Bengt Johnson and Gunili Benson. He was baptised Nov. 27, 1861, by Nils Elison; ordained a Priest soon afterwards; ordained an Elder June 13, 1868, by Alonzo H. Raleigh; ordained a Seventy by Edward Peay in 1875, and ordained a High Priest Jan. 16, 1898, by Apostle John Henry Smith. His



the father still lives. As a boy Bengt worked on the farm with his father, and received but a meager education, but a naturally bright and enquiring mind enabled him to educate himself and to acquire a good business education. In 1867 he hauled rock for the Temple in Salt Lake City, hauling one of the largest rocks used in that structure by ox-teams. In 1868 he went to Laramie, Wyoming, as a Church teamster, to meet the incoming emigrants. In 1875 he bought a farm of his own west of Provo and has ever since been a successful farmer, though for fourteen years he was employed as section foreman on different railroads. He has taken a lively interest in all irrigation matters, and been foremost in the work of assisting to develop his section of the country. In Church matters he has displayed remarkable zeal and

energy. In 1888-1900 he filled a mission to Scandinavia, laboring in the Skåne conference. In 1898, he was chosen as an alternate member of the High Council of the Utah Stake of Zion and in 1903 (July 31st) he was set apart as a regular member of that body. He has also been active in home missionary, Ward and Sunday school work, ever ready to respond to any call from the heads of the Church. Elder Johnson married Betsy Christofferson in 1871. The issue of this marriage has been eight children, namely four boys and four girls.

SCOTT, Andrew Hunter, second Bishop of the Provo Second Ward, Utah Stake, was born Aug. 21, 1815, in Middleton, Bucks county, Pennsylvania, the son of Joshua Scott and Ann Keen. His parents were well-to-do farmers, who occupied their own homestead in Middleton. At the age of eighteen Andrew learned the trade of a tailor, which he followed successfully for many years. In 1838 (Feb. 18th) he married Sarah L. Sleepe, of Vincent town, New Jersey (She was born July 21, 1816, and died Sept. 7, 1900). Becoming a convert to "Mormonism" he was baptized Sept. 17, 1843, by William I. Appleby, and on Oct. 22, 1843, he was ordained an Elder by Joseph Newton, and called by Jedediah M. Grant to travel and preach the Gospel in Philadelphia and surrounding country. Later, he filled another mission to the southwestern part of New Jersey. In 1845, together with Jedediah M. Grant, he re-organized the Woodstown branch, New Jersey, which had been visited by Sidney Rigdon, who persuaded all the members to follow him as leader and guardian of the Church. After continuing his labors until the fall of 1845, Elder Scott gathered with a company of Saints to Nauvoo, Ill., where he subsequently passed through the mobbings and tribulations that

were heaped upon the Saints there. He returned to the East after his family, and remained with them until the spring of 1850, when he started west once more with a part of his family, his wife refusing to come. He located temporarily in Pottawattamie county, Iowa, where he (Jan. 12, 1851) married Sarah Ann Roe, who was born Sept. 24, 1832, and died June 7, 1904. She proved a true and faithful companion to him and was the mother of six sons and five daughters. Elder



Scott came to the Valley with his family in 1852 and located at Provo, where he resided continuously till his death. There he became known as a successful farmer and as an importer of sheep. He also commenced the manufacture of woollen cloth to supply his family with clothing, manufactured brooms and engaged in bee raising and silk culture. He is also credited with having planted the first fruit trees in Utah county. In 1859, when the Deseret Agriculture and Manufacturing Society of Utah county was organized in Provo, Brother Scott became a director and one of the most active members of that society. In 1854 (Jan. 5th) he was ordained a Seventy by David W.

Rogers and acted as clerk and teacher in the 34th quorum of Seventy until May 10, 1857, when he was set apart as a president of said quorum. In April, 1856, he married Martha Ann North, who bore him seven children. As a military man and a member of the Nauvoo Legion he took part in the Echo Canyon campaign and in military affairs in the territory generally. In 1861 he was ordained a Bishop and placed in charge of the Provo Second Ward, which position he filled with honor and ability about twelve years, or until his death. In 1864 he married Hannah Miller Clark, and in 1866 he went to the Missouri river as captain of an ox-train to bring emigrants to Utah. Bishop Scott was throughout a self-made man and a natural leader in public affairs. He served Provo City without compensation as recorder, assessor, collector and water master for several years; he also superintended the erection of the first County court house in Utah county in 1860-61; he was very active in collecting means and superintending the building of the Provo meeting house. In 1870-73 he gave all of his time to superintending the building of the Provo Woollen Mills. He was ever industrious, liberal and kind to the poor, and always paid a full tithing. He was an early riser, temperate in all his habits and scrupulously honest in all his dealings. During his life he married six wives, by whom he became the father of twenty-three children; he was an indulgent husband and a kind father. Bishop Scott died suddenly at his home in Provo Oct. 11, 1874.

SCOTT, Walter, first counselor in the Bishopric of the Second Ward of Provo, Utah county, Utah, was born March 17, 1853, at Provo, Utah county, Utah, the son of Andrew Hunter Scott and Sarah Ann Roe. During his early childhood he suffered the pangs

of hunger at the time that the crops in Utah were destroyed by grasshoppers and floods. He was baptized May 21, 1860, by Edson Whipple, was of a studious nature as he grew up and was ordained a Deacon when fifteen years old. In 1873 (Dec. 5th) he was ordained an Elder by Patriarch John Smith, received his endowments and was married to Martha J. Taylor, who, after giving birth to three children, died Oct. 29, 1877. In 1880 (April 9th) he married Harriet Broad-



head who was born Nov. 14, 1853. In 1880-1882 he filled a mission to the Southern States, during which he passed through some extraordinary experiences and presided over the Georgia conference. He rendered efficient aid in building a meeting house for the Harolson branch at Felton, in which the first Latter-day Saint Sunday school in the Southern States was organized Aug. 21, 1881. Subsequently the meeting house was burned by mobs. After his return home in the early part of 1882 he continued his labors in the Priesthood and took an active part in the Sunday schools, the Y. M. M. I. A., and Religion Classes. In 1904 (June 12th) he was ordained a High Priest and

set apart to his present position. Prior to that he had acted as a president of the 34th quorum of Seventy. Elder Scott is a well-to-do farmer and is surrounded by a large family of sons and daughters, being the father of fourteen children.

HENRICHSSEN, Erik Christian, a prominent Elder in the Utah Stake of Zion, and a resident of Provo, was born Dec. 30, 1847, in Vejle, Jutland, Denmark, and became a convert to



"Mormonism" at the age of twenty. He was ordained a Deacon March 8, 1868; later he was ordained a Priest and still later an Elder, and called to labor as a local missionary in his native country; afterwards he performed missionary work in Norway under the name of Christian Gronbeck, laboring principally in the Frederikstad and Drammen branches. He emigrated to Utah in 1871 and located in Provo, where he still resides. In 1872 (July 22nd) he married Albine Jensine Pauline Jensen, by whom he has had eleven children. He has been engaged in the pottery business ever since he came to Utah, and owns the largest pottery

plant in the State known as the Provo Pottery. In 1896 he organized the Henrichsen Mercantile Company and acted as president of the same until 1903, when he sold out the business prior to going on a mission. In 1875 he was ordained a Seventy, acted as first counselor in the presidency of Scandinavian meetings in Utah Stake for several years, or until the organization was dissolved, and became a president of the 34th quorum of Seventy in 1902. In 1903-1906 he filled a successful mission to Scandinavia, laboring principally as president of the Bergen conference in Norway. He has also labored as a home missionary several times, served one term in the city council of Provo, and held various offices of trust in the community.

HILL, George Richard, Bishop of Springville Third Ward, Utah Stake, Utah, is the son of George Washington Hill and Cynthia Stewart, and was born Aug. 22, 1846, at Mount Pisgah, Iowa. He was baptized in September, 1855, by Lewis D. Wilson; ordained an Elder Feb. 16, 1865; ordained a Seventy Feb. 25, 1865, by Benjamin F. Cummings (sen.) and ordained a High Priest and Bishop and set apart to preside over the Springville Third Ward April 17, 1892, by Francis M. Lyman. In 1866 he went east to the Missouri river after a company of emigrants and freight. In 1879-1881 he filled a mission to the Southern States, laboring in East Tennessee, Virginia, North Carolina and Alabama. In 1871 (Dec. 18th) he married Elizabeth N. Burch, who has borne him five children, and in 1883 (Nov. 3rd) he married Charity J. Shelton, who is the mother of four children. Brother Hill has labored faithfully as a Ward teacher, Ward clerk, Sunday school superintendent, home missionary and a Bishop. He emigrated to Utah with his parents in 1847, crossing the plains in Abraham O. Smoot's hun-

dred. After living two years in Salt Lake City, the family settled on the Weber river and in 1889 Brother Hill moved to Springville, Utah county, where he has since resided. Farming, school teaching, rail roading and book-keeping have been his main occupations, and since 1903 he has had charge of the Bishop's store house in Springville. He has held several offices, among which that of commissioner of Utah county.

ANDERSEN, Anders Nielsen, an active Elder in the Timpanogus Ward, Utah Stake, Utah, was born Oct. 30, 1857, at Stenum, Hjörring amt, Denmark. He was baptized Feb. 10, 1880, becoming a convert to "Mormonism" when he heard the first Gospel sermon preached by Elder Andrew Jenson, the Historian. He served as a soldier in the Danish army about fourteen months and married Trine Nielsen Aug. 8, 1881. After bearing him three children, his wife died Sept. 16, 1887. He emigrated to Utah in 1888 with two of his children (one died before he emigrated) and married Louisa Julia Möller May 15, 1889. By this marriage he became the father of seven children. Elder Andersen was ordained a Teacher before emigrating from Denmark; was ordained an Elder May 4, 1889; acted as a Teacher in the Fourteenth Ward, Salt Lake City; removed to Parley's Park, Summit county, in 1893, where he acted as Ward teacher, superintendent of the Sunday school and president of Y. M. M. I. A. In 1896, (May 30th) he was ordained a High Priest and set apart as second counselor to Bishop George Page. After the death of Bishop Page, Elder Andersen acted as second counselor to Bishop Hans O. Young, which position he filled till he removed to Pleasant Grove, Utah county, in August, 1898. Soon afterwards he located on the Provo Bench (in the Timpanogus Ward), where he acted as second

counselor to Bishop Ottis L. Terry until April 1906. He has acted as secretary for the branch organization of the High Priests Quorum of Timpanogus Ward since its organization (March 23, 1902), and has always been a diligent worker in the interest of the Church.

ITCHIE, John McAfee, Bishop of Charleston (Wasatch Stake of Zion), Utah, is the son of John Ritchie and Sarah McAfee, and was born Oct. 30, 1867, at Heber City, Wasatch county, Utah. He was baptized Aug. 14, 1876, by Emanuel Richmond; ordained a Teacher in 1885; ordained an Elder Oct. 31, 1891, by Nymphas C. Murdock; ordained a Seventy Jan. 29, 1893, by James Price, and ordained a High Priest Aug. 13, 1899, by Joseph F. Smith. In 1897-1899 he filled a mission to Australia, where he presided over the New South Wales conference and afterwards over the Queensland conference. At home he has acted as president of a Deacons quorum, president of Y. M. M. I. A., and first counselor to Bishop Nymphas C. Murdock. In 1904 (Nov. 7th) he was ordained a Bishop by Apostle George A. Smith and set apart to preside over the Charleston Ward. Bishop Ritchie is the husband of one wife and the father of five children. His principal occupations have been farming and school teaching, and he has served his fellow-citizens as justice of the peace, president of the town board and school trustee.

CLYDE, Edward D., second counselor in the presidency of the Wasatch Stake, Utah, was born Sept. 19, 1864, at Heber City, Wasatch county, Utah, the son of George Washington Clyde and Jane McDonald. His early life was spent on his father's farm, attending cattle, and he was educated in the common schools and in the B. Y. Academy at

Provo. In 1885-1887 he filled a mission to Great Britain, laboring two years in Ireland and later six months in the London conference. In 1889 (Nov. 20th) he married Clara Prudence Alexander, and in 1897-1898 he labored as a mutual improvement missionary in Juab and Millard Stakes. In 1901-1903 he filled a mission to the Eastern States, where, after laboring in New York and Brooklyn about six months, he was placed in charge of the work in New



England. His greatest success in missionary life was in open air speaking. He was a member of the High Council and an efficient worker in the auxiliary organizations in the Wasatch Stake for several years, and in 1903 (Aug. 9th) he was ordained a High Priest and set apart as first counselor to Bishop Robert Duke, of Heber First Ward, which position he held until Aug. 12, 1906, when he was set apart as second counselor to Jos. R. Murdock, president of the Wasatch Stake.

MCDONALD, John, a Patriarch in the Wasatch Stake of Zion, Utah, was born at Crawford's Burn, county of Down, Ireland, Dec. 12, 1833, the son of James McDonald and Sarah Furge-

son. With the family he emigrated to America in 1844, and settled first at Nauvoo, Ill., where he lived for two years, and while at this place he worked his father's tithing on the Nauvoo Temple, being so young that he was allowed only half time. From this place he moved to Bonaparte, on the Des Moines river, Iowa, where he lived for three years and assisted the family in obtaining an outfit with which to come to Salt Lake Valley. In the spring of 1849, the family began their journey across the plains with three yoke of oxen, three yoke of cows and two wagons. They stopped at Kanesville during the following winter and in the spring of 1850 moved on to the Valley. His father died of cholera on this journey at the first crossing of the Platte river after being sick only one day. He dug a grave and assisted in burying a member of their company the morning previous to his death. After viewing the place where Salt Lake City now stands and its vicinity, it appeared that there was not sufficient feed to be had for their animals, so the subject of this sketch went in search of a better pasture and found it in the bottom lands near where Lehi, Utah county, is now located. He built a log house at the place now called Alpine and lived there during the winter of 1850 and 1851, then moved on to what is now Springville and lived there till 1866. He served in the Walker Indian war in 1853 as a cavalryman and with thirteen other men and eighty head of cattle he was sent by Pres. Brigham Young to make peace and conclude what is known in history as the Black Hawk war. This mission was a success. These agents met the Indians in the Ashley valley and after several days' discussion peace was declared; no formal battle has ever taken place since that time between whites and these Indians. In the spring of 1857 he was called by Pres. Brigham

Young to assist in carrying the mail from Utah to the Missouri river; he served in that calling till the fall of 1857, when he was released on account of the Johnston army troubles. In 1856, responding to another call, he went back to assist the hand-cart companies, then on their way to the Valley, and he still bears the marks of the hardships of that notable event. In 1856 (Dec. 16th) he married Mary Lucinda Cole, by whom he is the father of thirteen children. Being called by Pres. Brigham Young in 1857 to go with the "Y X Company" and build roads and bridges, he responded and served till he was honorably released. Elder McDonald was baptized in 1842; ordained an Elder by Heber C. Kimball in 1857; ordained a High Priest by David Wood Feb. 10, 1866; was set apart as a High Counselor in 1888, and ordained a Patriarch by Francis M. Lyman Feb. 11, 1901. He served two terms as county commissioner of Wasatch county, and his home has been at Heber City since 1862. Most of his time has been spent on the farm and in giving attention to "his God and his home."

HICKEN, Thomas, a Patriarch in the Wasatch Stake of Zion, was born June 15, 1826, at Burton Wolds, Leicestershire, England, the son of Thomas Hicken and Ann Ward. He was baptized Feb. 15, 1845, by Thomas Efield; ordained a Priest and subsequently an Elder by Crandell Dunn and presided over the Whitick branch until 1851, when he emigrated to America. He was ordained a Seventy by Henry Rogers in 1855, at Provo, Utah; ordained a High Priest Aug. 19, 1861, by Elisha Everett at Heber City, and ordained a Patriarch Nov. 7, 1880, by Daniel H. Wells. In 1868 he labored as a special missionary in Summit and Morgan counties, advocating the keeping of the Word of Wisdom. He acted as presiding

teacher in Heber City about eight years and was chosen as first counselor in the presidency of the High Priests quorum in Wasatch Stake in 1884, which position he still occupies. In 1845 he married Catharine Feweks, by whom he became the father of seven children. Margaret Powell, whom he married Aug. 15, 1865, has borne him five children. Elder Hicken has been a resident of Heber City since 1860. While residing at Provo prior to that date he took an active part in military affairs and served in the Black Hawk War.

MURDOCK, John Murray, a Patriarch and president of the High Priests quorum of the Wasatch Stake of Zion, Utah, was born Dec. 28, 1821, at Auchinleck, Ayrshire, Scotland, the son of James Murdock and Mary Murray. He was baptized Nov. 29, 1850, by Thomas Hittly; ordained a Priest in 1851, by Andrew Ferguson; emigrated to Utah in 1852, and resided in Salt Lake City until the time of the "Move" in 1858, when he settled temporarily in Goshen, Utah county, but located permanently in Heber City, Wasatch county, in 1860, where he still resides. He was ordained a High Priest by Bishop Edward Hunter, in Salt Lake City, in 1858, and set apart as first counselor to Bishop Jacob Weiler, of the Third Ward. In other respects he has always been a diligent Church worker and has filled many offices both of an ecclesiastical and civil nature. He participated in the Johnston army campaign in 1857-58, served in the Walker and Black Hawk Indian wars and shared in the privations incident to pioneer life in the early days in Utah. He married his first wife (Ann Steel) Feb. 25, 1848, at Kirkcubright, Dumfriesshire, Scotland; she bore him fifteen children. At the time of his emigration to Utah, he was accompanied by his wife and two children. A third child, a daughter (Mary), was born

to them en route, at what is now Kansas City, Mo., which at that time was the outfitting place for the emigrants crossing the plains to Utah. In 1862 (Aug. 8th) Elder Murdock married Isabella Crawford, by whom he is the father of seven children. In civil affairs, and in public life generally, Brother Murdock has always taken a most active part, and has filled many offices of responsibility and trust; thus he served as treasurer of Wasatch county and was county surveyor one term. He has presided over the High Priests quorum in the Wasatch Stake since 1877. Prior to that time (Jan., 1861 to 1877) he presided over the High Priests in a more local capacity. He was ordained a Patriarch May 14, 1899, by Apostle Francis M. Lyman.

CROOK, John William, a member of the Wasatch Stake High Council, was born April 9, 1858, at Provo, Utah county, Utah, the eldest child of John Crook and Mary Giles. The year after he was born his parents located in Provo Valley among the first settlers of Heber City. He attended the district schools in Heber City and, being born of goodly parents, he was raised in the fear and admonition of the Lord. Early in life he became identified with the Y. M. M. I. A. In 1877 (Aug. 19th) he was ordained a Teacher and during the years 1879-1881 he attended the Brigham Young Academy at Provo. During the following six years he spent most of his time in the canyons and at the saw-mills. He was ordained an Elder in 1886 and a few days later (Nov. 10, 1886) he married Sarah E. Bond, by whom he has had six children. In 1890 (Nov. 2nd) he was ordained a Seventy and in 1893-1895 he filled a mission to Great Britain, laboring in the Newcastle and Manchester conferences. He also obtained a great deal of genealogy while on that mission. After his return home, he acted

as a Sunday school teacher, as a Ward clerk, and as an aid in the Sunday school Stake organization until he was chosen as an alternate member of the High Council Feb. 10, 1901. At the reorganization of the Wasatch Stake in 1906 (Aug. 12th) he was set apart as a regular member of the High Council, and in 1907 he was elected a member of the city council in Heber. Elder Crook is a farmer and stock-raiser by avocation; he is also in the stone business.

PROBST, Jacob, Bishop of the Midway Second Ward, Wasatch Stake, Utah, was born Jan. 3, 1864, at Habstetten, Canton Bern, Switzerland, the son of Ulrich Probst and Anna Barbara Kiener. He was baptized Sept. 9, 1872, by George Dabbling; ordained a Deacon, April 5, 1885, by Attewall Wootten; attended the B. Y. Academy, at Provo, during the winters of 1888-89 and 1889-90; ordained a Seventy Nov. 2, 1890, by Ethan A. Duke, and ordained a High Priest Feb. 17, 1901, by Abraham O. Woodruff. He emigrated to Utah in 1872 and located at Midway, where he has resided continuously ever since. In 1891-1894 he filled a mission to Switzerland and Germany, and during the winter of 1898-1899 he labored in Utah county as a special Y. M. M. I. A. missionary. He acted as secretary of the 96th quorum of Seventy from 1895 to 1900, president of the Y. M. M. I. A. of Midway from 1894 to 1896, president of the 96th quorum of Seventy from 1899 to 1901, and a High Councilor from Feb. 17, 1901, to Feb. 8, 1903; on the latter date he was ordained a Bishop by Mathias F. Cowley and set apart to preside over the Midway Ward. Bishop Probst is a farmer and sheep-raiser and has served his fellow-citizens as justice of the peace from 1896 to 1898, and as county commissioner of Wasatch county since 1904, acting at the present time as chair-

man of the board. In 1891 (Sept. 23rd) he married Mary M. Huber, in the Manti Temple. Five children are the issue of this marriage.

HUBER, Johannes, Ward clerk and leader of the choir of the Midway Second Ward, Wasatch Stake, Utah, was born Nov. 1, 1840, at Dodtnacht, Canton Thurgau, Switzerland, the son of Johannes Huber and Anna Elizabeth Huber. He was baptized May 4, 1860, by Christian Moosmann; ordained a Teacher June 27, 1860, by Jacob Vollenweider; ordained an Elder Sept. 8, 1860, by Jabez Woodard, and ordained a High Priest March 10, 1867, by John H. Van Wagoner. Prior to emigrating from his native land, he labored as a local missionary in the Swiss and German Mission from 1860 to 1863. In the latter year he came to Utah and settled in Midway the following spring. In 1871-1874 he filled a mission to Switzerland and Germany, presiding over the mission from 1872 until he was released. He acted as clerk of the High Priests in Midway for a number of years, was Sunday school superintendent from 1868 to 1870, labored as a home missionary for several years and has been Ward clerk since 1878. Since 1882 he has also acted as choir leader. In a civil capacity he has served as county assessor, justice of the peace, member of the local school board, been United States census enumerator, etc. He has resided in Payson, Mound City and Midway and his main avocations in life have been farming, fruit-raising, bookkeeping, railroading and saw-milling. As a military man he participated in the Blackhawk war in 1866, suffered arrest and imprisonment a number of times for the sake of his religion while on his missions and was also mobbed several times. In 1863 (Oct. 18th) he married Mary Magdalena Munz, who has borne him four sons and five daughters.

BUEHLER, John Ulrich, first counselor to Bishop Henry T. Coleman of the Midway First Ward, Wasatch Stake, Utah, was born Sept. 21, 1859, at Gunten, Canton Bern, Switzerland, the son of Ulrich Buehler and Anna Burgderfer. He was baptized Oct. 23, 1870, by his father; emigrated in 1812 with his father to Utah and settled in Midway, where he still resides; ordained a Deacon April 3, 1881, by Bishop David Van Wagouer; ordained a Seventy May 1, 1887, by Franklin Fraughton, and ordained a High Priest June 30, 1901, by William H. Smart. He filled a colonizing mission to St. Johns, Arizona, in 1884-1885, and a preaching mission to Switzerland in 1894-1897. At home he acted as president of Y. M. M. I. A., from 1887 to 1889, secretary of the 96th quorum of Seventy from 1890 to 1894, second counselor to Bishop John Watkins, of Midway, from June 30, 1901, to Feb. 8, 1903, second counselor to Bishop Joseph Francom from March 10, 1903, till December, 1904, then as first counselor to Bishop Francom, and since May 7, 1906, as first counselor to Bishop Henry T. Coleman. While on his mission to Switzerland he presided over the Zurich branch and now presides over the German meetings in Midway. Elder Buehler is a farmer and stock-raiser by avocation. In 1884 (Aug. 28th) he married Magdalena Hawter, who has borne him seven children, four sons and three daughters.

WOOTTON, Attewall, senior member of the Wasatch Stake High Council, was born Dec. 26, 1839, at Tunstall, Staffordshire, England, the son of John Wootton and Ann Turner. He left England when a child (in 1842) with his parents, and after residing temporarily in St. Louis, Mo., arrived in Nauvoo in the spring of 1843. Here his father died in 1845. In 1846 his mother married Edward Robinson and moved to Burlington, Iowa. They

came to Great Salt Lake Valley in 1849 and settled in American Fork, Utah county, in 1852. In 1862 (Aug. 9th) Attewall was ordained an Elder and married to Cynthia Jane Jewett, by whom he has had seven sons and two daughters. In 1865 he became a permanent settler of Midway, Wasatch county, and in 1877 (July 15th) he was ordained a High Priest and set apart as a High Councilor in the Wasatch Stake by John Taylor. In 1898-1900 he filled a mission to Great Britain, laboring as assistant editor of the "Millennial Star." At home he acted as the first president of the Y. M. M. I. A. of Midway and was for many years superintendent of the Midway Sunday school. His leading occupation has been school teaching; he taught almost continuously in the district schools from 1861 to 1906.

JACOBS, John C., a faithful Sunday school and Y. M. M. I. A. worker in the Wayne Stake of Zion, was born Dec. 27, 1858, in Toquerville, Washington county, Utah, the son of Christopher Jacobs and Mary M. Dodge. He was baptized in January, 1866, by Isaac Duffin and was ordained to the Priesthood when young; was one of the pioneer settlers of Escalante, Garfield county, and also one of the founders of Torrey, Wayne county, where he acted as presiding Elder and later as second counselor to the Bishop, and presided over the Ward Y. M. M. I. A. in the Teasdale Ward eight years. During the past five years he has acted as a Stake aid in the Y. M. M. I. A. He has also labored as a Sunday school officer in Teasdale and Torrey. While laboring as a Y. M. M. I. A. missionary, he was miraculously healed by the power of God from heart failure and stomach troubles, with which he had suffered for twenty years, and been given up by doctors to die. He has served his fellow-citizens as justice of the peace,

notary public, school trustee for years, etc. Stock-raising, farming, merchandising and mail contracting have been his chief occupations, and he has resided successively in Toquerville, Panguitch, Escalante, Thurber, Teasdale and Torrey, all in Utah. While residing in Escalante, he married Parahann Halt, by whom he is the father of four sons and four daughters.

TILLOTSON, Ephraim, a member of the Weber Stake High Council,



was born Sept. 30, 1835, at Great Horton, near Bradford, Yorkshire, England, the son of John Tillotson and Mary Rycroft. He was baptized in 1847; ordained a Priest in 1854; ordained an Elder in 1855 and a High Priest by Armstead Moffett in 1883. From 1855 to 1856 he labored as a local missionary in England, principally in the Bradford conference; he emigrated to America in 1856, remained in St. Louis, Mo., where he engaged in a milling business, until 1877, and then emigrated to Utah, locating in Ogden, where he has resided continuously ever since,

in the Fourth Ward. Elder Tillotson has acted as a Ward teacher, as superintendent of Sunday school, and counselor and president of an Elders quorum. He has also served as an alternate High Councilor and since August, 1890, been a regular member of the High Council of Weber Stake. In 1856 (Sept. 30th) he married Ruth Callinson, who has borne him six children. By trade Brother Tillotson is a machinist and millwright. He owned and operated a saw and flour mill in Lincoln county, Mo., for about thirteen years, and he has also conducted milling since his arrival in Utah. Since 1891 he has occupied the responsible position as night watchman in the Ogden branch of Z. C. M. I.

MCQUARRIE, Robert, Bishop of Ogden Second Ward, Weber Stake of Zion, was born Aug. 17, 1832, in North Knapdale parish, Argyleshire, Scotland, the son of Allen McQuarrie and Agnes Mathieson. He became a convert to "Mormonism" in 1853, and being baptized Oct. 9th of that year, in the river Clyde, by Elder Robert Baxter, he became a member of the Greenock branch. He was ordained a Teacher March 19, 1855, ordained a Priest June 5, 1856, and emigrated to Utah, together with his father's family in 1857, crossing the Atlantic in the ship "George Washington," and the plains in Captain Jesse B. Martin's company. Soon afterwards he located in Ogden, which has been his permanent home ever since. During the "move" of 1858 Brother McQuarrie was one of the brethren who were left to destroy the property of the people in case the army should prove hostile after entering the Valley. He was ordained a Seventy Feb. 17, 1859, and became a member of the 60th quorum. In 1860 (April 29th) he married Mine Fink, a native of Denmark, and in 1861 he was appointed a special policeman of Ogden City and water

master on the Weber Canal. In 1862 (Dec. 4th) he was ordained a High Priest by Lester J. Herrick and set apart as his second counselor, he being Bishop of the Ogden Second Ward. Elder McQuarrie labored in that position about seven years. In 1863 (April 14th) he was appointed 1st lieutenant in a battalion of the Weber county militia. In 1865 (May 20th) he was appointed Sunday school superintendent of Weber county, which position he held for seven years. Later in the same year he was called to take charge of the Sunday school in the Ogden Second District. In 1870 (Feb. 20th) he was appointed president of the Ogden Second District, and in 1871 (Feb. 18th) he was chosen second counselor to Bishop Lester J. Herrick, of Weber Ward; he acted in these two ecclesiastical positions till the spring of 1872, when he was called on a mission to Great Britain, during which he presided over the Newcastle conference and later over the Glasgow conference. After his return home in the spring of 1874 he resumed his labors as president of the Ogden Second District. In 1875 he was appointed treasurer of Weber county, and the following year he was regularly elected to that office for four years. In 1877 he was elected a councilman of Ogden City and on May 28, 1877, ordained a Bishop by Apostle Erastus Snow and set apart to preside over the Ogden Second Ward. In 1885 he married Hester Summerhays as a plural wife, which act ended his political career. Bishop McQuarrie is one of the noble men of the earth and has served his people both ecclesiastically and civilly in many more positions than those enumerated in the foregoing. He has presided as Bishop thirty-one years and has ever discharged his duties with honor to himself and to the perfect satisfaction of all whose interests were guarded by his integrity, wisdom and ability.

WOOLF, John Anthony, Patriarch, was born Feb. 27, 1843, in the town of Pelham, West Chester county, New York. He is a son of John Anthony Woolf and Sarah Ann Devoe, and they emigrated to Nauvoo shortly after his birth. They were driven out with the rest of the Saints in 1846, wintered at Council Bluffs and crossed the plains in 1847, arriving in Salt Lake City in November. In 1852 the family moved to and settled at Willow Creek, Juab county, going to Nephi about two years later on account of Indian troubles. They helped build a wall around the town and remained there nine years, going to Hyde Park, Cache county, in the spring of 1861. There the subject hereof became acquainted with Mary L. Hyde and was married to her Dec. 31, 1866. In 1871 he went on a short mission to New York. He has filled a number of positions of honor and trust, among them superintendent of Sunday schools. In 1876 he became the husband of Celia Hatch. In the same year he filled a mission to the western States, laboring in Iowa and Nebraska, where he baptised fourteen persons into the Church. Returning he was appointed second counselor to Bishop Daines of Hyde Park and in 1887 went to Canada. In 1888 he was ordained Bishop of Cardston Ward by Apostle Francis M. Lyman, which position was held nearly seven years, after which he became counselor to President Charles O. Card of Alberta Stake, this position being held until 1899, when he was ordained a Patriarch by Apostle John W. Taylor. He has held the office of mayor of Cardston two terms and been postmaster there for four years. positions in which he gave general satisfaction.

LOW, Sylvester, Stake tithing clerk. is a son of David and Jane Oliver Low, and was born March 12, 1836, in the parish of Tealing, Forfarshire, Scotland. His parents were poor and

at the age of seven he had to help making a living, working on a farm in summer and going to school in winter, gaining a tolerable education. At fourteen he went to work for himself by farming and serving a term of apprentice to a miller, receiving therefor \$17.50 a year. In 1854, while working in Arbroath, he heard the Gospel for the first time. Having been brought up in the Free Church of Scotland and partaken more or less of its traditions and prejudices, it was more than he could comprehend the (then) astounding doctrine



that God and His only begotten Son had again spoken to the people of the earth and restored the Gospel in its fullness badly jarring the young man's spiritual ideas. After much reflection and prayer he became converted and was baptised Jan. 24, 1855, by Elder John Gillis. A storm of opposition and abuse from friends and relatives followed, from which he escaped by embarking for Zion, sailing from Liverpool April 22, 1855, arriving at New York thirty days later. After many vicissitudes he succeeded in reaching Salt Lake City November 13th of the same year. He

was variously employed in different places and took an active part in the "Buchanan war" of 1857, spending seven weeks in the campaign of opposition to the approach of Johnston's army. He was married Feb. 28, 1858, to Ann A. Paton and in 1860 moved to Cache valley, settling in Providence, where in 1863 he was called to help settle Bear Lake valley and took an active part in that work, returning to Cache valley in 1865. In November, 1886, he was called on a mission to Great Britain, arriving there November 19th following and laboring diligently in several fields, being released Aug. 6, 1888. For some time following he engaged in the work of obtaining genealogical information, with good success, having secured for himself and others the great number of 44,000 names of the dead, with particulars and dates. He returned home in April, 1899, and in the spring of 1892 went to Alberta, Canada, where for the first few years his labors were such as is common in pioneer life, but of late have consisted chiefly in attending to the duties of Stake tithing clerk, Stake ecclesiastical clerk and other similar business, in all of which he takes great pleasure, being blessed with health and vigor of mind, and body beyond the average of people at his time of life. He has had twenty-one children born to him, seventeen of whom are living, and sixty grandchildren, forty-four of them being alive, and finds his greatest delight in happy commingling with them and his brethren.

HANSEN, Niels, Bishop of Aetna Ward, Alberta Stake of Zion, Canada, was born at Trostrup, Island of Fyen, Denmark, Aug. 11, 1832, being the sixth child of Hans Jorgensen and Maren Christine Petersen. They were strict Lutherans and the boy was nurtured in that faith. When seven years old he was attacked by scrofula, which clung to him for eight years, thus interfering with his school-

ing. He finally recovered, and although not advanced in book learning his mind was alert and concentrative. Being unable to engage in laborious work he became a tailor, and while so engaged he met for the first time a "Mormon" preacher in the person of Elder William O. Anderson. Upon hearing him the young man was at once convinced of the truth of the utterances and was baptised in December, 1851. his parents and several others doing likewise. Friends then

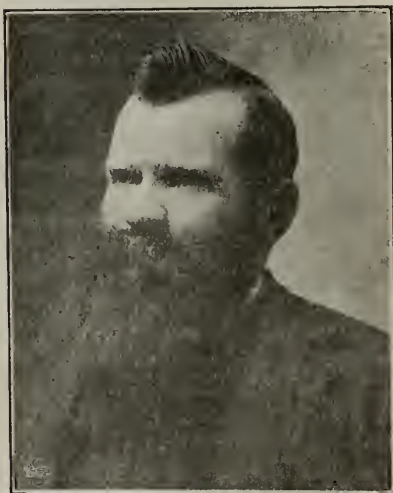


became enemies and persecution became so active that the brethren for a season had to vacate. In 1852 he was ordained a Teacher, and later that year he went with his brother to Copenhagen to work, the same year being called on a mission to Norway, proceeding with others to his field of labor at once. At Moss the authorities sought the Elders' expulsion, having previously expelled Brother Folkman, an associate; but Brother Niels so vigorously protested and defended his rights with such convincing argument that finally he was permitted to stay and much good work was

done. After varying experiences embracing a seven months' term of imprisonment, the latter part of which was greatly mitigated through unforeseen friendly intervention. At the conference held in Copenhagen in August, 1853, he was ordained an Elder and appointed to preside over Trostrup-Korup branch, where he remained a year and was then sent to take charge of Hvissel and Grejs branches in Jutland. In the fall of 1855 he was released and sailed from Liverpool December 12th, following. The ship was eleven weeks on the ocean, and was the means of saving a ship-wrecked crew of forty-two persons. The company landed in New York and went to St. Louis, Mo., where in April, 1856, he was called to go on a mission to some Norwegian settlers in Clay county, Mo., after which he crossed the plains, reaching Salt Lake City, Sept. 20, 1856. Circumstances necessitated various residences thereafter, but finally he located in Cache county. In 1862 he was ordained a Seventy, joining the 64th quorum. When Cache Stake was organized in 1877 he was ordained a High Priest and set apart as a High Councilor. In 1886 he was called to preside over Providence Ward and was ordained a Bishop by John W. Taylor. In October of that year he was gathered in by the U. S. marshal's dragnet on the prevailing charge—unlawful cohabitation—and subjected to repeated trials, but all to no purpose; they could not convict. In 1889 he went to Alberta, locating in Cardston, where he became so popular that when a man was wanted to open up the Manitoba mission, the lot fell on him and he served the cause well and faithfully; upon returning he was appointed Bishop of Aetna Ward, which position he held until his death, which occurred at Aetna, Dec. 13, 1902. Under his supervision the Ward had increased numerically and flourished spiritually. His labors were incessant and in-

valuable. His whitened hair and beard gave him a venerable and fatherly appearance, which the Saints admired and respected. He left a good family.

BEAZER, Mark Ephraim, Bishop of Beazer Ward, Alberta, Stake (Canada), was born near Chimney Rock, Nebraska, Aug. 10, 1854, while his parents were crossing the plains en route for the west. His father, Mark Beazer, on his arrival in Utah, settled



in Kaysville, Davis county, where the subject of this sketch also lived most of the time, until he was thirty-six years old. He was baptised when about nine years old and ordained a Priest, Sept. 1877, by John R. Barnes. In that capacity and in that of Ward teacher, he labored among the people for about twenty years. In the meantime, he had married Miss Ellen Burton (on January, 1888), and settled on a small farm in the upper part of Kaysville. He was ordained a Seventy by his father, Aug. 17, 1884. In 1889 he visited Canada and as he liked the country, he moved thither with his family in 1890, and located in Cardston, where he was ordained a High Priest and set apart as a member of the High Council of Alber-

ta Stake June 9, 1895. He acted in that capacity until Dec. 9, 1900, when he was ordained a Bishop by Charles O. Card and set apart to preside over Beazer Ward, which was organized at that time. Previous to this he acted as presiding Elder of a branch which constituted a part of Leavitt Ward. Beazer was the tenth ward organized in Alberta Stake and at the close of 1902 the ward contained 130 members of the Church of twenty families of Saints.

FRANK, Christopher, Bishop of Frankburg Ward, Alberta Stake, Canada, first opened his eyes upon this world in Sweden, the place being Stormfelt and the time Oct. 6, 1840. He received the ordinance of baptism at the place of his birth in February, 1862, and became an Elder in June, 1866, at the hands of John Fagerberg; he was ordained a High Priest by S. Hinman July 10, 1904, and a Bishop by Apostle Francis M. Lyman in August, 1904. His father's name was Peter M. Frank, and his mother's Bortilda Agren. Brother Christopher entered the mission field in June, 1866, and occupied it continuously till July, 1869, laboring in the Skane conference, Sweden; the following month witnessing his departure from his native land as an emigrant bound for Zion, arriving in good time and without special incident. He has been thrice married, his wives being Betre Jonquist, Hannah Pehrson and Ellen Larson, and is the father of four sons and five daughters. He is not unknown to official duties of a civil nature, having held the position of justice of the peace for four years at Santaquin, Utah, and postmaster at his present place of residence. His labors in the missionary field, not only as a disseminator of the Gospel, but as a colonizer as well, have been attended with results which were highly gratifying to him as well as to those among whom he labored. He left his former residence in this State—

Santaquin—in April, 1902, to fill the station which he now occupies, that of building up a colony in the dominions of King Edward, which received the name above stated. Accompanied by three sons and two daughters, with four wagons and teams, the pioneering work was begun and is now in a thoroughly prosperous condition. The Church organized there is a growing and progressive one, receiving the Bishop's constant attention and care.

ROBERTS, Walton A., Bishop's counselor in Frankburg, Canada, was born March 17, 1873, and baptised March 30, 1883. His labors in the Church commenced when West Layton Ward, Davis Stake, Utah, was or-



ganized, he being chosen second counselor in the conjoint Young Men's and Young Ladies' Mutual Improvement Association; later he was chosen president of the former, which position he held until released to take a mission to the Southern States, on which he departed Jan. 13, 1907, in company with several other Elders. He was assigned to labor in the south-

west Virginia conference, which was later transferred to the Eastern States Mission, laboring in this conference until released and returned home Feb. 27, 1899. Soon after arrival he was called to act as a home missionary in the Stake and Ward teacher. He filled these places for about a year when he was married to Olive E. Carbudge March 14, 1900. Soon after they started by team for Canada and settled at Spring-Coulee, where a branch of the Church was organized. He was chosen superintendent of the Sunday school and a year later, when Manley Brown, presiding Elder of the branch, moved away, Bro. Roberts was chosen to that place. He remained in those positions until moving to Frankburg, where he resides at present. When that place was organized into a Ward, July 10, 1904, he was chosen first counselor in the Bishopric, which position he now occupies.

STEWART, Vincent Isaiah, Bishop of Mountain View Ward, Alberta Stake, is one of several whose nativity is to be credited to Ogden, Weber county, Utah. The date of his birth was May 3, 1865, and he entered the Church by baptism at the earliest age permissible under the rule—eight years: the exact date is Aug. 9, 1873, the officiating Elder being James M. Thomas. The Bishop's father's name is Isaiah Lawrence and his mother's, before marriage, Elizabeth Shurtliff. Brother Vincent was ordained a Deacon and a Teacher at his birthplace; became an Elder March 20, 1893, at the hands of Bishop J. W. Woolf; and was ordained a High Priest March 20, 1893, by Apostle John W. Taylor. In addition to these positions he has presided over Mountain View Sunday school one year, and has been Bishop of that Ward from Dec. 24, 1893, to the present time; he also acted as a home missionary in Alberta Stake during 1888 and 1889. On Nov. 21, 1889, he was united in marriage to

Ann Mary Webb of Logan, Utah, and five children have been born to them. In a civil capacity also he has been quite useful to his neighbors, having been village overseer of Mountain View for two terms, and director and judge of the Cardston agricultural fair as well as being in charge of



the horse department since 1905. He has been selfsupporting from a very early age, having as a boy worked on the Union Pacific Railway and for some time past has been engaged in stock raising and farming. He resided in Ogden until 1886; then in Rockland, Idaho, till 1891; Logan, Utah, till 1892, proceeding from there to Canada in 1892. He was a pioneer of his present place of residence, having helped survey the townsite and built the first house; here he has had the pleasure of witnessing the place grow from an open prairie to a beautiful town, a model ward and a prosperous community.

PARKER, James Slack, Bishop's first counselor, in Mountain View, Canada, was ushered into this life March 13, 1868, at Salt Lake City.

He was baptised May 18, 1884, by Judson A. Tolman. His father's name was Robert George Parker and his mother's Harriet Ann Black. Brother James S. became an Elder May 16, 1887, at the hands of Apostle Mariner W. Merrill, and a High Priest Nov. 2, 1897. In addition to these positions he is now first assistant in the Stake Sunday school superintendency, and has held the offices of first counselor in the Y. M. M. I. A., also treasurer and librarian; Sunday school superintendent, and Bishop's second



counselor, as well as other appointive places. Besides these he has held several civil stations, among them being census enumerator for Mountain View district and judge of election for the same. He was married to Rethenia Davids Jan. 19, 1897, and has been the father of nine children, eight of whom are living. As previously suggested, his present place of residence is Mountain View, Alberta Canada; previously, besides his place of birth, he resided in Chesterfield, Bannock county, Idaho, from 1882 to 1885, when he bade that State fare-

well and took up his line of march for his present abode, where he is doing well in all respects and giving a good account of himself and his stewardships.

TOLLEY, George W., Bishop of Orton Ward, Alberta, Canada, was born at Nephi, Utah, June 27, 1883, being a son of Victor and Sarah Jane Picton Tolley. The boy lived at his birthplace until seven years old, then went with his parents to a farm near Nephi, where he remained until sixteen years of age. He obtained a limited education, attending school a few weeks in the winter until fourteen. After his people moved to Mountain View, Alberta, he attended Sunday school and meetings and was ordained a Teacher, June 27, 1901, by Joseph H. Gold and acted enjoyingly in this calling until appointed to the mission field. He was ordained an Elder Sept. 27, 1902, by Jonathan Hunt. In company with nineteen other Elders on Jan. 11, 1903, he set out for Great Britain on a mission, his assignment being Belfast, Ireland, after eight months being transferred to County Armagh. The people were nearly all Roman Catholics and did not become greatly interested in the labors of the young missionaries; however, it contained gratifying experiences. A man named Alex. McLean, who had been deaf for years, was administered to for his affliction and in three days his hearing was completely restored, although not a member of the Church at the time. After working in other parts of the "Emerald Isle," he was transferred to the Leeds conference, being placed with Elder Cecil Woodward in charge of the Halifax branch. His mission terminated with happy remembrances and he set sail for home April 27, 1905, being placed in charge of a company of emigrants at Montreal, Canada. He reached Mountain View in May and had just got work on his farm fairly begun when

he received a call to go to Orton and be Bishop of the Ward. He reached there June 24, 1905, and was ordained a High Priest the same day by Henry L. Hinman, Patriarch. Brother Tolley was only twenty-one years old when he became a Bishop, being one of the youngest if not the youngest official of that class in the Church. Notwithstanding this, he has so far failed to observe Apostle Paul's declaration as to the marriage qualification but in other respects is doing good work.

ORR, Josiah, first counselor to Bishop Riis of Orton Ward, Alberta Stake, Canada, is a native of Utah, having been born in Morgan City Sept. 11, 1870. He was baptised into the Church on June 3, 1883, by Evan S. Morgan. His father was Richard Charles Orr, his mother was Caroline Derrick. Brother Josiah was ordained a Deacon Feb. 5, 1886; a Teacher Dec. 30, 1895, an Elder on Sept. 11, 1895, by James Hart, Sr., and a High Priest June 23, 1903, by Apostle John W. Taylor. In addition to these he has held the position of first assistant superintendent of Sunday schools in Sharon, Bear Lake county, Idaho, where he was also president of the Y. M. I. A., and became presiding Elder at his present place of residence on Jan. 14, 1902. One secular office, that of school trustee for Orton, completes the roll as to public service. On June 17, 1895, he took unto himself a wife and as a result thereof is the father of five children. He has followed the occupation of farming, ranching and poultry raising, in all of which he has been quite successful. He has had but one missionary assignment, this being to the northern part of Alberta, Canada, having been set apart on Feb. 18, 1906, by Thomas Duce. Previous to his present residence he has lived in Morgan City and Manti, Utah, and Sharon and Liberty, Bear Lake county, Idaho. For his years Elder Orr has had a tolerably ample measure of col-

onizing and community building experiences. He is a pioneer of Orton, where he built the first house, raised the first crop of wheat, established the first merchandise store, and brought in and operated the first threshing machine. Besides this experience at initiation of substantial things he was also the town's first postmaster, and when the Sunday school was established, he was in charge at its inception, the same being true as to the Ward meetings. The first barn erected in Orton was by the labor of his hands and the expenditure of his means, and the first grove of trees which came to beautify and make glad the landscape was set out and cultivated by Brother Orr, from which as well as other things it may easily be understood that he is a useful as well as faithful member of his Ward.

DERRICOTT, Joseph Thomas, of the Seventies' quorum, was born Sept. 13, 1872, at Liberty, Bear Lake county, Idaho. He was baptised on May 29, 1881, by Elder William A. Hymas. His father's name was Joseph Derricott and his mother's maiden name was Marantha Althara Lydia Watkins. Brother Joseph T. received his first official station in the Church Feb. 5, 1886, when he was ordained a Deacon, also by Elder Hymas; Sept. 30, 1897, he became an Elder; and on Oct. 20, 1897, he was made a Seventy through the ordination of Apostle John Henry Smith. He has held and holds several local stations under the Church, these being Ward clerk, first counselor in the presidency of the Y. M. M. I. A., and Sunday school superintendent at his present residence. In Liberty Ward he was Sunday school librarian, M. I. A. librarian, first counselor in the Deacons' quorum and Ward teacher. He has filled a mission to the eastern States from October, 1897, to April, 1900, during which—on September, 1899—his mother departed this life. Feb. 18,

1893, he was married to Lydia Ann Slight, the ceremony being performed in the Logan Temple by Elder Thomas Morgan. One child named Marantha Abigail was born to this union and lost soon after by death, the dates being respectively Feb. 12, 1904, and the day following. Brother Derricott follows the honorable and useful occupation of farmer and has not drifted to any extent into political life, having held but one civil position, and it not elective—secretary and treasurer of the Orton, Alberta, Canada, school district, this being and having been since the spring of 1901 his place of abode and of which he was one of the first settlers. While engaged in the ministry he was fortunate enough to witness some manifestations of the power of the Priesthood exercised in behalf of mankind. Under the ministrations of the Elders he has seen the sick healed instantly and the power of Satan overcome, and enjoyed many other testimonies to the truth of the Gospel whose words of eternal life it was his duty and pleasure to convey to his fellow men. Young as he is, he has not altogether escaped the pioneering experiences which in the earlier days of the people's abode among the mountainous regions of the west were common, his first and for some time his only place of residence being a tent, but like all his associates he is happily past all that now.

BROMLEY, William Michael, president of the High Priests' quorum of Alpine Stake, Utah county, resides at American Fork. He is a son of John Bromley and Mary Oxenbold. Wm. M. was born Oct. 13, 1839, near Worcester, Eng., and baptized by Elder John Lyon in 1849. The family left for Utah in January, 1851, arriving at New Orleans after a long voyage and proceeding to St. Louis, where his parents and all but three of the family died. After working for some time he proceeded to

Atchison, Kansas, where he engaged with Hooper & Williams to drive a merchant team to Salt Lake City, the company becoming stalled at Fort Bridger by reason of snow, where the goods were unloaded and the train moved on until Echo canyon was reached, where another snow blockade was encountered. He became one of a party to proceed to Salt Lake and obtained aid, which was successfully accomplished and the company got through safely after many hardships. In 1855, the year

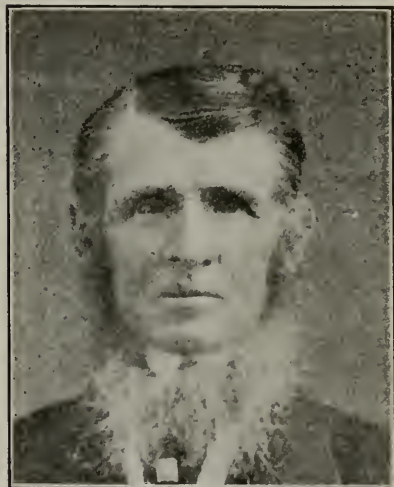


of the grasshopper raid, with the others he had a hard time of it, living on roots, greens, fish and wild game when these could be had, not tasting wheat bread for three months. In 1855 he walked from Salt Lake City to Springville where he went to work at blacksmithing, farming and book-keeping; here he held several Church positions—president of Elders' quorum, member of the 51st quorum of Seventy, president of the High Priests, second counselor to Bishop Aaron Johnson and later holding the same position with Bishop William

Brighamurst. He went on a mission to England in 1871 and presided over the Bristol conference, and in 1880 was called to preside over the Australasian mission, being there nearly three years, during which many new members were added to the Church, and the Gospel introduced among the Maoris. Returning to Springville, he held several secular offices, among them captain of militia in the infantry, then being commissioned colonel by Gov. Durkee, in which capacity he served in the "Black Hawk war." In 1883 he was ordained Bishop of American Fork and soon after got entangled in the mesne of the Federal court, charged with unlawful cohabitation, being fined \$500 and serving seven months' imprisonment. He was subsequently arrested on the same charge, but it came to naught finally, after he had engaged in extensive travel in Mexico and Canada, keeping out of the way because of the improbability of getting a fair trial. Returning home after the manifesto was issued, his case was ended "for want of evidence," and he was appointed to preside over the High Priests' quorum of Alpine Stake, which position he holds at the present time.

CLARK, George Sheffer, first Bishop of Pleasant Grove, Utah county, was ordained to that position in 1851 by Prest. George A. Smith; previously, the same year, he was appointed to the Bishopric of the northern end of Utah county by Prest. Brigham Young. Brother Clark's parents were Richard and Ann Elizabeth Clark, and he was born to them in Jefferson county, Ohio, Nov. 7, 1816. His early years were passed on a farm. Without opportunities for an advanced education, he made the best use of the chances he had, for some years walking three miles in the winter time to school. In 1842, at Indianapolis, he heard the Gospel for the first time, an Elder having visited

that place, and Bro. Clark became convinced at once. In the spring of 1843 he was baptised in the Mississippi river at Nauvoo, by Bishop Hale. Soon after he was ordained an Elder. Returning to Indiana he succeeded in selling his farm worth \$2,000 for a tenth of that sum, and after varied experiences he returned to Nauvoo, where he was made a city guard. In 1845 he was ordained a member of the Thirteenth quorum of Seventy by George A. Smith and others, and in 1846 he crossed the Mississippi river with the body of the Saints headed for the western wilds.



When at the Missouri river the call was made for troops to go to Mexico in the service of the United States, he became one of the noted Mormon Battalion, serving in Company B; but at the Mexican line he was put on the sick list and returned to Pueblo. In the spring of 1847 he and the others of the sick detachment again started for the mountains, overtaking the pioneers at Green river, and arrived here with them. He was one of the company that returned to Winter Quarters soon after reaching Salt Lake valley, and the following year located on a farm in Iowa, where he remained two years, during

which he was married to Miss Susan Daly. They finally reached Salt Lake City Sept. 13, 1850. In 1853 he was elected probate judge of Utah county. In the fall of 1853, the Indians being very troublesome, he was called to go to Cedar City to help strengthen that outpost, and made numerous sacrifices to respond. He remained there eighteen months and in 1856 was called on a mission to Australia, where he spent nearly three years. Returning, he engaged in various enterprises at Pleasant Grove, encountering some discouragements but in the main doing well, having left considerable property of different kinds. His wife died April 9, 1891, at the age of 60 years, leaving the husband and five sons and one daughter. The boys, like their father, are strictly honest and decidedly enterprising in their business methods. He was also the grandfather of twenty-seven children, all of whom but four are alive. Elder Clark died in Pleasant Grove, Utah, August 20, 1901.

ATWOOD, Millen Dan, first counselor to Bishop Charles P. Warnick, in Manila, Utah county, Utah (Alpine Stake of Zion), is a son of Miner G. Atwood and was born in Salt Lake City, May 16, 1853. He was baptized when about eight years old by his father and ordained an Elder, in 1878, by Bishop Alexander C. Pyper. In 1887 he removed to Pleasant Grove, Utah county, where he still resides, and where he filled the position of Ward teacher for many years. He has also been a diligent Sunday school worker and been a home missionary both in Utah and Alpine Stakes. In 1898 he was set apart as second counselor to Bishop Charles P. Warnick of the Manila Ward by Apostle Reed Smoot, which position he held until 1902 when he was promoted to the position of first counselor in the Ward Bishopric. This position he still holds. When the Alpine Stake of Zion was organized in 1901,

he was set apart as a member of the High Council in said Stake by Apostle Heber J. Grant. Elder Atwood has followed the avocation of stock



raising and merchandising, and acted for a number of years as vice-president of the Pleasant Grove Mercantile company.

POND, Joseph Thorn, second counselor in the Stake Presidency of Bannock Stake, was born in Spanish Fork, Utah, Sept. 19, 1859, and is a son of Skillman Pond and Abigail Thorn. The family moved to Richmond, Utah, in the spring of 1860, where he was baptized at about eight years of age. He was married to Amanda Hendricks April, 1879, and settled in Lewiston, Utah, in 1883. Was ordained an Elder Dec. 18, 1898, by Bishop William H. Lewis; a Seventy by C. H. Monson in 1889; a High Priest and set apart as second counselor to Bishop Wm. Waddoups, in June, 1901, by Apostle Rudger Clawson, and acted in that capacity till March 20, 1903; was set apart as a High Councilor in Bannock Stake in May, 1903, by Prest. Lewis S. Pond and counselor to him in the Stake presidency in Bannock Stake by Apostle John W. Taylor; was

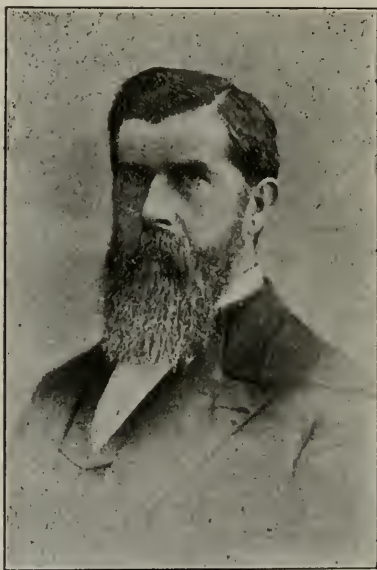
ordained a Bishop under the hands of Apostle Charles W. Penrose Sept. 12, 1905, which important position he now holds in association with the Stake Presidency. In civil affairs he held the position of county commis-



sioner of Cache county in 1895, and was elected to the Utah legislature in 1900. Bro. Pond has been in the mission field, having honorably filled an assignment to Kentucky from 1896 to 1899.

HART, James Henry, first counselor in the Presidency of the Bear Lake Stake, was born in Huntingdon county, England, July 21, 1825. His father was Thomas Hart and his mother's maiden name was Elizabeth Merritt. They were a highly respected family; the subject of this sketch was the youngest and has outlived them all. He was baptized into the Church of England when a few weeks old, with which he severed his connection when seventeen and joined the Baptists, causing thereby no little commotion. In 1845, when twenty-one years old, he made his way to London with strong testi-

monials of good standing. Here he had the good fortune to read "some "Mormon" publications and soon became convinced of the truthfulness of the message thus borne to him, the result being his baptism December 17, 1847, by Elder John Banks; he was ordained a Priest Feb. 27, 1848, the same year being ordained an Elder and appointed to preside over Britton branch which he had been largely instrumental in creating, being honorably released therefrom November 30, 1850, with permission to go to Zion. In the meantime his missionary labors had been very extensive and fruitful and he was afterwards appointed to several important stations in the mission field, France



being among them. While thus engaged, at Havre de Grace, December 3, 1851, Louis Napoleon executed his famous coup d'etat changing the form of government. December 20th of that year he was, at a conference in Paris presided over by Prest. John Taylor, ordained by him a High Priest, having previously (July 31st) become a Seventy under the hands of John Pack. December 31st, in com-

pany with President Taylor, Bro. Hart reached the island of Jersey, having in the meantime been appointed president of the Channel Islands conference, and several months later was appointed first counselor to Curtis E. Bolton, president of the French mission, which position he held until March, 1854, when he was again released. He came to Utah August 24, 1852, after having married Miss Emily Ellingham, in London; she had been an invalid for several years, but upon receiving the Gospel was healed at once. Four children were born to them, only one, James E., surviving. The faithful wife and mother, after undergoing hardships beyond number to reach the promised land and after reaching it, joined the children on the other shore May 11, 1892, in her 71st year. The departure for Utah took place from Liverpool, April 4, 1854. Reaching St. Louis, sickness and other troubles, a Stake Mo., via New Orleans after much was organized November 5, 1854, when Elder Hart became a member of the High Council, and soon after was appointed by Apostle Erastus Snow to edit the St. Louis "Luminary." August 3, 1855, by the same authority, Bro. Hart was appointed president of the Stake under the direction of Elder Orson Spencer. The subject hereof had a varied and an active experience in the Missouri metropolis, being finally released in 1857 and placed in charge of an ox train headed for the Valley, which was reached in safety. He had some frontiering and military experiences, operating chiefly against hostile savages, that were trying and dangerous, but performing them all with full credit, and after variously residing and engaging in different callings in April, 1864, upon the advice of President Brigham Young, Bro. Hart went to Bear Lake county, Idaho, settling in Bloomington, where he was appointed acting Bishop. Previous to this, in Salt Lake City, he

was ordained a High Councilor, and in 1861 was married to Babina Schide, nine children being born to them, two of whom died. When Bear Lake Stake was organized, he became counselor to Prest. David P. Kimball. Subsequently, having met with many misfortunes, he accepted a position as bookkeeper in Provo. In 1873 he was married to Mrs. Elizabeth M. Keen and became president of a branch of the Church in Iron county, returning in 1875 to Bloomington. He served as representative in the Idaho legislature of 1876 and 1877, in 1878 as councilor therein, and was returned to the House in 1880; was admitted to the bar in April, 1880; was prosecuting attorney in 1883-4. October 25, 1877, he became first counselor to Prest. Wm. Budge, but continued his labors in New York as emigration agent. He paid a visit to his native land in July, 1885, returning in August following. All in all, his was a most active, voluminous career briefly told. Elder Hart died in the fall of 1906.

RICH, William Lyman, second counselor to Prest. William Budge, of the Bear Lake Stake of Zion, is a son of the late Apostle Charles C. Rich, and Mary Ann Phelps and was born August 7, 1852, in San Bernardino, Cal. He came to Utah in 1857 with his parents and was baptized April 30, 1860, by his father in Centerville, where the family resided temporarily; in 1864 he went to Bear Lake valley, Idaho, with his parents and became one of the first settlers of Paris, that State, passing through all the trials and vicissitudes of pioneer life. He received as good an education as the schools in the county afforded at this time, finishing his studies in the Deseret University, which he attended in 1875, 1876, 1881 and 1882. He served as the first president of the Y. M. M. I. A. in Paris and was chosen a member of the High Council of Bear Lake Stake.

He acted as second counselor to Bishop Henry J. Horne, later to Bishop George B. Spencer of Paris First Ward, and still later as first counselor to Bishop West of the same Ward. In 1886 he was called to preside as Bishop of Montpelier, being ordained and set apart to that position December 11, 1886, by James H. Hart. After serving in that capacity for upwards of six years he was chosen and set apart as second counselor to Prest. Wm. Budge, of the Bear Lake Stake of Zion, which position he held until recently. In 1898-1900 he filled a mission to the eastern

two years each), as assessor and collector of Bear Lake county, chairman of the first town board of Paris and later as mayor of the city, and is now serving his third term in the latter capacity.

STUCKI, John Ulrich, president of the High Priests' quorum and senior member of the High Council in Bear Lake Stake, is the son of Johannes Stucki and Elizabeth Ganter and was born June 8, 1839, in Ober-Neunforn, Canton Thurgau, Switzerland. He was baptised, Nov. 1, 1856, by Elder Daniel Bonelli, this being within the year he first heard the Gospel. He was ordained an Elder July 19, 1867, by John L. Smith, a Seventy, by Joseph Claire, a High Priest in 1872 by Apostle Chas. C. Rich, a Patriarch by John Henry Smith, Dec. 2, 1901. He left his native land for this country Aug. 8, 1852, and arrived in Salt Lake City, Aug. 31, 1860, hav-



States and presided for most of the time over the western New York conference. Elder Rich engaged in mercantile business while yet a young man and had stores both in Paris and Montpelier. He started the first implement house in the latter place under the name of Rich Bros. and Woolley, of which he was the manager. At present he is engaged in the stock business and is manager of the Paris Roller Milling Company. Among the numerous civil offices with which he has been entrusted and which he has honorably filled are those of county treasurer of Rich county, two terms (of



ing remained in Williamsburg, N. Y., from 1852 up to that time. Arriving here he located at Providence, Cache county. From April, 1874, to July, 1876, he filled a European mission, where he labored as president of the Swiss, German and Italian missions. Bro. Stucki went on another mission

in 1888-90, when he filled the position of president of the Swiss and German missions, with headquarters again in Berne, Switzerland, returning from this in charge of a company of emigrants. He presided over the German meetings in Providence, was High Councilor in Cache Stake, first counselor in Paris First Ward Bishopric, tithing clerk of Bear Lake Stake since 1870, home missionary, Ward teacher and president of acting teachers' quorum; also member of the High Council from 1872 to 1882, counselor in High Priests' quorum several years, president of Bear Lake High Priests' quorum and Patriarch since 1900. Bro. Stucki was married Aug. 19, 1859, to Margaret Huber; and to Jane Butler in February, 1870, who bore him nine children, seven of whom are living; he was also married to Anna Clark Spori in 1890 and two children were born to them, both living. His foreign labors were not altogether cast in pleasant places, having been arrested and imprisoned for preaching the Gospel in Canton Graubunden, Switzerland, in 1852. At home he was arrested, in 1891, on the charge of unlawful cohabitation, but the case never came to trial. His chief occupation has been that of farmer and stockraiser; he was also one of the chief promoters of the pioneer creamery of Paris. He has held a number of public stations, among them justice of the peace in Providence, first mayor of Paris, several terms as treasurer of Bear Lake county, one term as county auditor and recorder, school trustee and notary public, in all of which he gave the most complete satisfaction. He was also appointed by the late Governor Hunt to a six-year term as trustee of the Idaho Academy.

MINSON, Thomas, Stake ecclesiastical clerk and historian of Bear Lake Stake since its organization in

1877, is a son of John Minson and Ann Baker, his birth occurring at Leamington, Warwickshire, England, July 26, 1841. He entered the Church by baptism Jan. 16, 1856, Robert F. Neslen officiating, was ordained a Deacon Feb. 4, 1857, by Russell D. B. Dilley, a teacher by James Evans in 1859, an Elder by Alexander Stalker in 1866, a Seventy by Apostle Abraham H. Cannon May 11, 1884, and a High Priest by James Nye Aug. 5, 1900. In addition to these he has been clerk in the Elders' quorum. Stake ecclesiastical clerk since 1877, being set apart by



Apostle Franklin D. Richards, Ward teacher, home missionary, High Council clerk for ten years, and Sunday school teacher. Bro. Minson filled a mission to Great Britain 1892-94, laboring in Cheltenham conference over which he presided. Previously he was Sunday school superintendent there for five years, branch and conference clerk, and superintendent of a tract distributing society. He came to Utah in 1862, crossing the plains in Capt. Homer Duncan's company and located in Centerville, Davis county, till 1864, when he moved to Bear Lake valley, Idaho, with Apostle Charles C. Rich's family, crossing

the mountains in winter in a most severe stress of weather; one incident of the trip is the making of but one mile of progress in one day, up the big mountain between Franklin and Bloomington and three days being required to make the trip of twenty-three miles, numerous hardships being encountered. Bro. Minson was married Aug. 10, 1882, to Sarah Ann Taylor, and one child, deceased, was born to them. He is a boot and shoemaker by trade and is at present conducting an establishment in that line at Paris, Idaho.

HUMPHRIES, Samuel, Bishop of Dingle Ward, Bear Lake Stake, Idaho, since 1866, was born Jan. 31, 1846, at Mansfield, Nottinghamshire, England, and is a son of Thomas



Humphries and Mary Sudbury. He received the ordinance of baptism in February, 1857, at the hands of Elder Everett. He has held several positions in the Church, that of Elder being conferred in 1875 by Bishop Henry Horne; High Priest in 1885 by Prest. William Budge; Bishop, Dec. 28, 1886, by Prest. William Budge, and set apart to preside over Dingle Ward. He has also been Ward teacher, president of Deacons' quo-

rum, Sunday school teacher for thirty-five years, counselor in the Ward M. I. A., member of Bear Lake Stake High Council, and Bishop's counselor of Paris Second Ward. He was entertained by the Government in the Idaho penitentiary from June to November, 1886, for unlawful cohabitation, his marriage being to Mary Ann Clifton, Oct. 2, 1876, and Hannah M. Clifton, Sept. 3, 1884. He is the father of fifteen children, all living but one. His occupation is that of farmer, stock raiser and dairyman. In the civil line, he has served as justice of the peace for one term.

GRIMMETT, John Henry, second counselor to the Bishop of Dingle Ward in Bear Lake Stake since 1894, is a native of Utah, having been born at what was once known as Pond Town, but of late years Salem, Utah, county, May 16, 1858. His father's name was John Grimmett and his mother's Sarah Passey. He was bap-



tised Jan. 17, 1887, by John Sutton, and his ordinations to the Priesthood were: Elder, 1888, by George Humphries; Seventy, by Franklin D. Richards; High Priest, Dec. 16, 1894, by President William L. Rich. In addition to these he was Sunday school and Ward

teacher, president of Ward M. I. A., and during the winter of 1901-2 labored as a missionary in Teton Stake. He was married to Louisa Neat Nov. 21, 1883, and is the father of eight children, all living. He has held the civil positions of probate judge of Bear Lake county for one term, county commissioner for one term, and school trustee for Dingle district for two terms. He is a carpenter and builder by trade and at present is engaged in farming and stock raising. His residences have been in Utah county, Utah; Sweetwater county, Wyoming, and Bear Lake county, Idaho, since 1866.

HAYES, Alma, Bishop of Georgetown, Bear Lake Stake, Idaho, was born on the historic ground of Nauvoo,



Hancock county, Illinois, Jan. 12, 1846. His father's name is Thomas Hayes and his mother's Polly Hess. He entered the Church by baptism March 6, 1876, Henry A. Lewis officiating. He was ordained a High Priest Jan. 8, 1883, afterwards becoming a Seventy; from 1882 to 1906 he was counselor to Bishops Lewis and Rich-

ards, at Georgetown, where he on June 10th was ordained to his present position by Apostle Charles W. Penrose. He was first married to Ansilena Thomas, Dec. 9, 1867, next to Louisa Jane Sheffield, July 1, 1892, and is the father of twenty-two children. He satisfactorily filled a mission to New Zealand in 1887. Brother Hayes' father and mother both died through the persecutions of the Saints and were buried in Mt. Pisgah cemetery, Iowa. Being left an orphan at the tender age of six years, he was brought to Utah by strangers, bare-headed and barefooted, Provo being the first settling place. Afterwards he went to his grandmother at Farmington, and he had to assist in making a living by herding, getting such schooling as he could. After his first marriage he moved to Morgan City, living there several years, then going to Georgetown, Idaho, where he was one of the first settlers. He took an active part in the "Black Hawk war" in 1866. He has been director in the Georgetown Irrigation Co. for twenty-two years and its president part of the time, and was watermaster for thirteen years. He has always taken an active part in public affairs.

SMART, Abel, Ward clerk of Georgetown, Bear Lake Stake, Idaho, is a native of England, having been born at Lea Wiltshire, Jan. 30, 1848. His father's name was William Smart and his mother's name Jane Stockham. He came to this country in the spring of 1867, remaining for one year in New Jersey and Michigan, coming to Utah in 1868, spending the first winter in Promontory Point, removing to Wellsville, Cache county, where he was baptised Sept. 20, 1869, by Robert Leatham; subsequently removing to Smithfield. Brother Smart was married Sept. 20, 1869, and ordained an Elder the same day by Samuel H. Smith; was ordained a High Priest March 27, 1883, by George Barber, and was associated with the High Priests'

quorum of Cache county from 1883 to 1889, moving then to Ovid, Bear Lake county, Idaho, where he entered the High Priests' quorum; he was called to labor in the Logan Temple by President John Taylor, remaining there till the latter part of 1885, when the raids of the enemy became so persistent that Brother Smart went into retirement. He had a hard time of



it, living chiefly in the mountains and not sleeping in a house for two years; at one time he got snowed in between Bear Lake and Cache counties and for three days and nights had no food or shelter; one of his feet was frozen and he contracted pneumonia, from which he has never fully recovered. The deputy marshals were quite active in searching his premises and on one occasion he was within three feet of them, but their intended victim escaped. It is worthy of note that when Brother Smart left home it was to make a trip around the world. Hearing at Omaha of Brigham Young and the Great Salt Lake he headed this way, heard the truth and embraced it. His first marriage, above spoken of, was to Sarah Giltens, who bore him

twelve children; the next was to Emma Irene Staley, by whom he has become father to eleven children; and the third, Annie Christina Jensen, who became the mother of five children. The last and six of the children are dead.

NEBEKER, Ira, Bishop of Laketown, Rich county, Utah, was born June 23, 1839, in Vermillion county, Illinois. He is a son of John Nebeker and Lurena Fitzgerald, who were prominent among the pioneers and founders of Utah. The Nebekers were among the first settlers of Delaware and the Fitzgeralds originally settled in Pennsylvania. Both branches of the family are represented among the builders of the nation and



it is from these sources that Ira Nebeker inherited the sturdy simplicity, tenacity of purpose and faithfulness to duty which characterized his life. John Nebeker and family became converts to the "Mormon" faith and in the fall of 1846 joined the Latter-day Saints, who were gathered near Council Bluffs on the Missouri river; the next year they crossed the plains. He was captain of ten in

George B. Wallace's Fifty and Abraham O. Smoot's hundred, arriving in the Great Salt Lake valley on the 26th day of Oct. 1847. In 1885, Brother Nebeker joined Captain Robert T. Burton's company of Minute Men, a military body expected to start on short notice, to protect exposed settlements from attack or the depredations of hostile Indians and on other occasions of emergency, in which service he distinguished himself for courage and wisdom beyond his years. In the fall of 1856, being then only seventeen years of age, he went with George D. Grant's company to the relief of the belated handcart immigrants; from the exposures and hardships of this trip, many times wading in icy cold Sweetwater and carrying on his back enfeebled immigrants, he greatly undermined his otherwise strong constitution. In 1861 he married Delia Lane, and the children of this marriage now living are John, Hyrum, Frank K., Horace G., Naomi, Clara, Ella, Effie, Laura and Ruby. With his family he lived for about two years in southern Utah and at the general October conference, in 1869, with others, he was called to remove to Bear Lake valley. He settled in Laketown and was shortly thereafter ordained Bishop of the Ward by Apostle Charles C. Rich, then presiding over the Bear Lake Stake. He held the position of Bishop until his death at Los Angeles, California, on April 29, 1905. He was an active and successful stockman and farmer; dignified, but unpretentious, practical, but self-sacrificing, possessing a keen sense of justice, yet sympathetic and considerate of others. He was always respected for his honor and integrity by those with whom he transacted business and greatly loved by all who enjoyed an intimate acquaintance with him. It is said by those who knew him best that in emergencies he always did the right thing at the right time, as if by intuition. While always engaged more or less in public work, he cared little, if at all,

for public notice, believing, as he often expressed it, that a man's deeds should speak for themselves.

NEBEKER, Delia Lane, was born at James Town, Grant county, Wisconsin, on the 30th day of June, 1845, and is the daughter of Hyrum Lane and Naomi Chase Lane. Her father having died at their Wisconsin home and her mother having joined the "Mormon" Church, the family came to Utah in the fall of the year 1853, and located at Farmington, Davis county.



She became the wife of Ira Nebeker and labored by his side until her death from diphtheria at Logan city, Utah, on the 7th day of February, 1901. She was the mother of thirteen children, ten of whom are now alive. She was always devoted to her husband and her children, but she found time to minister to the needs of the aged, the afflicted and the unfortunate. Although accustomed to the harsh conditions of pioneer life, she read extensively from the best literature and thereby nurtured the lofty ideals and keen sympathies which controlled her conduct through life. No sacrifice was

so great but that she would cheerfully face it for her husband, her children or for those in need. Like her husband, she was in the highest sense of the term, religious. Besides being an affectionate and loving wife and mother she possessed a kindly and sympathetic nature which extended to the worthy among all classes and conditions. She was a noble, cultured, refined, womanly woman and the world is better for her living in it.

CLARK, Wilford Woodruff, Bishop of Montpelier since May 8, 1893, was born at Farmington, Utah, Feb. 2, 1863. His father's name is Ezra T. Clark and his mother's maiden name, Mary Stevenson. He was baptised by

he was called upon to move to Montpelier and take his present position. From May 24, 1889, to June 25, 1891, he filled a mission to the Southern States, laboring in North Carolina and presiding there during the last eighteen months. He was married to Pamela Dunn July 22, 1885, and ten children, all boys but one, were born to them, one being dead. Previous to his present residence he lived in Farmington, Davis county, Utah, till 1885, then went to Georgetown, Bear Lake county, Idaho, moving to Montpelier as previously stated. He was a member of the lower house in the Idaho State legislature in 1895-96 and a member of the Senate 1903-4, besides which he has held several positions of a commercial nature.



Joseph Milliard, and confirmed by Job Welling June 25, 1871. His ordinations to the Priesthood are as follows: Deacon, January, 1884; Elder, by Charles Bridges; High Priest, by President Joseph F. Smith; Bishop, by Apostle George Teasdale on the date above named, being set apart to preside over Montpelier. He has also been a Sunday school teacher, president of M. I. A., Ward teacher, and acting priest, second counselor in Georgetown Ward Bishopric, Bear Lake Stake, from 1892 to 1893, when

BURGOYNE, Edward Lorenzo, second counselor to Bishop Wilford W. Clark, Montpelier Ward since 1900, is a son of Edward Burgoyne and Mary Ann Eyon. He was born on the plains,



near Fort Bridger, while the family were en route to Utah, Aug. 22, 1861, and was first ordained a Deacon, and Elder by Bishop Charles Robinson in 1882, a Seventy by Christian D. Fjeldsted, a High Priest by President Jas. H. Hart, Jan. 21, 1900, and set apart

as counselor in the Bishopric. During 1888-90, Brother Burgoyne filled a mission to Great Britain, being occupied in the Welsh conference. He has held a number of ecclesiastical positions—Sunday school teacher, president of M. I. A., Ward teacher and priest, home missionary, and since 1900 has been second counselor in the Montpelier Bishopric. Oct. 9, 1882, he was married to Binnie Cederlund and has ten children, all living. In business he is a merchant, being engaged in the clothing and men's furnishing goods business at Montpelier, Idaho. His arrival in Utah occurred soon after his birth, and he previously lived in Salt Lake and Logan, going to Montpelier in 1865, where he has lived ever since.

JENSEN, Peter, Bishop of Ovid, Bear Lake Stake, Idaho, from 1877 to 1888, is by nativity a Dane, having arrived upon this sphere of action July 6, 1831, at Bybjerg, Frederiksborg,

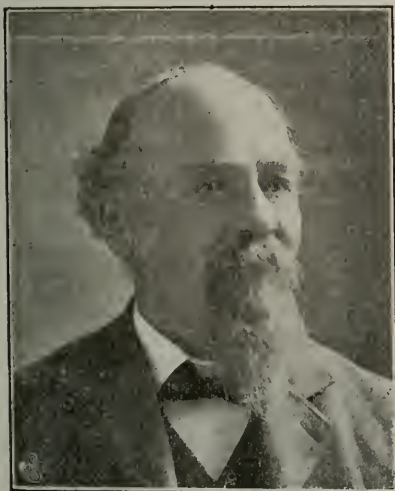


amt, Denmark. His father's name was Jens Andreas Christensen, and his mother's Johanna Larsen. He was baptised in 1862 by Wilhelm Poulsen and under the same hands in the same year was ordained an Elder; he became a High Priest by Elder

Anderson in 1863 and a Bishop Aug. 25, 1877, by Wilford Woodruff and was set apart to preside over Ovid Ward. He has also held the positions of Ward teacher, and a worker in the Sunday schools. He emigrated to America in 1863 and located in Mendon, Cache county, Utah, going to his present place of residence as above stated the following year. He was married to Maria Olsen in 1859, by whom he became father of seven children, and to Mary Sorensen in 1870, who bore him five children. He was arrested, tried for and convicted of unlawful cohabitation, and imprisoned in Blackfoot, Idaho, for several months, being finally released without much injury done. He was one of the very first settlers of Ovid, where he has successfully followed the occupation of farming and stock raising.

PRICE, Robert, Bishop of Paris Second Ward, Bear Lake county, Idaho, since 1877, was born June 19, 1835, and is the son of Simon Price and Mary Louisa Stanners. He was baptised at his birthplace, Great Misenden, Buckinghamshire, England, in September, 1853, by Frederick Smith. He was ordained a Teacher by Eli Sutton Isacke Feb. 5, 1854; a Priest, an Elder, a Seventy at Salt Lake City in 1862, by James Jack; a High Priest Feb. 5, 1876, by John U. Stucki, and a Bishop in August, 1877, by President John Taylor. He has also been a Sunday school teacher, Ward teacher, home missionary, Bishop's counselor in Paris Ward from 1872 to 1877, clerk to Bishop Edward Hunter in Salt Lake City, and the position first named above (Bishop) since the Ward's organization in 1877. He took a special mission for genealogy to England in 1898. His first marriage occurred in 1855, the wife's maiden name being Mathilda Kelsey, six children having been born to them, three living; he married Susanna Juchau in 1864, who bore him thirteen children, twelve living; married Christine

Shepard in 1879, the issue being nine children, seven living; and was married Ellen Muir in 1887, and served children being borne by her, both living. He came to America in 1855 and crossed the plains in 1861, locating in Salt Lake City till 1869, and then moved to Paris, where he has re-



sided ever since. In the interim between reaching this country and coming to Utah, he worked in New York and Connecticut, serving in the former as branch clerk under John Taylor. He is a carpenter by trade and did the first mechanical work on the Salt Lake Tabernacle, besides being a lumber manufacturer and dealer, and is also engaged in farming and stock raising. He has held two civil positions—treasurer of Bear Lake county and city councilman of Paris.

MUMFORD, George, Patriarch in Beaver Stake of Zion, was born Sept. 6, 1840, at Castessy, Norfolk, England. He was baptised in 1852 by his father, whose name was Robert Munford, that of the mother being Lydia Murphy. His ordinations to the Priesthood were as follows: An Elder in 1865, by William D. Hobbs; a Seventy, May 22, 1885, by Jonathan Crosby; a High Priest March

24, 1890, by George Q. Cannon. On the latter date also he was ordained and set apart as Bishop of the Second Ward of Beaver City, by the last named, and in June, 1891, as Bishop of Beaver City by Francis M. Lyman, and on July 22, 1888, was set apart as superintendent of Sunday schools. Brother Mumford's early life, like that of his more recent years, was spent on a farm. At 19 years of age he went to London and worked as a footman in a gentleman's family for about five years, and in June, 1864, emigrated to Utah. He crossed the plains in William Hyde's company, and arrived at Parowan Nov. 6, 1864, subsequently settling at Panguitch and living there till 1866, when orders came to leave the place because of the Indian troubles; he then moved back to Parowan and in 1867 went to Beaver, which has been his residence ever since. In addition to farming, he has followed brick making and has had a share of military experience, serving against the red men. Brother Mumford is the father of eight children, three sons and five daughters. On January 11, 1903, he was ordained a Patriarch by Apostle George Teasdale.

GRIMSHAW, Duckworth, High Councillor of Beaver Stake, was born March 3, 1842 at Totttingham, Lancashire, England. His father's name is John Grimshaw and that of his mother Alice Whittaker. Brother Duckworth's baptism occurred June 26, 1860, at the hands of Thomas Schofield, at the former's birthplace. In early life the subject hereof became a cotton weaver. He emigrated to Utah in 1862, leaving the father and four sisters, reaching New York June 1st and proceeding to Florence, where an engagement was made to drive a team across the plains, by which means Salt Lake City was reached September 26th. Laboring on a farm at South Weber, he accu-

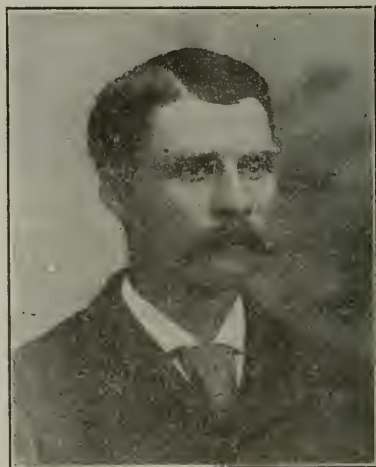
mulated 200 bushels of wheat which came in good time, his father and sisters having joined him. Prosperity attended his labors, and in 1865 he was able to move to Beaver, arriving June 14th, where he acted as superintendent (or assistant) of Sunday schools twenty-five years; he also became and still is a member of that



Ward choir. He was ordained a Seventy by Jonathan Crosby May 22, 1885; a High Priest the same year and set apart as a High Councilor of Beaver Stake, which he still holds. He had previously (Feb. 16, 1865), been ordained an Elder by Chauncy W. West. Brother Grimshaw was married April 4, 1867, to Mary Jane Moyes, who has borne him thirteen children, all living but one boy, who died at the age of 22; he also married Ellen Muir in 1887, and served a term of twelve months in the Utah penitentiary for infraction of the Edmunds law. He has had two sons on missions. Besides active military service against the Indians, he has been city councilor, school trustee, and been an active citizen generally.

MURDOCK, John Molen, High Councilor in Beaver Stake, is one of Utah's native sons, having reached this sphere at Lehi, Utah county, Sept.

11, 1852, where also he was baptised into the Church September 23, 1860. His father's name is Orrice Clapp Murdock and his mother's maiden name was Margaret Ann Molen. Brother John has received the following ordinations to the Priesthood: Elder, Jan. 12, 1881, by William Fawcett; High Priest, January 5, 1902, by Abraham O. Woodruff. He has also held the following ecclesiastical positions: President of Elders' quorum about three years; High Councilor, one year; Bishop of Beaver Ward, two years; then to the High Council again. He was twice married, in 1877 and 1884, and is the father of seven children, five living. In the civil department Brother Murdock has been a city councilman for



four years, county assessor and collector, and chairman of the board of county commissioners for three years, his term expiring next year. He has had some stirring experiences in the missionary field. While holding forth in Kansas, a mob came with a rope to hang him and his associates, but eventually changed their minds and gave the Elders time to leave; on another occasion the meeting was broken up and eggs were thrown at them. Elder Mur-

dock's chief occupations are stock raising and farming.

NOWERS, Wilson Gates, High Priest and for thirty-one years High Councilor (now retired), is a son of Edward Nowers and Susanna Gates, and was born at Dover, Kent, England, March 8, 1828. He was baptised March 2, 1851, by John Tippetts; was ordained an Elder and a Seventy, April 6, 1852, by Zera Pulsipher, and Henry Harriman, and a High Priest and High Councilor of Beaver Stake, by John R. Murdock, March 16, 1879. Brother Nowers has filled industrial missions to Provo, 1853; Iron county, 1853-6; then to Beaver, where he was a pioneer settler, Feb. 6, 1856. He was also a home missionary for several years and went on a mission to Great Britain in 1882. In addition to the above named Church positions, he was a Ward teacher in Parowan, and Beaver for several years, High Councilor, clerk and historian, Stake clerk, and is now High Priests' quorum clerk and Ward clerk. In the civil department he has been city councilor and recorder, county recorder, county surveyor, justice of the peace, and first treasurer of Beaver county, serving gratuitously until 1880. He has also had an extensive military experience, and in Parowan, in 1853, made the first bass drum ever made in Utah. Brother Nowers was married June 28, 1855, at Parowan, Utah, to Sarah Anderson, by whom he became the father of six sons and two daughters, three of the former having died. His principal occupations have been farming, stock raising, mill and house building, besides being interested in the mercantile and woolen manufacturing business.

ASHWORTH, William Booth, Bishop of Frisco Ward, Beaver Stake, is the son of Robert B. Ashworth and Mary Pickup, and was born March 10, 1845, in England. Brother Ashworth was successively ordained to the

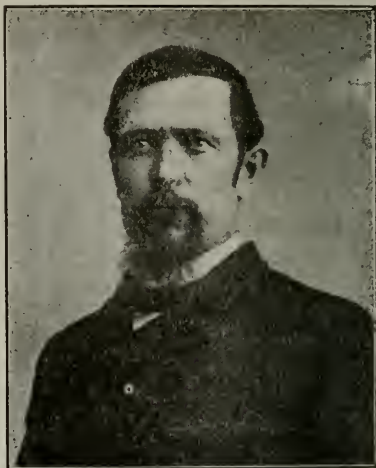
following offices in the Priesthood: Deacon, Teacher, Elder, High Priest and Bishop. During the years 1878-1879 he performed missionary work for the Church in Europe, where he labored principally in England. At home he has always taken a deep and active interest in Church work, having labored for many years as a High Councilor, as Bishop's councilor and subsequently as Bishop of Frisco Ward, in all of which positions he has served with credit and honor. In 1856 he settled in Beaver county, being among those who pioneered that section. He spent one year on the frontiers, helping the emigrant trains to reach Utah, and he assisted in the erection of Fort Sanford in 1863. Brother Ashworth has twice been married and has eleven children living. His chief occupations have been farming, milling and that of a machinist. When the Deseret Telegraph lines were first opened he worked one year as an operator,—doing the work as a missionary. Two civil positions, viz., coroner and school trustee, are the only public offices he has held in that line. He served a term in the Utah penitentiary for "conscience sake."

MURDOCK, Gideon A., Bishop's councilor, in Frisco Ward, Beaver Stake of Zion, son of John and Electa Allen Murdock, was born at Lima, Adams county, Illinois, Aug. 1, 1840. When about one year old he was taken by his parents to Nauvoo, Ill., the family being expelled with the rest of the saints in 1846. His elder brother having gone with the Mormon Battalion to the Mexican war, at the age of six and a half years, he had helped his father drive an ox-team freighting to Winter Quarters, leaving there June 10, 1847, and reaching Salt Lake valley Sept. 24th, following; the boy driving an ox-team all the way. All the hardships of that trying time were experienced but can scarcely be told.

In the spring of 1851 his father went on a mission to Australia and the mother having died in the boy's fourth year, he went to live with a brother at Lehi. At fifteen, he was enrolled in the military and served in the Walker Indian war; he afterwards became a captain in the militia. Freighting east and west was followed and in 1864 he went with a Church train to the Missouri river for emigrants, and the following year moved to Beaver, where, besides making a location, he again served extensively as a military officer and took part in the Blackhawk war. In 1872 he made an exploring trip to Arizona, and the same year, Dec. 7th, was ordained a High Priest by Bishop John R. Murdock, serving also as a member of the High Council. In 1866 Brother Gideon moved into Sevier county and July 22, 1877, was ordained Bishop and set apart to preside over Joseph Ward by President Wilford Woodruff and apostle Erasmus Snow, holding the position for sixteen years. In 1894 he returned to Beaver county and for the last nine years has been Sunday school superintendent and is now Bishop's counselor in Frisco Ward, though his family lives in Minersville. Brother Murdock was married March 1, 1866, to Lucinda C. Howd, and fifteen children have been born to him.

MARSHALL, George, counselor in the Bishopric of Minersville Ward, Beaver Stake of Zion, for eleven years, is the son of George Marshall and Elizabeth Woomsley and was born Jan. 5, 1855, in Tooele, Tooele county, Utah. Elder Marshall has always been a consistent Church worker as the following will show: For several years he served as a counselor in the Deacons quorum; was for a number of years president of the Mutual Improvement Association of Minersville, and for eleven years was counselor to the Bishop of that Ward. In civil affairs he has

taken a leading part, having served as school trustee fifteen years, county commissioner four years, and president of Town Board four years. He has followed farming, stock raising



and merchandising with good success. On Dec. 13, 1875, he married Rachel Thrower, who has borne him eleven children, four girls and seven boys. In 1889-1891 he filled a successful mission to Great Britain.

JACOBSON, Christian, clerk of the Bensen Stake of Zion, is the son of Jorgen Jacobson and Bertha Christine Petersen and was born Nov. 30, 1846, in Copenhagen, Denmark. His baptism occurred in Draper, Utah, when he was a boy. He was ordained a Priest Jan. 24, 1867, by A. W. Smith, and later an Elder; then he was ordained a Seventy Jan. 8, 1884, by A. C. Brower, and finally, he became a High Priest, Feb. 10, 1891, being ordained by Samuel Roskelly. Elder Jacobson is an energetic Church worker as the following shows: He was Ward teacher, clerk and president of the Mutual Improvement Association of Lewiston for several years, clerk of the Seventeenth quorum of Elders and clerk of the Thirty-ninth quorum of Seventy, and since August 4, 1901, he has

served as Stake clerk of Benson Stake. His chief occupations have been herding sheep, school teaching, merchandising, and since 1891 he has been postmaster of Lewiston, Cache county, Utah. He emigrated to Utah from Denmark in 1854, and in this State resided as follows: Salt Lake City, to 1855; Draper, Salt Lake county from 1855 to 1875; from 1875 to 1877 in Logan, Cache county, and since 1877 in Lewiston, Cache county. He married Mary Pauline Litz, March 31, 1881, who has borne him four children. It is a sorrowful record that his family made, while emigrating to Utah; most of them, including his father, having journeyed to the other shore.

RAWLINS, Franklin Archable, a member of the High Council of Benson Stake, is a son of Harvey M. Rawlins and Margaret Frost and was born Jan. 22, 1857, at Draper, Salt Lake county, Utah. He was baptised into the Church July 18, 1875, by Elder J. E. Layne, and was ordained to offices in the Priesthood in the following order: An Elder, Dec. 15, 1879, by Wm. H. Lewis; a Seventy Jan. 4, 1885, by Andrew L. Hyer; a High Priest, June 30, 1901, by Wm. H. Lewis. During 1897-1899 he filled a mission to California, where he labored in the southern part of that State. While on this mission he had a number of interesting experiences, and at one time witnessed a remarkable case of the healing of a sick man, who was suffering with hemorrhage of the brain, who after being administered to regained his normal health. After having served as a Ward teacher for several years he was chosen counselor to Bishop Wm. Waddoups, of Lewiston Ward, in which position he served till he became a High Councilor in Benson Stake. Elder Rawlins is married and has 11 children. In his youth he was employed at farming, railroading and freighting with team, but during la-

ter years he has engaged successfully in farming and dairying.

BRIGHT, John Wesley, alternate High Councilor in Benson Stake, is one of Utah's sturdy sons, having been born in Richmond, Cache county, Jan. 12, 1873. He became a member of the Church by baptism June 2, 1882, and was ordained as a Priest in the lesser Priesthood when thirteen years of age; he was ordained an Elder when twenty-three years of age, and a Seventy April 10, 1899, Christian D. Fjeldsted officiating. At the same time Bro. Bright was set apart for a mission to the northwestern States, and labored in the Baker conference, State of Oregon for fifteen months; also presided over the Blaine conference, Idaho, for nine months. He has acted as second assistant to the superintendent of religious classes in the Benson Stake since its organization. Aug. 1, 1903, he was ordained a High Priest and set apart as alternate High Councilor at his present place of residence, where he is doing, as he has all along done, good and faithful work in all the walks of life.

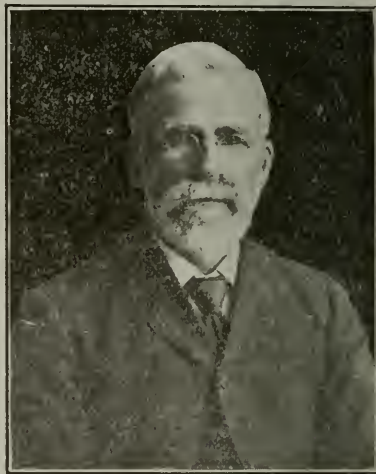
POND, Brigham, first counselor in the Lewiston Ward Bishopric, Benson Stake, was born June 9, 1883, in Salt Lake City, Utah, and is a son of Stillman Pond and Abigail Thorne. His ordinations in the Priesthood occurred in the following order: an Elder, by Pres. Wm. H. Lewis; a Seventy, by Harvey M. Rawlins, Jan. 4, 1885, and a High Priest, by Brigham A. Hendricks, Aug. 4, 1901. In January, 1890, he left home to fill a missionary assignment to the northern States, where he labored principally in Kansas, as president of a conference. But on account of sickness his mission was of short duration and he returned home in August, 1890. Among the ecclesiastical positions held by Brother Pond, it may be mentioned that for several years he work-

ed as a Ward teacher, and as president of the 39th quorum of Seventy; subsequently, he labored as a Stake High Councilor. He married Arvetta Whittle Jan. 13, 1876, and Catharine Whittle Dec. 31, 1885, and he is father of seventeen children. His chief occupation has been farming, but has been associated in several industries and business concerns, being at present a director in the People's Mercantile Co., Richmond, a director in the Utah Condensed Milk Co., and a director in the Lewiston State Bank. He is also president of the town board at Lewiston. Elder Pond is a native of Utah and has resided there always, having lived in the following places: Salt Lake City, Point of West Mountain, Spanish Fork, Richmond (Cache county) from 1860 to 1876 and since the latter date in Lewiston, Cache county. Elder Pond is known for his loyalty to his friends and for his faithfulness to principle.

FUNK, James William, first counselor to the Bishop of Richmond Ward, Cache county, was born at that place Feb. 19, 1874. His father's name was Christopher Funk and his mother's, Annie Kofoed. His status in the Church began with his baptism June 1, 1882, at his birthplace, and he became a Seventy Nov. 17, 1897, and a High Priest April 30, 1900, C. D. Fjeldsted officiating on the former and Francis M. Lyman on the latter occasion. Other ecclesiastical stations held by him were Sunday school teacher, president of the Y. M. M. I. A., aid in Cache Stake M. I. A., and presiding teacher of the High Priests' quorum in Richmond Ward. Besides these, he has been deputy county treasurer of Cache county, justice of the peace, member of the city council and is at present mayor of the city. He was on a mission to the southern States from Nov. 17, 1897, to Dec. 18, 1899, beginning in Mississippi; and when work in Georgia was

begun, was transferred to that conference. Later, when Ohio was made part of that mission, he was sent there and became president of the Ohio conference. He was married on June 20, 1900, to Lucy Merrill, and has two children, a son and daughter. He has served three years in the Utah militia, being first sergeant the latter part of the time; has been manager of the Richmond Co-operative Institution since 1902, and has followed the occupation of clerk and farmer.

BURNHAM, Wallace Kendall, first counselor in the High Priests' quorum of Benson Stake, is a son of Mary Ann Huntley, and was born Jan. 24, 1838, at Woodstock, McHenry county, Ill.



He was baptised June 10, 1846, by William Anderson; was ordained a Seventy by Joseph Young Feb. 6, 1858, and a High Priest by Bishop William B. Preston, Aug. 9, 1897. Other Church position held were those of Teacher and Deacon in Richmond till Aug. 9, 1877, when he became second counselor to Bishop M. W. Merrill of that place, and continued in that place till March 4, 1879, when he became second counselor to Bishop W. L. Skidmore, serving till 1900, when the Ward was reorganized. He became a High Councilor in Benson

Stake when it was organized in May, 1901. In 1905 he became first counselor to Prest. W. L. Skidmore in the High Priest quorum of Benson Stake, as above stated. He was married to Philinda Standley Nov. 30, 1856, and to Lydia Standley April 11, 1865, being the father of seventeen children, seventy grand children and seven great-grandchildren. He came to Utah the year following the Pioneer's advent, with his brother George, aged eight, traveling hence with strangers in Heber C. Kimball's company. He located with Daniel Wood, in Bountiful, Davis county, where he remained till 1860, when he went to Richmond, Cache county, being among the first white settlers of that place, and that has been his residence ever since. He went through the trying ordeals of "breaking in" a new country and did his full share. He has been mayor of that place for two years, city councilman for two years, city treasurer four years, besides holding the office of county selectman, precinct justice of the peace and deputy county assessor. He was a member of the Nauvoo Legion and was enrolled in the standing army during the approach of Johnston's command in 1857, going with the others who engaged in the "move" at that time. He has held the position of first counselor in the High Priests quorum since 1905.

MATHER, Thomas, a High Priest in Benson Stake, was born April 28, 1846, in Lancashire, England, being the son of James and Mary Mather, who came from the same place and all arrived in Salt Lake City in 1855. He was baptised by Samuel Broadhurst in 1854 and ordained an Elder in March, 1866. He went to the Missouri river on a mission to bring in emigrants in 1866. He became second councilor to the presidency of the Ward Teachers' quorum of Smithfield Ward Nov. 12, 1877, which place was held for several terms, and

Sept. 23, 1881, was made president of the quorum; was appointed one of the board of directors of Smithfield Ward in 1882; was ordained a Seventy Jan. 7, 1874, and a High Priest and High Councilor in Benson Stake Aug. 5, 1901, in which he is working as he has previously worked as a missionary and performing such other duties as are required. After reaching Salt Lake City Bro. Mather did not at once proceed to his present place of abode; on the contrary he had quite an experience in the mat-



ter of locations prior thereto. He went first to Cedar Valley and in 1857 removed to Lehi; thence to Plain City in 1859 and to Logan in the summer of the same year, and then to Smithfield, in the same year, where he has resided ever since and where he has acted as one of the local lawmakers. Aug. 10, 1893, he went on a mission to England, returning Sept. 6, 1895. He was married Dec. 6, 1870, to Mary Ann Cantwell, and has been an active citizen all along.

WELSCH, Charles Arthur, second counselor in the Stake Presidency of Big Horn Stake, was born Oct. 4, 1860, in Salt Lake City, Utah, and is the son of Thomas R. G. Welsh and Harriet Nash. His father bap-

tised him into the Church when he was eight years old. He was ordained a Deacon by William Henning July 23, 1877, a Priest by Robert Hogg Dec. 14, 1877, an Elder Jan. 7, 1883, by James McNiven, a Seventy May 31, 1885, by Daniel Bertoch, and a High Priest by Richard Fry Oct. 4, 1899. Elder Welsch filled a mission to the Southern States in 1883, and in 1884 was transferred to Great Britain, where he labored in England. Again in 1897 he entered the missionary field, going this time to the eastern States. At home he has had an active career in the performance of Church duties, having labored in the following capacities: President of Deacons quorum, assistant superintendent of Ward Sabbath school, counselor and president of Stake Mutual Improvement associations, a president in a quorum of Seventy, and at present second counselor in the Big Horn Stake presidency. He married Mary L. Hinckley April 5, 1883, and is the father of five children. In civil life he has been a prominent citizen and has held many offices of trust, the duties of which he discharged in a capable and efficient manner. He served as county superintendent of public schools during 1885-1890, was county clerk in 1886-1890 and again during 1892-1896. In 1899 he was a member of the House of Representatives in the State legislature. All these positions were held in Morgan county, Utah. Brother Welsch has had a goodly amount of pioneer experience, being in his boyhood a pioneer into Morgan county and in his manhood among the first pioneers to build up settlements in the Big Horn country, Wyoming. His chief work has been farming school teaching, railroad contracting and merchandising, in all of which occupations he has been eminently successful.

CROSBY, George Henry, a Patriarch in Big Horn Stake of Zion, was born in Clinton, Kennebeck county, Maine, Oct. 25, 1846. He received the or-

dinance of baptism at the hands of his father, Jesse W. Crosby, his mother's maiden name being Hannah Elida Baldwin. He was ordained an Elder by David H. Cannon at St. George, Utah, in 1867, and a High Priest by Erastus Snow at the same place in 1869. Brother Crosby was set apart as Bishop of Heber Ward, Washington county, Nov. 9, 1869; was called to the Bishopric of Leeds Ward, in the same county, in 1877, of Union Ward, Arizona, 1886, and Torrey Ward, Wayne county, Utah, in 1899. Two or three secular stations have been filled by him, namely, sheriff of Washington county from 1868 to 1870, selectman of the same county in the early part of 1880 and representative in the Arizona legislature in 1895. He was married at Salt Lake City, April 5, 1869, to Sarah H. Brown, and at St. George May 2, 1885, to Amelia Laney, and is the father of fourteen children, five of whom have passed away. He enjoys the distinction of being one of the Utah Pioneers, having reached Salt Lake valley, Sept. 25, 1847, and among the valued possessions is a badge attesting the fact. He settled in St. George when it was "in the raw," in 1861, and among other trying experiences served as an Indian fighter in the cavalry during the troubles with the natives of that section, up to 1869. He made a trip from that place to the Missouri river in 1863, driving four yoke of oxen and repeated the trip in 1866. In 1867 he was called on a mission to the Southern States and promptly responded, but was released soon after to enter the Bishopric, where he remained for thirty-two years. Brother Crosby was among those who became the involuntary guests of the United States marshal, his term in the Utah penitentiary being from Dec. 10, 1890, to Feb. 23, 1891, having been sentenced at Beaver for "adultery," committed with his wife, Judge Anderson officiating.

SNELL, Rufus Phillips, president of the High Priests' quorum in the Big Horn Stake of Zion, was born at Sackville, New Brunswick, May 27, 1840. His father's name was Cyrus Phillips and his mother's maiden name was Rhoda Barnes. While living at Sackville, Conn., in 1836, they first heard the Gospel, it coming from the mouths of three missionaries—Lyman E. Johnson, Milton Holmes and John Herrit. These made the Phillips home their headquarters and a mill belonging to the father was improvised as a meeting house. Here the Elders spent some three weeks in mission work, during which time they baptised eighteen persons, among them Brother Rufus' father and mother and others related to him. It is worthy of note that at this same place the late Apostle Marriner W. Merrill also received the Gospel, at a subsequent time. After trying for some time to find a purchaser for his property, the father finally succeeded, and in April, 1853, with his family, set their faces toward Utah, arriving at Salt Lake City Aug. 27, 1854, having spent the intervening time chiefly among apostate relatives in Wisconsin and strengthening their equipment for the journey. At Elkhorn river Elias Williams and family were picked up and brought on, they having lost their animals, but with the exception of this, some little sickness and an occasional "hold-up" by the Indians, the trip was made, without special incident. The subject hereof was baptised in the spring of 1855, by Jonathan Midgley. The family left Salt Lake City in 1855, and went to Spanish Fork, being among the first settlers there, the occupation being chiefly farming and other things incidental to pioneer life, having numerous vicissitudes and many experiences long to be remembered. Brother Rufus has held every civil position in the gift of Spanish Fork municipality from mayor down, and has honorably filled many offices in the Church. He

was ordained a Priest by A. K. Thurber and G. W. Wilkin, in 1857; an Elder by Philip Sykes in 1867; president of the Spanish Fork Elders' quorum in 1873 by G. W. Wilkin; a Seventy in 1892 by Wm. Stokes; a High Priest in 1892 by A. O. Smoot; counselor to Bishop Henry Gardner; High Councilor of Utah Stake in 1896 by Abraham H. Cannon; High Councilor in Nebo Stake in 1901 by Hyrum Lemon; and president of the High Priests' quorum of the Big Horn Stake in 1901 by Abraham O. Woodruff. He has had two wives, but not coincidentally, the first, Ellen C. Hillman, to whom he was united Feb. 8, 1869, and who bore him ten children, having died June 11, 1887; in March, 1892, he married Mrs. Emma H. Moore, a widow with three children who bore four to him. His residence is Cowley, Wyoming, and his occupation that of a farmer.

LINDSAY, David Ephraim, a member of Big Horn Stake High Council, is a son of Ephraim Lindsay and Jane Parish and was born Nov. 20, 1885, at Nauvoo, Hancock county, Illinois. He became a member of the Church in May, 1853, being baptised by Wm. Meirs. In March, 1866, he was ordained an Elder by Oliver Nichols. In 1881 he was ordained a High Priest and set apart as second counselor in the Bennington Ward Bishopric, Bear Lake Stake. He went east in 1866 and brought in a company of emigrants, being captain of the company. Elder Lindsay married Charlotte Ann Dunn, Sept. 7, 1874, who has borne him eleven children, nine of whom are now living. His chief work has been lumbering and mining. He came to Utah in 1852 and has successively lived in Box Elder and Davis counties, Utah, Bear Lake county, Idaho, and in 1900 he went to the Big Horn valley, Wyoming, being among those who pioneered that section of country.

HATCH, Wilder True, first assistant superintendent of Sabbath schools in

the Big Horn Stake, Wyoming, was born Nov. 14, 1873, at Bountiful, Davis county, Utah, and is a son of Orrin Hatch and Elizabeth M. Perry. In September, 1882, he was baptised into the Church of Jesus Christ of Latter-day Saints and was ordained to the Priesthood in the following order: Deacon by Orrin Hatch, Elder by Gilbert S. Hatch, April 2, 1893, and a Seventy by Apostle Abraham H. Cannon, Jan. 26, 1894. In February, 1894, he left home for a mission to the Hawaiian Islands, where he labored faithfully till May, 1897, when he returned home. President Lorenzo Snow called him, together with others, to settle and colonize the Big Horn country, Wyoming, and in answer to that call Brother Hatch left Utah in May, 1900, for the Big Horn. He was elected captain of one of the colonist companies, and while en route they encountered a severe blizzard which lasted two days and nights, during which time the colonists were obliged to share their bedding with their horses in order to keep them from perishing with cold. That Elder Hatch has been active in Church work, the following record will attest. He was a teacher in Sabbath school three years; a home missionary one year, Ward teacher eight years, Mutual Improvement worker two years, and for several years past has been first assistant Superintendent of Sabbath schools in the Big Horn Stake. He married Patty Orillo Sessions Feb. 23, 1898, who has borne him two boys and two girls. Farming has been his chief occupation, and he removed the first scraper of dirt from the Sidon canal.

WILLIS Lemuel Josiah, first counselor to Bishop Wm. C. Partridge, of Cowley Ward, Big Horn Stake, was born Aug. 15, 1863, at Kanarra, Kane county, Utah, and is the son of John M. Willis and Francis Reeves. When eight years old he was baptised by Joseph Day. His ordinations in the Priesthood occurred in the following

order: Ordained an Elder in 1883 by Daniel H. Cannon; a Seventy Dec. 14, 1898, by Francis M. Lyman, and a High Priest by Abraham O. Woodruff, May 28, 1901. In 1898 he filled a mission to the Southern States. He also performed two missions in Utah in the interest of Mutual Improvement work. Brother Willis has always taken an active interest in



Church work, having been prominently identified with Mutual Improvement work in different Stakes. He married Artie Stratton Oct. 24, 1883, and is the father of eleven children. For four years he served as county commissioner in Garfield county, Utah, and in a like capacity for six years in Big Horn county, Wyo. Farming and stock raising have been his main occupations. As a pioneer he has had an ample amount of experience, having been among the first Utah colonists to locate in Arizona, and later a pioneer into Big Horn county, Wyo. Elder Willis writes: "I was invited to colonise the Big Horn county, accepted the invitation, and have passed through all their 'ups and downs' in this country and have taken great pleasure and satisfaction in the work.

COOK, Hyrum Howland, was born May 6, 1866, at Swan Creek, Rich county, Utah. He was the sixteenth and youngest child of Phineas W. Cook and Ann Elisha Howland. He had some of the hardships of the early days in Bear Lake valley, to contend with, thought nothing to compare with what his parents had to undergo in the settling of Salt Lake valley. He lived with his parents at Swan Creek until he was seventeen years of age. His father being over-burdened



with the cares of a large family, the son was called to the responsibility of looking after his aged mother, and lived with her at Garden City, Rich county. When twenty-two years of age he married Miss Annie Catherine Vaterlaus, daughter of Conrad and Catherine Schmid Vaterlaus, the issue of which marriage was two sons and four daughters. In the fall of 1894 he was called to fill a mission to Australia. He left Salt Lake City Dec. 11th of the same year with the first company of Elders, going by Hudard Parker S. S. line. He was placed in charge of the company on

leaving Vancouver, B. C., and arrived at Auckland, N. Z., Jan. 12, 1895. He received his apointment to labor in the Wairau conference, by President Wm. Gardner, where he labored in the field with others of the Elders and assisted in opening up the work in the city of Nelson. Was heard in private, in public and through the press. He was released to return home July 2, 1897, and called to bring his sick companion, J. G. Casper, home, which they reached in September, 1897. While on this mission his mother was called to the great beyond May 17, 1896. He was ordained a High Priest and set apart to act as counselor to Samuel Weston, Bishop of Garden City Oct. 26, 1897, by William L. Rich, which position he labored in until April, 1900. He was then released to go with the pioneers to the Big Horn country, and assisted in the early work of the Mormon people in that place. He was the first to reside in the townsite of Cowley. May 30, 1905, he was called to part with his beloved wife and was left with four children to mourn the loss.

JOLLY, Haskel Shurtliff, Bishop of Mt. Carmel Ward, Kanab Stake, Utah, from 1892 to 1900, and Bishop of Lovell Ward, Big Horn Stake, since 1891, is the son of H. B. M. Jolly and was born in Salem, Utah county, Utah, May 17, 1861. In a brief sketch prepared for this work Elder Jolly writes. "I was baptised by my father, when eight years of age, and confirmed a member of the Church of Jesus Christ of Latter-day Saints by Bishop Wilson Pace. At the age of about seventeen years, I did Temple work with my father, at the same time receiving my own endowments and was ordained an Elder in the St. George Temple. I labored as assistant superintendent of the Mt. Carmel Sabbath school for several years. In response to a call from the Church authorities, I left Salt Lake City Oct. 11, 1887, to fill a mission to the Southern States, being set apart

by Apostle Heber J. Grant, where I labored until September of the following year, when I was honorably released to return home on account of my father's sudden decline in health. I was ordained a High Priest and Bishop of the Mt. Carmel Ward, in Kanab Stake of Zion, Sept. 1, 1892, by Apostle Anthon H. Lund. Here I pre-



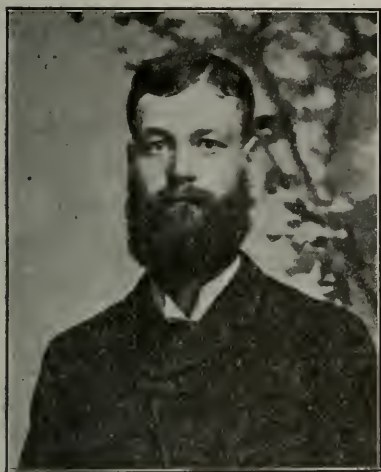
sided until May, 1900, when I resigned to move with my family and others into the Big Horn country, Wyo., in the fall of 1900, where a Stake was organized the following spring. On the 25th of May, 1901, I was chosen and set apart as Bishop of the Lovell Ward of the Big Horn Stake of Zion by Apostle Abraham O. Woodruff, where I still reside. On account of the scattered condition in which those residing on the south side of the Shoshone river were living, I purchased a townsite of a Mr. Strong, paying \$4,000 for 100 city lots, which now are nearly all taken, and the town rapidly building up.

HOUSTON, John Cooper, High Priest, is a resident of Lovell, Big Horn county, Wyoming, and a native of Panguitch, Utah, where he was born Aug. 24, 1876. He became a member of the Church by baptism Aug.

24, 1884, Martin W. Fox officiating. His father and mother were respectively James Houston and Lucy Cooper. He was ordained a Deacon in August, 1894; an Elder Aug. 30, 1896, by Apostle Francis M. Lyman; a Seventy Oct. 13, 1897, by Elder Seymour B. Young; a High Priest Nov. 6, 1898, by Elder John E. Woolley. While attending the Utah University he was called by Apostle John W. Taylor (October, 1897) to the Colorado mission, from which he returned Dec. 15, 1899. In Panguitch Stake he has held the positions of assistant Stake president of Y. M. M. I. A., Stake secretary and secretary of Sunday schools; and in Big Horn Stake, besides the position first above mentioned, he has been assistant superintendent of religion classes and member of the State Union Board of Sunday schools. In the civil list he has been deputy assessor and collector of Garfield county, Utah, and the same position at his present residence. He was married to Eliza Adelaide Asay May 2, 1901, and four children have been born to them. Along with Elder Jesse W. Washburn he had a somewhat thrilling experience while in the West New Mexico conference, of which he was president; they were lost for three days and nights on the St. Augustine desert. His occupation is school teaching, to which he has devoted nine years, five of them at Lovell.

NIXON, Thomas Alonzo, High Councilor in Bingham Stake, Idaho, is a native of Utah, having been born at Wanship, Summit county, Sept. 21, 1861. His parents were Thomas Stephen Nixon and Harriet Rushton. His grandparents on his father's side joined the Church while he was a little child, and the whole family came to America while headquarters were in Nauvoo; here the grandfather became a member of the Prophet Joseph's body guard and remained in that position until the latter's death.

The family were driven out with the body of the Saints, and the grandmother, giving birth to a child during the ordeal, lost her life. After a trip replete with hardships they reached Salt Lake City in 1851, afterwards going to Provo, where this subject's father and mother were married, soon after going to Wanship. His grandparents on the mother's side were also members of the Church, natives of New York, and emigrated to Utah at an early day. Thomas A. was baptised Nov. 24, 1874, by his granfather

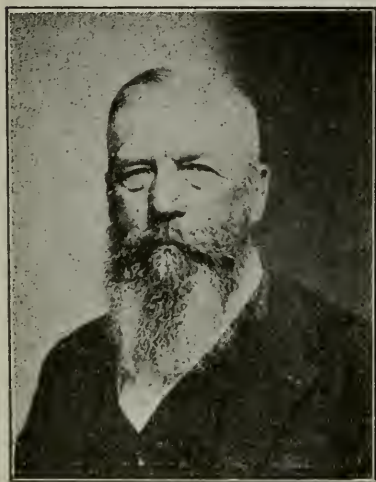


Stephen Nixon, having previously, through an oversight, been ordained a Deacon; this unusual state of things caused the boy some trouble of mind and body and was soon made right, the act of ordaining being repeated subsequently to his great satisfaction. He became a Teacher in 1875; an Elder Jan. 7, 1878, under the hands of Daniel Lewis; a Seventy June 1, 1882, by Josiah Reed; was set apart as one of the seven presidents of the 106th quorum of Seventy by Seymour B. Young, serving thus until ordained a High Priest Aug. 14, 1893, James E. Steele officiating. Bro. Nixon has acted in many capacities in the Y. M. M. I. A. in Wanship Ward, and Summit Stake, serving first as treasurer, assistant secretary, secretary, assistant su-

perintendent and president; he also acted for some time as second assistant in the Stake presidency of the organization. He served as a Ward teacher until he removed from Utah; also as home missionary and superintendent of Sunday schools. In 1883 he went to Idaho Falls, Eagle Rock Ward, Idaho, which he made his home from 1884 to 1892. He was married to Emma Jane Cantwell Dec. 29, 1888, and eight children were born to them. In his present residence he has served extensively as a home missionary in the then Bannock Ward. In Eagle Rock Ward he acted as superintendent of Sunday schools and president of the M. I. A. He accepted a call to what was then the Northwestern States Mission and left home Jan. 15, 1890, returning home, after extensive service during which he presided over the Indiana conference, in April, 1892. During this mission eleven persons were baptised under his hands. Taking up a brief residence in Iona, Bro. Nixon was set apart as president of the Y. M. M. I. A. in October, 1892; May 7, 1893, as superintendent of the Iona Sunday school; Aug. 14, 1893, he was ordained a High Priest and set apart as first counselor to Bishop Joseph S. Mulliner, of Iona Ward. In the fall of that year he returned to Idaho Falls, and in 1899 was set apart as Stake aid in the Y. M. M. I. A. of Bingham Stake, acting thus till 1903, when he became second assistant to Supt. Robert Anderson. June 8, 1896, at the organization of the Bingham Stake, he was set apart as a High Councilor by Apostle John Henry Smith, which position he still holds. Previously, in 1893, he was again called into Sunday school and M. I. A. work, acting as superintendent of both, and also laboring as a home missionary. In March, 1890, he again moved to Iona and settled down there.

DENNING, James Henry, a High Councilor in the Bingham Stake of

Zlon, since June 8, 1895, is a son of James Denning and Sarah Merrifield, and was born Jan. 25, 1853, at Abersychon, Monmouthshire, South Wales. He joined the Church July 15, 1866, being baptised by his father. He was ordained an Elder Dec. 21, 1874, and a High Priest Aug. 2, 1884, by Francis M. Lyman. For several years he labored as a counseior in the Bishopric of St. John's Ward, Idaho. He has also served as a Ward teacher. Elder Denning married Rosanna Williams Dec. 21, 1874, and Anna J. Squires March 23, 1882, who have



BROWNING, George Andrew, Bishop of Annis Ward, Bingham Stake, Idaho, was born June 27, 1865, in Ogden, Utah, and is a son of James Greene Browning and Ann Wood. At the age of eight years he was baptised into the Church by Job Pingree, Sr. His ordinations to the Priesthood took place in this order: Ordained a Teacher by B. C. Critchlow, a Priest by Robert L. Bybee, an Elder by W. F. Walker, a High Priest and a Bishop by Apostle Hyrum M. Smith, Nov. 5, 1904. Elder Browning has been a consistent church worker since his youth, and has taken a very lively interest in Sabbath school and Mutual Improvement work. He married Emma Christine Matson Nov. 11, 1891, and has seven children. His main vocation has been farming. In 1884 he moved to Idaho and settled in the Snake River valley, which at that time was entirely undeveloped, and he has done his share of pioneer work in building up and settling that now pleasant country.

GUDMUNDSEN, Isaac, first counselor to Bishop C. W. Rockwood, in Iona Ward, Bingham Stake, Idaho, was



borne him nineteen children. In November, 1886, he was sentenced to serve a term of six months in the Boise penitentiary for "conscience sake." From his youth he has had a full share of pioneer work to do, being among those who settled and pioneered Bountiful, Davis county, Logan, Cache county, Utah, and Montpelier, Idaho, and the Snake River country, Idaho, in all of which places he has done his share to build up the country in a satisfactory manner. His present place of residence is Iona, Bingham county, Idaho. From 1875 to 1883 he followed freighting by team, and since then has been engaged in farming.

born March 3, 1861, in Salt Lake City, Utah, his father being Gudmund Gudmundsen, and his mother Mary Ja-

cobsen. At the age of eight years he was baptised into the Church by Lauritz Smith, at Draper, Utah. He was ordained a High Priest June 9, 1895, by Apostle John Henry Smith. In Church work he has taken an active part, having labored in the presidency of the Ward Mutual Improvement Association, also as an alternate Stake High Councilor, and since 1895 has been identified with the Bishopric of Iona Ward as a counselor to the Bishop. On Aug. 16, 1883, he married Fanny A. Mulliner, who has borne him nine children, seven of whom are living. Most of his life was spent in Utah till 1891, when he moved to Iona, Bingham county, Idaho, where he still lives. For a number of years he followed the trade of a gold- and silversmith, but in 1891, together with others, he entered the mercantile field, by organizing the Iona Mercantile Co., which has now grown to be a most flourishing institution; it has already three branch houses, and an implement store. Brother Gudmundsen is general manager of the entire business, which position he has held since 1897. He has also served as post master of Iona for ten years. In a letter for this publication, Elder Gudmundsen writes, "God has blessed me in every way, and many times in my life a power has held me in check. I could relate experiences that have been great testimonies to me in regard to the truth of 'Mormonism.' My great desire is to remain firm in the faith to the end of my days, and my fondest hope is that my posterity may never step aside from the path of this work, as it is all and everything in this life. This is my testimony to the world."

JEFFS, David William, second counselor to Bishop C. W. Rockwood in the Bishopric of Iona, Idaho, is the son of William Y. Jeffs and Alice Ward and was born at Farmington, Utah, Sept. 25, 1873. He was baptised in 1881, by Jonathan D. Wood. At the

age of twelve he was ordained a Deacon, a few years later a Priest; and at the age of seventeen was called to labor as a Ward teacher. In the year 1893, he was ordained an Elder by J. H. Robinson, and Jan. 17, 1896, was ordained a Seventy and set apart for a mission to the Southern States, by Apostle John Henry Smith. While on this mission he labored as a traveling Elder in the East Tennessee conference. He received many great testimonies of the Gospel, and greatly enjoyed his labors and received the gifts of healing, faith and knowledge, to a marked extent. In a sketch prepared for this work, Elder Jeffs writes: "I went into the mission field with very little knowledge of the Bible, and I had to study very hard and depend



greatly upon the inspiration of the Holy Ghost to guide and sustain me in my labors; I had no experience in preaching. The Lord, however, came to my assistance many times. I remember on one occasion, when defending the principles of the Gospel, I quoted a passage of Scripture that I had heard my companion repeat; the minister with whom I was conversing asked me where such a passage of Scripture was, as he had never read it in the Bible. I told him to let me take his Bible and I opened it, and

there appeared, a certain verse, in very large letters which I read to him. It was the very passage that I had quoted to him. After reading the passage referred to, it did not appear any larger print than the rest of the chapter; this is one example out of many like testimonies. As I have said, my experience in public preaching was very limited; yet I resolved in my heart that I would not refuse to take my turn in any part of the missionary work. My companion and I had appointed a meeting at a friend's house, in Chearokee county, North Carolina. Some of our enemies, hearing of the meeting, sent for one of the leading preachers of the State of Georgia to defeat the "Mormons." I had heard of this preacher, whose name was Manuel Henry. However, I did not learn of his coming to our meeting until we were arriving at the house and heard some one say, "There comes Manuel Henry;" my heart seemed to stop beating for a minute, my mind was a perfect blank and I trembled like a leaf. We called the meeting to order and I had to take hold of a chair in front of me in order to arise to my feet. Just as we commenced singing all fear left me, and as I arose to my feet to speak I was as cool and collected as if I had been in the work for years; the Spirit of God rested upon me in mighty power and by the help of my Father in Heaven, I spoke for one hour and twenty-five minutes, and quoted Scripture that I could not remember ever having read and my mind was filled with knowledge. This was a testimony and a strength to me all through my mission. After my return home, which was in July, 1898, I was called to labor as a home missionary, Stake secretary of Y. M. M. I. A., and a Sabbath school teacher. I was also called to labor as Ward teacher and religion class teacher. On the 8th of July, 1900, I was set apart as second assistant superintendent in the Farmington Sabbath school. A little previous to this date I had been called

and set apart as first counselor in the Stake superintendency of religion classes, which position I held until I moved to Iona, Idaho, with my brother John, in September, 1901. On June 27, 1900, I married Phebe Woolley, of Grantsville, Utah. In November, 1901, two months after arriving at Iona, Idaho, I was called and set apart as superintendent of the Sabbath school. On Jan. 28, 1902, was appointed Ward chorister. In the spring of 1903, I was set apart as second assistant in the Stake superintendency of Sabbath schools, which position I held until November, 1905, when I was released from Stake work and called to labor in the Ward. I was again called to take charge of the choir, also to be theological class teacher in the Sabbath school, and teacher of the senior class in the Y. M. M. I. A. I was ordained a High Priest and set apart as second counselor to Bishop C. W. Rockwood, of Iona, Idaho, Dec. 30, 1906, being ordained a High Priest and set apart for this position by James E. Steele. I started to learn the carpenter and also the brick mason trade at the age of fourteen; and for seventeen years in partnership with my brother Samuel I followed the contracting and building business. In the spring of 1900, my brother John joined us; and in September following, we moved to Iona, Idaho, continuing in the same business. In the spring of 1905, we entered the brick business, and one year later, we also entered the lumber business, which we are now following."

JONES, John F., first counselor in the Bishopric of Irwin, Ward, Bingham Stake, Idaho, is the son of David D. Jones and Ann Jones, and was born June 23, 1854, in Glan Avon, South Wales. He became a member of the Church in 1862, being baptised by David Jones. In 1895 he was ordained an Elder and on Dec. 3, 1904, ordained a High

Priest by James J. Chandler. Brother Jones is married and has eleven children. He has followed mining most of his life, having been employed in nearly every great mining camp in

later in a similar capacity in the 130th quorum. He married Elizabeth P.



Utah. Since moving to Idaho he has chiefly been engaged in stock raising. Together with his family he settled in Swan Valley, Idaho, being the first Latter-day Saint family to locate there.

Romrell May 10, 1888, who has borne him eight children. His occupations have been sailing, farming, fruit-raising and that of a honey producer, in all of which lines he has been prosperous.

OSSMEN, August William, superintendent of religion classes in Bingham Stake, Idaho, is a son of Johannes Ossmen and Anna Lena Peterson, and was born Aug. 10, 1860, at Albrona, Fjarstard Soken, Sweden. In 1884 he became a member of the Church, being baptised by George Ossmen. Subsequently he was ordained to the Priesthood in the following order: Teacher in 1885; Elder May 3, 1888, by Bishop D. F. Thomas; a Seventy Nov. 8, 1889, by President Jacob Gates. In 1898-1900 he filled a mission to Scandinavia, where he labored chiefly in Sweden. Elder Ossmen has led an active life as a Church worker, having been closely identified with Sabbath school and religion class work. He has also officiated as a Ward teacher and a home missionary. For several years he served as a president in the 106th quorum of Seventy and

MISKIN, James Richard, clerk of High Priests' quorum, Bingham Stake of Zion, Idaho, was born Nov. 6, 1846, at Woolwich, Kent, England, and is a son of William Miskin and Martha Minor. He accepted the Gospel and was baptised into the Church Jan. 9, 1889, by Fred T. Gunn, at St. John, Kansas. After coming to Utah he filled several home missions and in 1905, he went to Europe on a genealogical mission. He has twice been married and is the father of nine children. In civil life he has served as justice of the peace and postmaster, and has followed farming, stockraising and merchandising. In a sketch written for this work, Elder Miskin says: "I was in Western Kansas surveying with Col. Moonlight in September, 1874, at the time the Shorts party was killed. In the spring of 1875 I settled in Barton county, Kansas, on Rattlesnake creek, now St. John. When Wm. Bickerton, so-called successor to Sid-

ney Rigdon, came there in 1875, to start the "true Zion," he called the place Zion valley and ordained me his legal successor, and sent me out to preach to the Indians. I went, but after baptising five I was taken ill, and returned to St. John. There I met Elder Fred T. Gunn, who converted



me to "Mormonism," and I came to Utah, where I was employed by Geo. Q. Cannon to solicit subscribers for the "Juvenile Instructor" and keep the people posted when the marshals were coming to raid them. We certainly had some lively times and experiences in those days."

HUFFAKER, Louis Albert, president of the High Priests' quorum of Bingham Stake, Idaho, was born in Bureau County, Illinois, March 9, 1841, being the third child of Simpson David Huffaker and Susan Green Robinson. He has a vivid recollection of some of the awful scenes of the Saints' persecutions during his younger days, when the mob came to take possession of Nauvoo, seized some of the wagons and threw the brethren into the river, and has seen the blood on the floor of Carthage jail. Another distinct recollection is that of hearing Joseph Smith the Prophet preach. Bro. Huffaker's

family crossed the plains in Jedediah M. Grant's company, reaching Salt Lake City in safety; here the youth attended the first Sunday school and the first public school. During the second year in Utah they moved to South Cottonwood, Salt Lake county, where he was baptized by acting Bishop Jonathan Wright. Bro. Huffaker joined the Utah militia at the age of sixteen and rendered service in the Johnston "war," and acted as one of Robert T. Burton's escort to Governor Cummings. In response to a call of President Lincoln, Bro. Huffaker became one of the 100 troops to go East to restore the Wells-Fargo stage line which had been broken up by the Indians, and was through the greater part of the "Black Hawk war." He was married to Martha Sarah Murry, July 24, 1863, by Bp. Andrew



Cahoon, becoming thereby the father of eleven children, and is the grandfather of twenty-one children. In 1863 Bro. Huffaker went to Peoa, Summit county, Utah, remaining there 20 years, then moving to Willow Creek, Bingham county, Idaho, where he still resides. His wife died July 3, 1890, and Oct. 8, 1897, he was married to Sarah Ann Iles. He has done considerable home missionary work and started on a mission to

England Oct. 10, 1900, where he spent twenty-seven months in active and useful labor. Returning, he was appointed second counselor to Reuben Belnap, president of the High Priests' quorum of Bingham Stake; subsequently, through a division of the Stake, David Ryall was chosen president and Bro. Huffaker became his first counselor, the former resigning in about a year and the latter being then called to the acting presidency.

KIMBALL, Elias Smith, sen., president of the Blackfoot Stake of Zion, Idaho, is a native of Salt Lake City, where he was born May 30, 1857. His father was that revered and goodly man, Heber Chase Kimball, and his mother was Christeen Golden. He was baptised at his birthplace in the spring of 1865. He was ordained an Elder by Bishop Joseph Kimball at Meadowville, Utah, 1877; a Seventy



by Prest. Joseph F. Smith twice, in the years 1884 and 1894, at Salt Lake City; a High Priest by Apostle John Henry Smith at Iona, Idaho, Feb. 1, 1903. Besides these he has been president of the East Tennessee conference, Southern States Mission, also secretary of the mission, from 1896 to 1897; first counselor to Prest. J. G. Kimball of Bear Lake Stake Y. M.

M. I. A., during 1888-89-90; acting president and teacher, First Ward, Logan, 1899; Sunday school superintendent of same, 1901-02. He entered upon his present position Jan. 1, 1903. He filled his first mission to the Southern States under John Morgan for two and one-half years from 1884 to 1886; he was a traveling Elder the first year and president of the East Tennessee conference the last year and a half, and also acted as secretary of the mission. He filled a second mission to the Southern States from 1894 to 1898, this time presiding over the mission. During that time 1750 Elders came into the mission field, 580 of them being in the field when he was released, June 28, 1898, to accept an appointment by President McKinley as chaplain of the Second regiment of volunteer engineers in the war with Spain, the designation carrying the rank of captain, mounted, and rendered other service that usually pertains to the position. The colonel of the regiment was our well known Willard Young. The service began at Fort Sheridan, Ill., and continued for ten months, part of it being on foreign soil. This was quite a distinction, being so far as known the only case in which a "Mormon" has filled such a position in the U. S. army. The experience, on the whole, was valuable to him. Since that, his time has been variously taken up, until called to his present station. He was married Dec. 18, 1889, to Luella Whitney, and has five children. Bro. Elias S. has also made his mark upon the civil records as an official, having been a member of the Utah legislature for 1888-9 and a member of the Logan city council 1883-4; and during the year 1890 he was constable at Meadowville, Rich county. His occupations have been numerous and varied, such as delivery boy, ranch cowboy, horse and cattle raiser, farmer, merchant, real estate and loan agent, insurance agent, etc. He was a pio-

neer of Meadowville at seventeen years of age, remaining fourteen years from 1874.

BENSON, Andrew Peter, Patriarch, is a native of Denmark, having been born at Bornholm Oct. 13, 1844. He became a member of the Church March 16, 1886, the ordinance of baptism being performed by Elder Christian Hansen. Bro. Benson's father's name is Hans Benson and that of his mother Ane Marie Rees. He was ordained a Priest Feb. 20, 1887, by Peter C. Green; an Elder Feb. 8, 1889, by Peter Ilam; a High Priest March 3rd, of that year, by Bishop Alfred K. Dabel; set apart as a High Councilor Feb. 4, 1904, by Apostle Hyrum M. Smith; and ordained a Patriarch July 16, 1905, by Apostle George A. Smith. He entered the state of matrimony May 5, 1873, his wife's maiden name being Mathilda Caroline Aaberg, and seven children have come to bless their home, the names being Ane Dorothea, Mattie, Julius, Hans, Andrew, Berty and Edward Daniel. They constitute a goodly family group, the residence being Blackfoot, Idaho.

JENSEN, Andrew Christian, Patriarch, was born April 17, 1843, at Hjoring amt, Denmark. His immediate ancestors were Lars Christian Jensen and Marie Jacobsen. Brother Andrew C. was baptised in 1855 by James Downs and was ordained a Teacher in 1858, a Priest in 1862, an Elder in 1873 by John D. T. McAllister, a Seventy in 1884 by Robert Baxter, a High Priest in 1899 by James E. Steele, and a Patriarch in 1902 by Apostle John Henry Smith. In 1863 he accepted a call to go to the Missouri river for emigrants, and filled a mission to Scandinavia in 1895-6. Besides the positions above named he has held several others—president of the first quorum of Elders in Box Elder Stake, president of Sunday schools in the Second

Ward of Brigham City, and Ward teacher, counselor to Bishop Lindsay in the Moreland Ward, Patriarch in Bingham Stake, Patriarch in Blackfoot Stake and home missionary in both of the latter. Feb. 13, 1866, he was married to Anna Maria Carlsson, and is the father of ten children. Brother Jensen has not engaged extensively in the civil service department, and his occupation chiefly is that of farmer, his present address being Groveland, Bingham county, Idaho; previously he lived at



Brigham City and Hyrum, Utah, but has taken part in the building up of many places in our State, although not physically robust, having once been shot through the body, having both hands crippled and several bones broken. He is a pioneer in the best sense and a stalwart citizen in whatever community he may be found.

CHRISTENSEN, Wilford M., Bishop of Goshen Ward, Bingham county, Idaho, became a member of the Church Nov. 3, 1887, the ordinance of baptism by Elder Andrew Allen. His father's Christian name was Niels and his mother's maiden name was Christine Andersen. He first appeared on this stage of action at Hy-

rum, Cache county, Utah, Oct. 24, 1879. He was ordained a Deacon in 1891, a Priest by A. M. Nielsen in 1897; an Elder Oct. 17, 1900; a Seventy Oct. 19, 1900, by Anthon H. Lund; a High Priest Jan. 13, 1904, by John W. Taylor; and received his present appointment of Bishop at the hands of Rudger Clawson Jan. 14, 1906. Notwithstanding this extensive array of Church positions filled, he has been superintendent of religion classes in Goshen Ward, member of the High Council of Blackfoot Stake, and assistant superintendent of religion classes for Blackfoot Stake. Sept. 15, 1900, he received a call to go on a mission to Scandinavia and left Salt Lake City Oct. 20th, arriving at Copenhagen Nov. 16th following, being assigned to the Copenhagen conference. He was honorably released Feb. 16, 1903, and returned home March 11th, Bro. Christensen took unto himself a wife Nov. 11, 1904, and is the father of one child. It is proper here to remark that, notwithstanding the somewhat hasty reference to his missionary service, it was by no means free from incidents showing the occasional power of the adversary. In company with Elders Jensen, Plowman, Oliver Christiansen and F. G. Nielsen, the experience of being mobbed was added to the record of his labors abroad. This occurred at Hillerod, Denmark, Nov. 25, 1901. His present residence is Goshen, Idaho, his previous one having been Hyrum, Utah. By occupation he is a farmer.

BENNETT, Thomas, president of the 106th quorum of Seventy, also Stake superintendent of the Y. M. M. I. A. of Blackfoot Stake, Idaho, is a resident of Shelly, Idaho, but has previously resided in Beaver, Utah, Provo, Utah, and Idaho Falls, Idaho. He was born Sept. 17, 1872, at Connak's Quay, Flintshire, North Wales, and became a member of the Church by baptism at Beaver, Utah, Dec. 4,

1884. His father's name was Edward Bennett, that of his mother Mary Ann Coffack. He holds and has held many Church positions. Thus he was ordained a Deacon in 1886 by Samuel Baker; an Elder Oct. 25, 1896, by Frank Herbert, and a Seventy, Oct. 25, 1896, by Apostle George Teasdale. He has also acted as Stake aid to the Y. M. M. I. A. of Brigham City, superintendent of Eagle Rock Sunday school, superintendent of religion class at the same place, president of Shelly Y. M. M. I. A., and superintendent of same for Blackfoot Stake. He has also been a member of the Shelly town board for three years. Oct. 31, 1896, he left home on a mission to England, laboring in the Liverpool conference, and returned Dec. 4, 1895. He was married to Catherine P. Smith Sept. 17, 1893, and is the father of five children. His first ap-



pearance in Utah was at the early age of eleven years and as an orphan, his father having died the same year and the mother seven years previously. He was brought here by his cousin, Benjamin Bennett, with whom he lived until his marriage.

TANNER, Benjamin Franklin, a member of the 146th quorum of Seventy, is a native of Ogden, Weber county, Utah, where he was born March 4, 1883, a son of Nathan Tanner, Jr., and Margaret Grenwell Harrington. He was baptised April 23, 1891, by James M. Thomas. Young as he is, he has held a number of Church positions besides the one above set out, among them Deacon, to which he was ordained by John Scowcroft; Priest, through the ordination by Warren G. Child; Elder, by Henry W. Hill; and Seventy, by Joseph Empey. After attending the missionary classes he was called on a mission to

among the German people there, being located at Milwaukee, Wis., at which place he has worked and is working with good success. Brother Tanner has at all times been tolerably busy, having held a number of Church positions, requiring no little care and attention, in addition to those named above, among them being clerk of Blackfoot Ward, Stake secretary and treasurer Y. M. M. I. A., Blackfoot, Stake missionary, home missionary, secretary of Elders' quorum, Sunday school teacher and Ward teacher. His principal occupation of a material character is the very useful and profitable one of farmer.



Germany and left for his post June 25, 1902, laboring wholly in the city of Spandau, Berlin Conference, being president thereof during the latter part of the term. Although civil officers were after him considerably, he managed to elude them and concluded a good mission satisfactorily, returning home Sept. 3, 1903. During his absence his father removed to Blackfoot, Idaho, to which place he also proceeded, and in 1906 went to Tilden, Bingham county, Idaho, where he now resides when at home. He was appointed to a second mission, also to Germany, but the assignment was subsequently changed to the Northern States Mission to labor

SNOW, Oliver Goddard, president of the Box Elder Stake of Zion from 1877 to 1887, is the son of Prest. Lorenzo Snow and Mary Adaline Goddard and was born Feb. 20, 1849, in Salt Lake City. He was baptised by



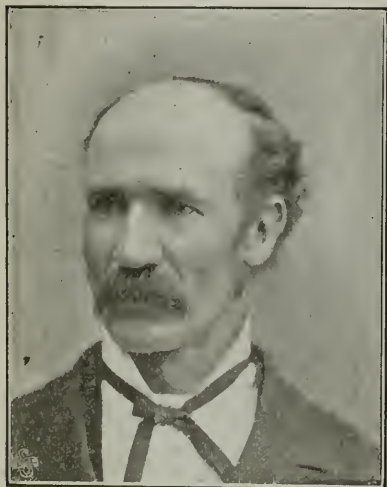
Elder William Neeley when eight years old and was confirmed by his father, Prest. Snow. At the age of fifteen he became a member of the 58th quorum of Seventy, and when not much older entered the militia service as standard bearer on the staff of Col. Chester Loveland. In

1868 he went East with a company to convoy an emigrant train across the plains and had some exciting experiences at Indian fighting. The following fall he worked on the Central Pacific railroad and after the driving of the last spike at Promontory, in May, 1869, he carried the mail from Bonneville to Brigham City and back and also hauled freight, attending the University of Deseret during the fall and winter. In May, 1870, he went on a mission to Great Britain, being appointed president of the Leeds Conference in 1871, where he labored for eighteen months. One evening he attended a meeting where a lecture was delivered by an apostle of the "Apostolic" church and became a target for the speaker's remarks, abusing him and his people without stint and finally challenging him to come forward at the close and deny the charges if he could. Upon accepting the challenge, however, the apostle refused to let him speak; the audience demanded that he have that privilege, and rather than precipitate disorder Bro. Snow accepted the declination also; but the incident made the apostle lose prestige and finally he had to give up his lectures, while many who were previously indifferent began to inquire and investigate. During 1872 Bro. Snow visited Scotland in company with Elder George Reynolds, temporary president of the European Mission. They visited many points of interest and many of the greater English cities. After two and a half years' service, during which Bro. Snow baptised some forty persons, he was released and returned home Nov. 13, 1872. Soon after he became a member of the High Council of Box Elder Stake and was employed in the Brigham City Mercantile and Manufacturing Association. In October, 1875, he went on a mission to the United States. In August, 1877, upon the reorganization of Box Elder Stake (Apostle Lorenzo Snow being released from the presidency), the

son was named by Prest. Brigham Young as president, with Elijah A. Box and Isaac Smith as his counselors. In this position Bro. Snow remained for over ten years. In January, 1878, he became a director of the above-named association, remaining such for several years and becoming the largest individual stockholder. In August, 1880, he was chosen assessor and collector of Box Elder county, also representative in the legislature, to which place he was returned several times. In 1881 he established a successful business, which subsequently became incorporated as the Box Elder Wagon and Implement Co. In 1882-3 he was assessor and collector of Brigham City and two years later was elected county treasurer. In October, 1889, he established the Bank of Brigham City and afterwards became a partner in the Utah Loan and Trust Co. During 1889 he performed important work in promoting the Bear River canal. His banking business was closed out and he purchased the Brigham City Electric Light plant, and in 1900 became president of the Western 100,000 club of the New York Life Insurance Co., because of having written more applications than anyone else. The following year he became general agent of the Prudential Insurance Co. of America, removing to Salt Lake City meanwhile. While president of Box Elder Stake he was ever active and faithful in the discharge of his manifold duties. He helped to lay the corner stones of the Logan Temple and was on the committee to draft a "declaration of grievance and protest" against the raid then going on. He built several of the best buildings in Brigham City and has continued his energetic career in his present abode. He resigned the Stake presidency in the fall of 1887.

BOX, Elijah Arnold, acting president of the Box Elder Stake from July, 1887, to January, 1888, and first

counselor to Prest. Oliver G. Snow of Box Elder Stake from 1877 to 1887, is a son of William Box and Olivia Arnold, and was born Jan. 4, 1844, in Nauvoo, Ill. His baptism into the Church took place in July, 1854. In 1857 he was ordained an Elder, in 1868 a Seventy, and in 1875 a High Priest by Prest. Lorenzo Snow. Elder Box filled a mission to England from 1871 to 1873, where he traveled mostly in the Birmingham, Bristol and Manchester conferences. Brother Box served as president of the first Mutual Improvement Association of Brigham City, and continued to hold



that office for about eleven years; he labored successively as teacher, assistant superintendent, and superintendent of Sunday schools, and was a member of the Box Elder Stake High Council from 1875 to 1877; also a home missionary in the same Stake for a number of years. For a period of ten years he was first counselor in the Stake presidency and for six months he acted as president of the Box Elder Stake pro tem. In May of 1866 he married Roxey A. Snow, and was married to Sarah Hadley in 1878. These wives have borne him nine children, six of whom are living. The subject of this sketch was educated

in the public schools and in the Deseret University. For a number of years he followed school teaching successfully and has also been engaged as an expert accountant and book-keeper. There are few men who have taken a more active part in civil affairs than he, as the following will attest: He served for six years as a city councilman of Brigham City; was superintendent of public instruction for Box Elder county for three years, held the office of county attorney in the same county for two years, and is at present deputy state auditor of Utah. In 1852 he emigrated to Utah and located in Salt Lake City, where he remained till 1855, when he moved to Brigham City, where he has continued his residence till the present time.

SNOW, Lucius Aaron, first counselor to President Olen N. Stohl of Box Elder Stake, is a native of Utah's metropolis, where he was born Dec. 11, 1849, his parents being the



late President Lorenzo Snow and Harriet Squire. He entered the Church by baptism when about eight years old and was ordained a High Priest by Jonathan C. Wright Sept. 9, 1877. Among other positions of responsi-

bility which Bro. Snow has filled under the Church are the following: President of Mutual Improvement Association, Ward teacher, Sabbath school teacher, home missionary in Box Elder Stake, first counselor in Bishopric of Brigham City First Ward, and since November, 1899, he has labored as first counselor in the Box Elder Stake presidency, being set apart therefor by Apostle John Henry Smith. Bro. Snow was married Nov. 14, 1875, his wife's maiden name being Elizabeth Wilson, and thirteen children have been born to them, seven of whom are living. His chief occupation has been farming, but he has also engaged in commercial affairs, being for several years manager of the Co-op lumber yard of Brigham City and vice president of the First National Bank of Brigham City. In the civil service he has been city councilman and assessor and collector of Box Elder county, in which callings he has shown marked efficiency and uprightness.

BURT, John Davidson, second counselor to Prest. Oliver G. Snow of Box Elder Stake for several years, was a native of Scotland, his birthplace being Dumfermline, Fifeshire, and the time Jan. 12, 1827. His parents were Andrew Burt and Isabella Hill. He entered the Church by baptism May 19, 1848, John Sharp officiating. Bro. Burt was ordained an Elder by Parley P. Pratt in 1853, a High Priest by Lorenzo Snow Nov. 25, 1855, and under the same hands being made a Bishop in 1875; besides these he has been Ward teacher, secretary of Deacon's quorum, secretary of the High Priests' quorum and the High Council of Box Elder Stake for many years; secretary of Bishop's court, Bishop of First Ward of Brigham City for five years, second counselor in the presidency of Box Elder Stake and from 1895 to 1906 president of the High Priests' quorum of that Stake. He returned to his native

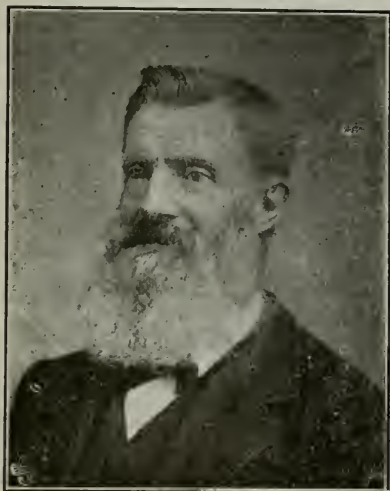
land as a missionary, being assigned to Great Britain, and was president of the Scottish conference. Being honorably released, he returned home in charge of a company of Saints and in 1887 performed a special mission to Canada. He went to the Sandwich Islands as a missionary and labored there steadily from 1888 to 1895, also presiding over mission work in Oahu. He was ordained a Patriarch Nov. 26, 1900, by Apostle George Teasdale, which position he held until his death. He was married to Elizabeth Patterson Aug. 27, 1848, to Elizabeth Snowball March 7, 1862, and to Ann Howell in August, 1875, and was the father of 22 children, 13 of whom sur-



vive him; he was also at the time of his demise grandfather to over 50 children and had five great-grandchildren. For four years he was in immediate charge of the stonecutting for the Salt Lake Temple under John Sharp, though he has been chiefly a farmer for several years. He was marshal of Brigham City for eight years, deputy sheriff for ten years, and probate judge for five years. His arrival in Utah was in 1851, living in Salt Lake City till 1855, when he went to Brigham City, where he lived as a highly respected and thorough-going

citizen until his death, which occurred at that place May 6, 1906.

WATKINS, William (Lampard), a Patriarch in the Box Elder Stake of Zion, is a son of William Watkins and Hannah W. Lampard, and was born in Islington, London, Middlesex, England, Feb. 7, 1827. He was baptised into the Church by Jas. Albon in May, 1841, and his ordinations to the Priesthood have been as follows: First a Teacher, then a Seventy in April, 1844, by Jos. Young, next a High Priest in March, 1863, by Lorenzo Snow, and becoming a Patriarch Nov. 7, 1896, being ordained to that office by Prest. Lorenzo Snow. The first missionary experience of Bro.

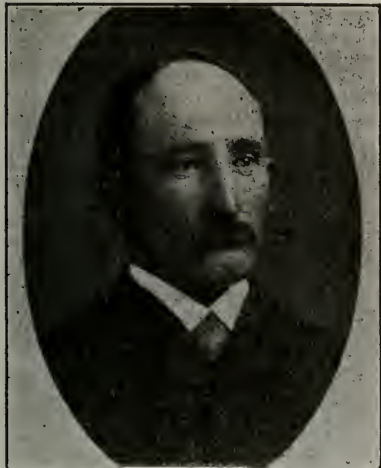


Watkins was in 1844, when he went on an electioneering tour through Kentucky in the interest of Joseph Smith's candidacy for President of the United States. In 1875 he performed a special mission to England. His activity in ecclesiastical work is attested to by these facts: He has been a teacher in Sabbath school, president of an Elder's Quorum for ten years, a High Councilor in Box Elder Stake, a counselor to Pres. Rudger Clawson of the Box Elder

Stake presidency from 1879 to 1899, and since 1896 has served as a Patriarch in that Stake. The record of his civil positions is as follows: City councilman and recorder of Brigham City and treasurer and selectman of Box Elder county and some minor offices. His chief occupations have been school teaching and merchandising. For a period of thirty years he worked as secretary and treasurer of what is now the Brigham City Mercantile and Manufacturing Association. Elder Watkins married Mary E. Hammond Dec. 4, 1844, and he took to wife Teah Jensine Johnson, July 13, 1867. He is father of twenty children, fifteen of whom are living, and he has eighty-four grandchildren and twenty great grandchildren. In 1842 he emigrated to America, settling in Nauvoo, Illinois (where he was in 1844, at the time of the Prophet Joseph Smith's martyrdom). He came to Utah in 1852 and located in Salt Lake county, where he remained till 1861, when he went to Brigham City, Box Elder county, and has resided there ever since.

CHENEY, Nathan Beebe. A High Councilor in the Box Elder Stake, is a son of Nathan Cheney and Eliza A. Beebe, and was born Aug. 19, 1843, at Nauvoo, Ill. Together with his parents, he came to Utah in 1851, and located in Centerville, Davis county, where he lived till 1865, when he went to Carson City, Nevada. In 1866 he went to California and in 1888 moved to Canada, where he resided till 1892, when he came to Box Elder county, Utah, where he has remained ever since. Bro. Cheney was baptised Sept. 29, 1856, by Wm. R. Smith. His ordinations to the Priesthood are as follows: Ordained a Seventy July 1, 1859, by Prest. Joseph Young, ordained a High Priest and a Bishop July 22, 1877, by Apostle Franklin D. Richards, and at the same set apart to preside over the Centerville Ward,

Davis Stake. Elder Cheney has always been an active man in Church circles and also as a pioneer. In 1864 he went East to the Missouri river with an ox team company to bring emigrants to Utah. During an In-



dian outbreak in Sanpete valley, in 1866, he was called to do military duty there. Being called by the Church authorities, he accompanied Lot Smith and company to Arizona on a mission to settle and develop that country. He remained in Arizona five months, when he returned to Utah, and he was honorably released from further labors in that territory by thoroughly fitting out and equipping another family for that mission. Among the ecclesiastical positions in which he has served can be mentioned the following: He was a Ward teacher in Centerville for eighteen years, superintendent of Sabbath school and superintendent and director of the United Order organization at Centerville. From July 22, 1877, to August, 1888, he served as Bishop of that Ward at which latter date he was released from that position on account of the stringent persecutions for unlawful cohabitation prevailing at that period. He then went to Canada, where he remained till 1892,

when he returned to Utah and located in Box Elder Stake. In 1894 he was set apart to act as an alternate High Councilor in Box Elder Stake by President Rudger Clawson, which office he still holds, together with being a home missionary in that Stake. Bro. Cheney married Mary Ann Walton Jan. 28, 1867, and Ann Elizabeth Whitaker Feb. 12, 1886. He is the father of eleven children.

PETERS, John David, a High Councilor in Box Elder Stake, is the son of David Peters and Laura J. Davis, and was born May 10, 1850, in Salt Lake City, Utah. From his early youth he has been an energetic worker in Church circles, having labored as a teacher and superintendent of Sabbath schools, and Stake superintendent of Sunday schools;



president of Mutual Improvement Association; counselor in Ward Bishopric, and a Stake High Councilor. In 1869 he was ordained an Elder and subsequently a High Priest, by Elijah A. Box. In 1895-97 he filled an honorable mission to Great Britain, where he labored principally in Wales as president of the Welsh conference. He took to wife Louise E. Bingham

Nov. 22, 1869, who has borne him ten children, nine of whom are living. Bro. Peters has engaged in various occupations, and for many years he followed school teaching and farming. In 1893 he became cashier of the Bank of Brigham City. At the organization of the First National Bank of Brigham City he was chosen to be cashier and director of that institution, which positions he still holds. From 1888 to 1896 he was a member of the Deseret Agricultural and Manufacturing Association. That he has been a public man also in secular affairs is seen by what follows: He was county superintendent of schools for six years; county clerk two years; probate judge two and a half years, all in Box Elder county; served as mayor of Brigham City three years, and he was a member of the Territorial legislative council in 1892, representing Weber and Box Elder counties, and was a member of the constitutional convention that framed the Utah State Constitution in 1895. In discharging the duties of these public offices he always conducted himself honorably and worked diligently so that he won the good will and esteem of his fellows.

MADSEN, Peter Frederick, a High Councilor in the Box Elder Stake of Zion, was born on the island of Lolland, Denmark, Aug. 10, 1843, his parents being Niels Madsen and Martha Marie Hansen. He was baptised Nov. 7, 1856; was first ordained an Elder, then a Seventy, and became a High Priest in 1877. He has been a successful missionary, going to the western States in 1869-70, laboring chiefly in Iowa and Illinois. He went to Scandinavia in 1870 and up to 1873 labored chiefly in Copenhagen, Denmark, where he presided over the conference and also worked in the office of the mission headquarters. Having returned to Utah, in 1864 he went East with extra cattle to help a belated company of emigrants to get

through. He has held a number of ecclesiastical stations, among them secretary of the first Mutual Improvement Association in Brigham City, and counselor in the Bishopric of the Third Ward for several years. For some time he has served as a member of the Box Elder Stake presidency and for an extensive period has faithfully discharged the duties of Stake High Councilor in said Stake. He was married Nov. 10, 1873, to Emela Dahlgren, and eleven children have been born to them, seven living. His



occupations have been that of a farmer, Stake tithing clerk, etc. He was one of the first operators on the Deseret Telegraph line, being stationed in Brigham City. He has held several civil offices, among them that of justice of the peace, county recorder, county clerk, county commissioner and probate judge, all in Box Elder county, and he gave a good account of himself in all these positions.

McMASTER, John Brigham, Bishop of the First Ward, Brigham City, Box Elder Stake of Zion, is a son of Wm. A. McMaster and Margaret D. Ferguson and was born Aug. 17, 1843, at Dumfermline, Fifeshire, Scotland.

He was baptized into the Church Aug. 25, 1851, by Wm. Stewart. His ordinations to the Priesthood are as follows: Ordained a Deacon when but a youth; an Elder Nov. 27, 1861, by Bishop Alexander McRae; a Seventy by Justin C. Wixon Feb. 21, 1884; a High Priest June 25, 1896, by Apostle Lorenzo Snow, and was at the same time ordained a Bishop and set apart to preside as such over the First Ward of Brigham City, in which position he has continued ever since. During 1895 and 1896 he filled a mission to Great Britain, laboring mostly

the partnership of McMaster & Forsgren, dealers in lumber and hardware, Brigham City, in which business he is still engaged. In civil affairs he has served as justice of the peace in Brigham City, also as county treasurer and county commissioner of Box Elder county, in all of which capacities he acquitted himself ably and satisfactorily. He was a member of the militia in early days and achieved the rank of lieutenant. Bro. McMasters' emigration to Utah occurred in 1851 and he located in Salt Lake City but since 1869 has resided in Brigham City.



STOHL, Lorenzo Nelson, fourth Bishop of the Third Ward, Brigham City, Box Elder Stake, is a son of Ole N. Stohl and Christina Johnson, and was born April 7, 1873, at that place. His baptism into the Church occurred Oct. 15, 1882, at the hands of Ole N. Stohl. At an early age he was ordained a Deacon, and a Teacher Dec. 19, 1891, by Jens Hansen. Next he

in Scotland. He married Elizabeth Forrest Dec. 27, 1869, and Vere Forrest Feb. 18, 1887, who have borne him seven children, six of whom are living. His activity as a Church worker will be seen by the following: For several years he was a Sunday school teacher and superintendent; served as counselor in the Mutual Improvement Association presidency; was a Ward teacher and clerk of the Ward, and since 1896 has served as Bishop of Brigham City First Ward. In 1861 he went to the Missouri river with an ox-train to bring emigrants to Salt Lake Valley. He learned the carpenter's trade and followed it twenty-five years. In 1888 he formed

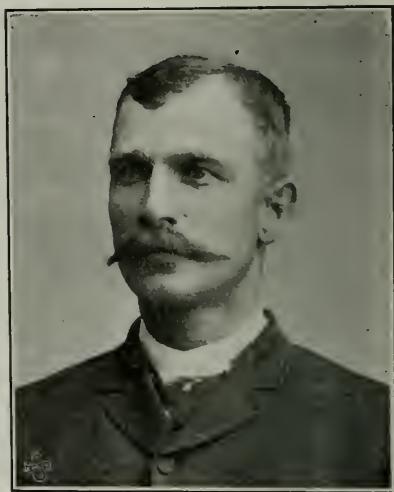


became an Elder under the hands of Rudger Clawson, Oct. 22, 1894; then a Seventy March 23, 1895, being ordained by Seymour B. Young. In November 1899, Elder Stohl was ordained a High Priest and a Bishop

by Rudger Clawson and set apart to preside over the Third Ward of Brigham City. Among his many Church callings, which have been faithfully filled, may be mentioned: Counselor in the presidency of the Deacons' and the Teachers' quorums of his Ward, also assistant superintendent of Sunday schools; for several years he was a home missionary and a Ward teacher in Box Elder Stake, and since 1899 he has acted as Bishop of his Ward. He filled a mission to the Southern States from March 22, 1895, to April 3, 1898, laboring chiefly in the North Carolina conference, first as traveling Elder and later as counselor in the conference presidency. Bro. Stohl's married life began Oct. 24, 1894, when he was united to Vinnie Ralphs, and he is the father of three children. He is a highly successful business man, being president of the First National Bank of Brigham City, director of the Stohl Furniture Co., president and manager of the Brigham City Opera House, and also engaged in the real estate and loan business in Brigham City. He is also one of the six incorporators of a land company which has large holdings of land in Juab county, and has the honor of being a trustee of the Agricultural College, which came to him unsought. He is now president of the board. He was also one of the promoters and organizers of the Beneficial Life Insurance Co. and is its vice-president.

WRIGHT, Brigham, Bishop of the Fourth Ward, Brigham City, Box Elder Stake, is a son of Jonathan C. Wright and Mary Nealey and was born Dec. 3, 1857, at Brigham City, Utah. He was baptized July 29, 1866, by Jonathan Packer. His first ordination to the Priesthood was to the office of Deacon; next he became an Elder, then he was ordained a Seventy by Apostle John Henry Smith Nov. 13, 1894, and he was ordained a High Priest and Bishop Nov. 20, 1899,

by Apostle John Henry Smith, at the same time being set apart to preside over the Fourth Ward, Brigham City. Bro. Wright was married to Jennie Hadley in 1879 and to Elizabeth Hancock Dec. 18, 1884. He is the father of ten children. From 1894 to 1896 he filled a mission to the Southern States, where he labored principally in North Carolina with good success. As a Church worker he has always been active, having served as a counselor and as president in the Ward Mutual Improvement Association; as a counselor in the M. I. A. superin-



tendency of Box Elder Stake; as teacher and superintendent of Sunday school, as Ward teacher, as Stake home missionary, as president in the 58th quorum of Seventy, and as Bishop since 1899. His chief occupation has been farming and stock raising. In civil life he has held but two offices, being a policeman for two years and a city councilman for four years in Brigham City.

PETERSEN, Oluff, senior president of the 133d quorum of Seventy, residing in Brigham City, Utah, is a son of Jens Petersen and Sidse Olsen, and was born Nov. 20, 1859, at Oreby, Soro Amt, Denmark. He emi-

grated to Utah with his parents in 1870 and settled at his present place of abode. He was baptized by Christian Hansen in September, 1870, and ordained an Elder March 18, 1879, by John D. Burt, and a Seventy Feb. 14, 1890, by Lorenzo Snow. Bro. Petersen was married June 23, 1892, to Rozilla Knudsen. He filled a very successful mission to Scandinavia from



1902 to 1904, and has been an active worker in the Y. M. M. I. A., being at present counselor to the Stake presidency of that organization. He has held several civil places of trust, such as postmaster, assessor and collector, city recorder and deputy county clerk, besides responsible clerical positions in business concerns.

PETERSEN, Rozilla, Knudsen, wife of Oluff Petersen, is the daughter of William and Laura Amelia Christensen Knudsen, and was born in Brigham City, Utah, Feb. 14, 1872. They were among the first who embraced the Gospel in Denmark, the father being one of the very first "Mormon" emigrants from Scandinavia, leaving Copenhagen Jan. 31, 1852. She has been an active worker in the various auxiliary organizations, and was president of the Brigham City Third

Ward Primary Association when she received a call to go on a mission to the land of her forefathers which she filled satisfactorily during the years 1903-4. On returning home she was chosen a member of the Stake board of Primary workers, which position she still holds.

SIGGARD, Peter Petersen, a prominent Elder in Brigham City, Box Elder Stake, was born Nov. 30, 1844, in Tolstrup, Ikast parish, Ringkjøbing amt, Denmark, his father being Peter Petersen Siggard and his mother Margrete Petersen. In a brief autobiography Elder Siggard writes: "I worked on my father's farm till I was seventeen, when I entered busi-



ness as a traveling salesman. At the age of about twenty-one years I first became acquainted with the doctrines of the Gospel as taught by the Latter-day Saints, and on Jan. 29, 1866, I was baptized into the Church by Elder Carl K. Hansen, thus becoming the first and only member of a large family to accept the Gospel. Soon after my baptism I was ordained a Deacon and sent out to assist the

missionaries in their work. In 1867 I emigrated to Utah, crossing the ocean on board the first steamboat that ever crossed with a company of Latter-day Saints emigrating to Zion, and arrived in Salt Lake City in October of that year. Immediately after my arrival in Utah I moved to Brigham City, Box Elder county, where I have continued to reside till the present time. I married Nielsine Jorgensen Aug. 7, 1871, who has borne me eight children, five boys and three girls. My main occupation has been fruit raising. From 1896 to 1898 I performed a mission to Scandinavia, where I labored in the Aarhus conference, Denmark. While on this mission I succeeded in obtaining my family genealogy back for about 200 years. At home I have labored for many years as a Ward teacher. I was ordained a Seventy in 1896 by Prest. Edward Stevenson and a High Priest June 7, 1902, by James Pett."

CHRISTENSEN, James Peter, first counselor in the Elwood Ward Bishopric, Box Elder county, Utah, is the son of Rasmus Christensen and Anna Petersen and was born at Kappendrup, Hjadstrup parish, Denmark, July 12, 1853. In a brief sketch prepared for this work Elder Christensen writes: "My parents belonged to the Lutheran Church and consequently I was brought up in that faith. In 1864 the Mormon Elders came to our home and presented the Gospel to my parents. My father investigated it and became convinced of its truth. He labored with his family, but with little success, because my mother was bitterly opposed to the new doctrine. At length I became convinced that the Gospel was true and on March 11, 1869, my father and I were baptized into the Church by M. Mortensen. In the spring of 1870 my father suggested that I go to Utah and gather with the Saints, thinking that it might have some influence with my mother, and that my coming here and

writing to her and explaining all in truth, as I found conditions here, would cause her to investigate the doctrines. Accordingly on July 11, 1870, I bade farewell to my father, mother, brothers and sisters, and left for Zion. It was the last time I ever saw my mother. She died in her native land June 23, 1875. I arrived in Salt Lake City, Utah, Aug. 10, 1870, and the next day, together with my uncle, I went to Ogden, where I soon obtained work with the farmers. I



did not forget to write to my family in Denmark, and my frequent messages had to a certain extent the desired effect, for one year later my father, a sister and a brother joined me in Utah. In 1872 I was ordained a Teacher, and in the fall of 1872 I was called to fill a mission to 'Dixie,' in the interest of the United Order. After a pleasant journey we reached our destination and finally located on the banks of the Rio Virgin river, about five miles east of Washington, where we did pioneer work. In the spring of 1875 I together with several others were released and returned home. I was married to Maria R. Ericson Jan. 17, 1876, being ordained an Elder by Peter O. Hansen the same

day. Among the local offices which I have filled I may mention that I have labored in the Sunday school as assistant superintendent. I acted as manager of Ward amusements for fifteen years. For about nine years I served as a counselor in the presidency of the fourth Elders quorum of Box Elder Stake. I was ordained a Seventy by Christian D. Fjeldsted Dec. 7, 1890. On Nov. 24, 1881, I married Gertrude Katrine Gunnerson. During 1897-98 I acted as president of the M. I. A. of Bear River Ward. From October, 1898, to August, 1900, I filled a mission to Scandinavia, where I labored chiefly in the Aarhus conference. On my return home I again took up my work in the Sunday school and M. I. A. On Nov. 30, 1900, I was ordained a High Priest by Prest. Chas. Kelly and set apart as an alternate High Councilor in the Box Elder Stake. At the organization of the Elwood Ward (formerly the Fairview branch of the Bear River Ward), Dec. 16, 1900, I was chosen to be first counselor to Bishop P. M. Hansen. I am still laboring in the two last mentioned positions at the present time."

ROHWER, Charles Julius, clerk of Thatcher Ward, Box Elder Stake is the oldest son of Claus and Margaret Christine Rohwer, and was born near Rendsburg, Holstein, Germany April 10, 1838. In his fifteenth year he went to a place near Hamburg and three years later moved to Copenhagen, going from there to Jylland, where, in 1862, he heard the Gospel and embraced it being baptised Nov. 12th of that year. After a perilous trip he reached Liverpool, England, where he was kindly received by Prest. George Q. Cannon, and three days later sailed for New York, where he arrived after a stormy voyage Feb. 1, 1864. Soon after he accepted an opportunity to work on a farm and in a sawmill at Hornellsville, where he remained for a time, then made his

way to Chicago by a Lake Michigan steamer from Buffalo, eventually reaching the Missouri river. Here he met Soren Christofferson, of Manti, Utah, who was in need of a teamster to drive an ox-team, and thus engaging reached Hoytsville, Summit county, Oct. 8, 1864. Here he obtained employment by S. P. Hoyt at stone-cutting, afterwards working for John Sharp at building railroad bridges in Weber canyon, going from there to Tooele county, and in 1876 to Park Valley, Box Elder county. In all the Wards in which he had lived up to that time he acted as Ward teacher, in the last named place being set apart as first counselor to Bishop E. D. Mecham, and here he remained until his removal to Thatcher, where he now resides. It might be mentioned here that Bro. Rohwer put in three years of time in old Mexico during the ever-to-be-remembered crusade, living at the time in Colonia Diaz.

RICKS, Joel, junior, son of Joel Ricks and Sarah B. Fisk, was born at Farmington, Davis county, Utah, July 21, 1858. In July, 1859, the family removed to Logan, Cache county, and were among the pioneer settlers of that city. During his boyhood he attended the public schools at Logan and obtained the rudiments of an education. At the age of fifteen he began the study of telegraphy and at sixteen went to Mendon as operator on the Utah & Northern railway. At eighteen he was called on a mission to the northern States and labored in Michigan, Illinois, Missouri and Iowa. In 1878 he was in the employ of M. D. Hammond in his farm implement business in Logan and on Jan. 1, 1879, entered the employ of the Utah & Northern railway as agent at Franklin, Idaho. He remained in the railway's employ until 1882, serving in the capacity of agent at various points and later as dispatcher at Logan. Jan. 18, 1881, he married Susette

Cardon, daughter of Paul and Susanah Cardon, of Logan. In 1882 he was secretary of the U. O. M. & B. Co. of Logan and a selectman of Cache county. In 1883 he was called on a mission to the Southern States and labored in Kentucky and Tennessee. In 1884 he entered the employ of the Rio Grande Western railway, first as agent at Bingham Junction, then at Murray and Provo. With the exception of four years, when he was engaged in business in Logan, he was with the Rio Grande until the spring of 1901. During this time he was agent at Springville, Salina, Richfield and Castle Gate, and during the extension of the Marysvale branch he served the company in the capacity of right of way agent. In 1901 he engaged in the produce business in Ogden, and in the fall of 1902 he sold his interests in Ogden and returned to Logan, where he has since resided. During his life Elder Ricks has held several political offices under the Republican party. He was chairman of Logan City in 1891-92, and of Cache County in 1892-93. He was secretary of the first Republican convention in Utah. Was engrossing clerk of the council of the last Territorial legislature and was a member of the State Constitutional Convention elected from Sevier county. From 1904 to 1906 he was deputy treasurer of Cache county. In the Church he has always been an active worker and has held numerous minor positions. He was a member of the Cache Stake Sunday School Board during 1877-78. For more than two years he was counselor to Bishop W. M. T. Lamph, of Castle Gate, and superintendent of the Sunday school there three years. He was a member of the Weber Stake Sunday School Board in 1902, besides having held many other positions at various times. Elder Ricks has always been a close student of the Book of Mormon and of American antiquities where they have a bearing on Nephite history. Dur-

ing the winter of 1903-4 he visited South America and traveled over the greater part of what he believes to be the Land of Zarahemla in order to familiarize himself with the country formerly occupied by the Nephites. While there he visited the sites of many old cities, temples, etc., and made a careful study of the geography of the country. On his return to Utah he published the first descriptive map of Nephite lands ever published by a member of the Church. He has at other times visited Arizona, Mexico and various parts of the eastern States in pursuance of his Book of Mormon studies and has at times written articles for the local periodicals on these topics.

RICKS, Joel, a Patriarch in the Church, was born near Donaldson, Creek, Trigg County, Kentucky, February 18, 1904. He descended from a line of English ancestors, one of whom, Isaac Ricks, came to America about 1660 and settled in Warrasguake county, Virginia. He was a member of the Quaker church. In 1752 Benjamin Ricks, a grandson of Isaac, removed to North Carolina and settled in Edgecomb (now Nash) county. Lewis Ricks, a son of Benjamin and grandfather of Joel, was killed at the battle of Guilford court house during the revolution. Jonathan Ricks, father of Joel, removed from North Carolina in 1802 and settled on Donaldson Creek, in what was then Christian county, Kentucky, but which has since been cut off to form the county of Trigg. That part of Kentucky was a wild country in those days and Father Ricks grew up inured to all of the trials of a frontier life. By dint of perseverance he acquired the rudiments of a common school education. It was the custom of the farmers along the rivers in those days to market their products in New Orleans, floating down the Mississippi on flat boats and returning by steamboat. Father Ricks

made several trips to New Orleans in this manner. On May 17, 1827, he married Elenor Martin, the daughter of a neighbor, and on July 21, 1828, a son, Thomas Edward, the founder of Rexburg, Idaho, was born to them. On July 15, 1829, Father Ricks left Kentucky on horseback for the purpose of exploring the Illinois country and being pleased with the new country he located a farm on Silver creek, in Madison county, a few miles east of Alton, and returned to Kentucky for his family. On Sept. 12, 1829, he again left Kentucky for his new home. He continued to reside on Silver creek for sixteen years, during which time eight children—four boys and four girls—were born to him. He was a hard working, industrious man and accumulated considerable property. Some time after his arrival in Illinois he joined the "Campbellite" church with which sect he was associated until 1841, at which time a "Mormon" Elder came into his neighborhood and held several meetings. Father Ricks became converted and was baptised June 6, 1841, by Elder George Boosinger. On March 20, 1842, he set out for Nauvoo to see the Prophet Joseph Smith. On his return home he began preparations to remove to Nauvoo and in August, 1845, took his family to the City of the Saints. He bought a farm at Appanoose, above Nauvoo, and a house and lot in the city. He began at once to take an active interest in Church affairs which he continued to do to the time of his death. When the exodus came he sent two teams to convey Church property to the Missouri river. On April 27, 1846, he crossed the Mississippi river at Fort Madison and commenced his journey westward. He located on Silver creek, opposite Winter Quarters, until the spring of 1848, when he began his journey to the Rocky Mountains. He sent a team with the pioneer company in 1847. He reached the Elkhorn with

one span of horses, eight yoke of cattle and six wagons. While at the Elkhorn Thomas Edward was shot by the Indians and seriously wounded and Father Ricks had a very narrow escape from death while trying to recover him. When the great company at the Elkhorn was ready to move it consisted of 2,417 souls and 792 wagons. Father Ricks was captain, of ten, John Pack of fifty and President Herriman of 100 and Heber C. Kimball of the company. They reached Salt Lake City in September, 1848. Father Ricks passed the first winter at Bountiful and then located on a farm, just north of Centerville. Later, he secured land near Farmington and started a tannery there. On Oct. 26, 1852, he married Sarah B. Fisk Allen, widow of Ezra Allen, who had gone with the Mormon Battalion and who had been killed by Indians while returning from California. In May, 1859, Father Ricks visited Cache Valley and being pleased with the country sold out at Farmington and in July, 1859, removed his wife, Sarah B., to Logan, and later brought his entire family to Cache Valley. He continued to reside in Logan until his death, which occurred Dec. 15, 1888. Patriarch Ricks was always an active, progressive citizen and was identified with every move for the growth and development of the country. On reaching Logan he engaged in the tanning business and was identified with the first saw mill and flour mill in Logan. He was an officer of the Logan Canyon Road Company, and treasurer of Cache county for nearly twenty-five years. He was a devout Latter-day Saint and was always ready to answer any call, and hardly a year passed that some of his teams did not go east for emigrants. He was identified with the erection of every meeting house or school building in the city. He was a member of the High Council for years and was ordained a Patriarch some years

before his death. His posterity at his death numbered 377 souls.

LINFORD, James Henry, Junior, president of the Brigham Young College, Logan, Utah, and first assistant superintendent of Cache Stake Sunday schools, is the son of James Henry Linford, sen., and Zillah Crockett, and was born Aug. 27, 1863, in Centerville, Davis county, Utah. In March, 1863, he moved with his parents to Kaysville, in the same

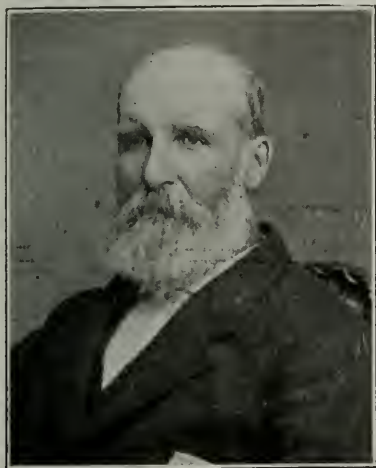


county, where he grew to manhood. His early life was spent on the farm, but his desire for an education led him to enter the University of Utah, then called the University of Deseret, from which institution he graduated in June, 1890. Soon after graduating, he was elected school trustee of District No. 8, of Davis county, and in July, of the same year, he was selected by the board of trustees as principal of the Kaysville public schools; in 1893, at the general election, he was elected county superintendent of public instruction, which positions he held till he removed from the county. While residing in Kaysville, he took an active part in the local Sunday school, acting as its secretary, and for a num-

ber of years a teacher in the theological class; was an active member of the Young Men's Mutual Improvement association from its organization, and for a number of years its president, and was closely associated with the work of the Ward choir, brass band, and dramatic associations. He held the offices of Deacon and Teacher in the Aaronic Priesthood, was ordained an Elder Feb. 29, 1884, by Pres. Jno. W. Hess; and a Seventy Feb. 9, 1890, by William Blood. For a number of years he was secretary of the 55th quorum of Seventy. In civil positions he was deputy recorder, recorder and assessor and collector of Kaysville from 1884 to 1891. On Feb. 24, 1892, he was married in the Logan Temple to Mary Hooper Blood, daughter of William Blood, and Jane Wilkie Hooper. Early in the year 1892 he was offered a position as teacher in the Brigham Young College at Logan, Utah, then presided over by Prest. Joshua H. Paul. This offer was accepted, and in August of the same year he moved his family to Logan and entered upon his labors with the same zeal that had characterized his efforts in former positions. In his new field of labor he was assigned to teach biological subjects, and through close application to his work he soon succeeded in building up a strong department. The summers of 1895 and 1896 were spent in the Hopkin's Seaside Laboratory, a department of the Leland Stanford University, located at Pacific Grove, California, in studying marine life and in making collections for the college biological laboratory and museum. In 1898 he studied histology and bacteriology in the University of Chicago. On July 28, 1900, the board of trustees of the Brigham Young College elected him by a unanimous vote president, to fill a vacancy caused by the resignation of President W. J. Kerr. In this position he has pursued a progressive yet conservative policy, carrying out

as fast as possible, with the means placed at his disposal, the wishes of the great founder, Brigham Young. Already as a result of this policy, excellent commercial and domestic departments have been organized, well equipped carpenter shops and thorough courses in agriculture established. April 30, 1900, he became a member of the Cache Stake Sunday School Union board and on July 28, 1902, was chosen to act as first assistant Stake superintendent.

SMITH, Ralph, a veteran Elder in Cache Stake, is the son of Thomas Smith and Mary Usher, and was born



June 24, 1835, at Reckington, county of Durham, England. In a brief article prepared for this work, Elder Smith writes: "I was baptised by Henry Campbell Jan. 4, 1846, and was ordained a Priest Dec. 28, 1853, by Thos. Squires. Later, I was appointed to labor as a missionary, and I had the privilege of leading several souls to the waters of baptism. On April 1, 1854, I was ordained an Elder by C. G. Webb. In November, 1854, together with other members of my family, I left for Liverpool to emigrate to Utah. We crossed the ocean in the "Clara Wheeler" and landed in New Orleans Jan. 11, 1855. Thence

we continued the journey overland to Great Salt Lake City, Utah, where we arrived Sept. 6, 1855. En route over the plains I suffered with a severe attack of mountain fever. Soon after my arrival in the Valley I obtained employment, working on the Big Cottonwood canal and in the stone quarries. I married Hannah Hodgetts Nov. 8, 1856. On March 16, 1857, I was ordained a Seventy, and in the fall of the same year I engaged in the Echo canyon campaign. During the "move" in 1858 I sent my wife and child to Payson, Utah county, while I remained in Salt Lake City as a guard and helped to cover up the foundation of the Temple and cache away many things of value. Having been called by Prest. Daniel H. Wells, together with a number of others, to settle in Cache Valley, we left for that part of the country in May, 1859. We located at Maughan's Fort (now Wellsville). In June following many of us met on the banks of the Logan river and cast lots for parcels of land as the first settlers. Jan. 10, 1860, we had a son born to us who was the first white male child born in Cache Valley. I was appointed one of the building committee in the Logan 2nd Ward, in August, 1865, and assisted in the erection of a school house and a meeting house. I married Susannah Jolly, March 30, 1867. In January, 1873, the first railroad came through to Logan. I had done considerable construction work on that road. I married Mary Ann Routledge Dec. 28, 1874. In September, 1875, I made and furnished 7,000 adobes for the Logan tithing office. For a number of years I labored as a home missionary in Cache Stake and as assistant Sunday school superintendent. In 1877 I had charge of the work of excavation for the foundation of the Logan Temple. I was chosen second counselor to Bishop Ballard, and was ordained a High Priest and set apart for that office May 30, 1877, by Wm. B. Preston. In October, 1878, I was

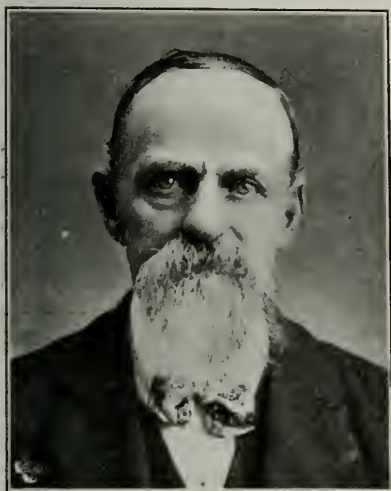
called on a mission to the Southern States, where I labored in Alabama and Georgia till April, 1879, when I was transferred to Great Britain, where I labored in the Liverpool conference. I was honorably released and returned home in September, 1879, and was appointed the same month to work in the office of the Logan Temple. In 1880 I labored as a special missionary among the High Priests of Cache Stake. While confined at home with sickness in March, 1887, I was arrested, charged with unlawful cohabitation, and placed under \$2,500 bonds; my two wives were placed under \$200 bonds each. In November I stood trial at Ogden, and was sentenced to six months' imprisonment and fined \$140 and costs. In May, 1888, I moved to Alberta, Canada, where I soon made a comfortable home for my family. I returned to Logan in September, 1889. On March 22, 1896, I was chosen to take charge of the religion class work in the Greenville Ward, and in November the same year I was elected justice of the peace of Greenville precinct." Elder Smith has been a Sunday school worker for forty years. He did active work in the building of the Logan Temple and Tabernacle and also helped erect several school and meeting houses. As a pioneer he has done his full share of building bridges, killing snakes and fighting hostile Indians.

MERRILL, Heber Kimball, a High Councilor in Cache Stake, is a son of Apostle Marriner W. Merrill and Almira J. Merrill and was born at Richmond, Cache county, Utah, Sept. 23, 1869. He is the third child of a family of twelve, eight sons and four daughters. His early life was spent on the farm, attending the district school in the winter. From 1886 to 1892 he attended school in the winter and worked on the farm during the summer. The first two years were under Miss Ida I. Cook at a

private school, one year at the Brigham Young College, at Logan, and three years at the University of Utah, where he graduated in the normal course in June, 1892. The next year he taught a district school at Lewiston, Cache county, Utah. Later he returned to the University of Utah and took the degree of B. Pd. He taught a district school at Richmond the next year. April 13, 1894, he was set apart for a mission to Germany by Apostles Geo. Teasdale and Franklin D. Richards, in Salt Lake City. He went as an Elder and successfully labored for nearly three years in Nurenberg, Frankfurt-am-Main and Dresden, Germany, and Geneva, Switzerland, returning home Feb. 4, 1897. He was married to Oretta A. Dudley of Oxford, Idaho, June 30, 1897, and began teaching in the Brigham Young College at Logan in September of same year, where he is still laboring and now has charge of the theological department. During the summer of 1897 he acted as home missionary for the Y. M. M. I. A. and in the winter he was in charge of the first intermediate department in the First Ward Sunday school of Logan. In the summer of 1898 he served as a Stake home missionary for six months. That winter he had charge of the theological department in the Seventh Ward Sunday school of Logan. Jan. 29, 1899, he was chosen a High Councilor of Cache Stake and was ordained a High Priest by Apostles Marriner W. Merrill and Geo. Teasdale. In June, 1899, he received a Church degree of B. D. From May to November, 1900, he labored as a home missionary and on Oct. 22, 1900, was chosen as an assistant in the Brigham Young College Sunday school and was also appointed a teacher in the same.

ROBBINS, Charles Burtis, a High Councilor in Cache Stake since its organization, is the son of John R. Robbins and Mary Burtis, and was

born Sept. 21, 1834, at Reckles, Burlington county, New Jersey. He was converted to the truth of the gospel at an early day by Apostle Orson Hyde, but was not baptised into the Church till he came to Utah, where Orson Hyde baptised him. His ordinations to the Priesthood took place as follows: Elder in 1855, Seventy in Salt Lake City, and a High Priest in Logan. Young Robbins moved with his parents to Nauvoo, Ill., where he lived till 1846, when he went to California via Cape



Horn on board the sailing vessel "Brooklyn." He remained in San Francisco, and worked as a printer's apprentice, and assisted in getting out the first number of the "California Star," which was the first paper ever published in San Francisco. While in San Francisco he drove the first horse that ever worked in a harness there. He also worked in the gold fields on Mormon Island "cradeling" gold. In 1850 he returned to New Jersey via the Isthmus of Panama, and came to Utah in 1853, crossing the plains with a mule team. On arriving in Utah he settled in Salt Lake City, where he lived during the trying times of those early days; passing through "grasshopper wars"

and famines. During the Echo canyon campaign in 1857 he served as a cavalryman in the Utah militia, in which organization he later achieved the rank of major. At an early date he came to Logan, Cache Valley, with a load of merchandise, and opened a store there for W. S. Godbe, which he conducted for many years, till he went into merchandising for himself. In 1855 he married Jane Adeline Young, who bore him nine children; later he took to wife Martha Allen, who bore him three children, and on Jan. 24, 1878, he was united in marriage with Harriet Vilate Pitkin (Robinson), the issue of which union is three children. He has twenty-five grandchildren and three great-grandchildren. Bro. Robbins has served Logan as a city councilman, postmaster, special police, jailer, school trustee, and since 1896 has acted as chief of the fire department. Elder Robbins is a typical type of the western pioneer, and has done his share toward making Utah a prosperous commonwealth.

LARSEN, Christian, a High Councilor in the Cache Stake of Zion, is a son of Christian J. Larsen and Dortha Hansen, and was born Aug. 5, 1842, at Longelse, Svendborg amt, Denmark. He was baptised into the Church May 26, 1866, by Elder Jens Jensen. His ordinations to the Priesthood were as follows: Ordained an Elder in January, 1867, by Chas. Frank; ordained a Seventy Jan. 20, 1855, by Paul Cardon, and ordained a High Priest March 3, 1887, by Apostle Franklin D. Richards. During 1882-84 he filled a mission to Scandinavia, where his chief field of labor was in the Aarhus conference. Elder Larsen has always taken an active interest in ecclesiastical work. In Sabbath school and Mutual Improvement work he has been an energetic worker, having served as a teacher and assistant superintendent of Sunday school and as a counselor and president of the

Mutual Improvement association. For several years he served successively as secretary of the Teachers', Elders' and Seventys quorums. He has also labored as a Ward teacher, a home missionary, an alternate High Councilor and a regular High Councilor in the Cache Stake; the latter position he has filled since 1901. In 1866 he emigrated to Utah, crossing the plains in Henry W. Lawrence's ox company. On his arrival in the Valley he located in Logan, Cache county, where



he has continued to reside ever since. Bro. Larsen married Emma Barratt Dec. 7, 1868, who has borne him eleven children. In his early youth he was a sailor, but since coming to Utah he has engaged chiefly in farming and stock raising. In Logan city he has served as councilman, alderman, assessor, and member of school board.

CARDON, Paul, first counselor in the Bishopric of Benson Ward, Cache Stake, is the son of Philip Cardon and Martha Mary Tourin, and was born in Italy, in the vallies of the Waldenses, Dec. 23, 1839, where he passed his boyhood days. In the year 1851 (Feb. 7th) he was baptised into the Church of Jesus Christ of Latter-day

Saints by Elder George D. Keaton. The Cardon family was one of the first to join the Church in that country. Shortly after joining the Church the family decided to emigrate to Utah, and in February, 1854, they left their native land and arrived in Salt Lake City in October of the same year. Paul drove an ox team across the plains. He settled in Mound Fort, Weber county, Utah, where he remained for one year. Thence he moved to the settlement known as Marriotts Ward, in the same county, where he lived until the early spring of 1860. In the fall of 1856 he was ordained an Elder and was set apart as an acting Teacher and home missionary. He spent the fall and winter in Echo Canyon and Lost Creek, building fortifications to stay the progress of Johnston's army. He was a member of Capt. Lot Smith's company most of the time. On the 16th day of March, 1857, he was married to Susannah Goudin. In the spring of 1858, when the people were called upon to leave their homes and go south, he sent his wife and child to Spanish Fork, Utah county, and he was detailed to stand guard over property in Ogden, Weber county, under the direction of General C. W. West. In the fall of 1859 he went to Cache valley and there selected property and started to build a home. In the spring of 1860 he moved his family to Cache county, where he has lived ever since. Shortly after arriving in Cache valley he was selected as one of the famous body of so-called minute men. This company of minute men was organized for the purpose of protecting themselves and families against the attacks of the Indians. He held a commission, signed by the governor, as first lieutenant of cavalry. In December, 1862, he was ordained a Seventy, and at the same time set apart as an acting teacher in the Fourth Ward of Logan and also as a home missionary. In the year of 1868 he was chosen and set apart as one of the seven presidents of the 64th

quorum of Seventy. In 1887 he was compelled to go into exile, where he remained for about five years. This left him in financial straights and he was obliged to sell his home and property in order to pay his debts. In 1892 he left Logan and went to Benson Ward to build up another home for himself and family. Feb. 10, 1895, he was ordained a High Priest by Apostle Marriner W. Merrill and set apart as first counselor to Bishop Henry W. Ballard, of Benson Ward, which position he still holds. In 1899 he was called on a mission to Switzerland and Italy for the purpose of gathering genealogy; in this labor he was very successful and returned home in March, 1901. Elder Cardon's life has been a very busy one and he has helped build up Cache valley from its beginning, having been public spirited and held many public offices in Logan city and Cache county. He is the father of a large family, fifteen of his children are still living.

SMITH, Thomas X., Bishop of Fourth Ward, Logan, Cache Stake, was the son of George Smith and Patience Timpson, and was born Dec. 25, 1828, at Eaton Bray, Bedfordshire, England. He was baptised March 28, 1849, by John Mead, and was ordained a Deacon by Benjamin Johnson; later he became president of the Eaton branch. In 1853 he sailed for America, on board the ship "Falcon," and crossed the plains in an ox-train, arriving in Salt Lake valley after a very hard and trying journey. Bro. Smith writes: "My wife was very sick for several weeks after our arrival in the Valley, having been confined with a child en route over the plains. We felt that we were strangers in a strange land, but we knew that the Lord was with us. I soon found employment with Dr. Willard Richards, for whom I worked till his death, when I went to Farmington, Davis county, and took charge of his grist

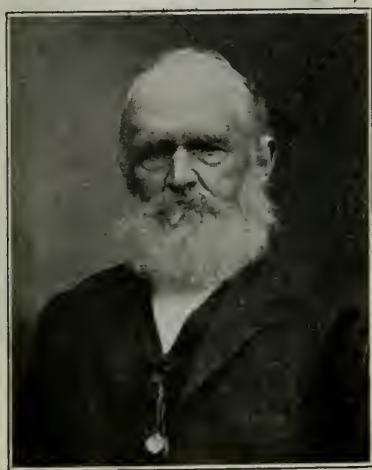
and saw-mill. While at Farmington I was ordained a Seventy. After living in Farmington for about two years I moved to Logan, Cache county, where I was in 1855-56, during the "grass-hopper war," and did all in my power to check the damage being done. Before we were entirely through fighting grass-hoppers we had to meet the United States army, in what is known as the "Utah war." At an early day I was chosen as a president of the 64th quorum of Seventy. When Logan city was divided into four Wards, I



was called to preside as Bishop of the Fourth Ward, and was later ordained a High Priest and Bishop by Prest. Geo. Q. Cannon. In 1880 I went on a mission to England, where I labored principally in the Nottingham and Manchester conferences, serving as president of the latter. My wife died Sept. 23, 1880, leaving a large family to be cared for, and so I was honorably released and returned to Logan in 1881. When Presidents Chas. O. Card and Thos. E. Ricks first went to Canada, I accompanied them and assisted in doing the first plowing ever done in Alberta, where so many of the Saints have since located. For three terms I served as a city councilman in Logan, and have also held many other civil positions.

I have had three wives, two of whom are living, and I am the father of twenty-two children, six of whom are dead." Bishop Smith was one of those unassuming men who believed rather in deeds than words, and was respected by all classes as a man of sterling worth. His death occurred in Logan early in 1907.

TOLMAN, Judson, a Patriarch in the Davis Stake of Zion, is a son of Nathan Tolman and was born July 14, 1826, in Kennebec, Maine. He comes from old Puritan stock, his ancestors having arrived in America in 1630. Judson Tolman writes, in a brief article, prepared for this volume, as fol-



lows: "In 1837 I moved with my parents to Iowa, where I was baptised Jan. 12, 1845. I gathered with the Saints at Nauvoo in the following March and was ordained a Seventy June 5, 1845. I received my endowments in the Nauvoo Temple Jan. 27, 1846, and left Nauvoo with the Saints under Brigham Young in Hosea Stout's company as guard and continued with the company to the Missouri river, helping to build all the bridges, and make roads, and raft wagons over all the streams that could not be forded. I remained with the company

until the Mormon Battalion was organized and left for Mexico. We were then organized into a company of 200 wagons under the leadership of George Miller and eleven other men and started for the Mountains, but were stopped by President Brigham Young and wintered on the Puncah river, near the Missouri river, about 150 miles above the present Omaha. We then went to Winter Quarters in the spring, whence we continued the journey to the Valley, where we arrived in September, 1848, in Brigham Young's company, and Daniel Garn's fifty. I helped to fight the crickets in 1849, and in that year, together with two other families, I settled in Tooele valley, where Tooele city now stands. We were the first three families to settle in that valley. In 1850 I was one of a company of thirty-one called by Gov. Brigham Young to serve as a guard on the southwestern frontiers of Utah, under Captain Phineas R. White. I served three and one-half years in that capacity and was in three battles with the Indians, where in sixteen Indians and one white man were killed. In 1852 the Indians took the last yoke of oxen and the last cow I had. In the fall of 1854 I moved to Bonntiful, Davis county, where I have lived ever since. I might add that I helped to herd Uncle Sam's army in the "Echo Canyon war." In September, 1877, I was sent on a missoin to the State of Maine. In 1885 I was ordained a High Priest, and in 1897 a Patriarch. I have had three families. My first wife was Sarah Holbrook, who has 301 descendants, namely, fourteen children, 131 grandchildren and 155 great grandchildren. There is also one great great grandchild. My second wife, Saptia Merrill, had four children, ten grandchildren and five great grandchildren. My wife, Jane Stoker, who now lives, has eleven children, and twenty grandchildren. My total posterity is 351 at the present time.

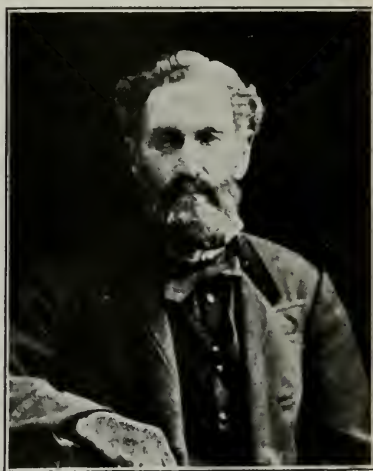
BRIGGS, Thomas, a Patriarch in Davis Stake, is the son of James Briggs and Ann Ordoyno, and was born Aug. 20, 1832, at Newark, Nottinghamshire, England. He joined the Church by baptism Jan. 27, 1849, Henry Beecroft performing the ceremony. His ordinations in the Priesthood occurred in the following order: Ordained a Priest in 1849, an Elder Oct. 8, 1853, a Seventy in 1865, by



Joseph Young, a High Priest in 1884, by Job Welling, and a Patriarch March 20, 1906, by Prest. Antbon H. Lund. In May, 1882, he left home to fill a mission to the northwestern States, but returned during the same year on account of illness. Brother Briggs has ever been a faithful worker in the Church and for over forty-four years he acted as a Ward teacher, first for two years in St. Louis, Mo., and then for forty-two years in Bountiful, Utah. He has been three times married, and is the father of nine children. For five years he served as a city councilman in Bountiful. By occupation he is a gardner in which capacity he has been engaged during most of his lifetime. He emigrated from England, together with his parents, in 1851, crossing the ocean on the sailing vessel "Ellen, which arrived at New Orleans March

19, 1851. The family proceeded to St. Louis, Mo., the same month. While in that city his father and mother died, and consequently his journey to Utah was temporarily deferred. While at St. Louis he married Ann Kirkham and soon afterwards moved to Hebron, Wis., where he remained till 1864 when, together with his family, he started for Utah with an ox train. They arrived in Salt Lake City in September of that year and soon afterwards moved to Bountiful, Davis county, where they have lived continuously ever since.

SESSICNS, David, a pioneer of Davis county, Utah, was a son of David Sessions and Patty Bartlett, and was born May 9, 1823, in Newry, Oxford county, Maine. His father was "what most men well to do would



call." Besides a large farm, he owned a saw mill and a grist mill. As soon as David was able to do so, he began to assist his father on the farm. Then the family heard the Gospel, and yielded obedience to it willingly. In 1837 they set out to join the Saints in Kirtland, Ohio. The journey was made with ox teams and occupied about three months. Later, they moved to Far West, and finally to Nauvoo, where David began

to clerk for his brother-in-law, Winsor P. Lyons. While in Nauvoo he became intimately acquainted with the Prophet Joseph Smith, for whom he formed an undying love. When Mr. Lyons moved from Nauvoo to Iowa City, David accompanied him, engaging again in the mercantile business. In 1850 he made up his mind to come to Zion. He had a good four-horse team, wagon and harness; the latter he made with his own hands. He came with a company of immigrants who were going to California. The company was under the command of Perrigrine Sessions, a brother of David, the subject of this sketch, who was appointed one of the hunters, to assist in procuring meat for the party. On his arrival in the Valley in 1850, he settled in what was later known as Sessions' Settlement, now Bountiful. His father died about a month after their arrival. On Dec. 30, 1852, David Sessions was united in marriage to Miss Phebe Carter Foss, by whom he had the following children: Sarah Phebe, Cerdenia Estelle, David, Olive Cordelia, Fabian Carter, Darius, Rhoda Harriet Calvin Elizabeth Foss and Annie Sylvia. Calvin and Rhoda died while they were quite young. David worked with his brother Perrigrine on a farm till 1860, when he moved into a home of his own, and began farming on his own account. He devoted his spare time to harness making, and to the manufacture of boots and shoes, in both of which trades he became quite proficient, notwithstanding that he had never served one day's apprenticeship in either. In 1865 Elder Sessions was called to go on a mission to the Muddy river. The following spring he returned and disposed of his possessions, intending to return with his family to the Muddy; but on account of Indian troubles, he was advised to remain at home. Elder Sessions was known for his benevolent disposition;

he contributed liberally of his means from time to time to charitable objects. Being averse to notoriety, he never sought for public office, but contented himself by treading in the quiet paths of life. He was for many years postmaster of Bountiful, Utah. Feb. 2, 1846, he was ordained a Seventy, in Nauvoo, and this office he held at the time of his demise, which took place April 19, 1896.

DRAKE, Horace, a Patriarch in the Davis Stake, is the son of Daniel Drake, and was born April 19, 1826, in Trumbull county, Ohio. He was baptised March 8, 1841, by Zenas H. Gurley. His ordinations in the



Priesthood took place as follows: Ordained a Priest March 5, 1845, a Seventy Feb. 8, 1850, by Jedediah M. Grant, a High Priest and Patriarch Oct. 3, 1904, by Prest. Joseph F. Smith. Brother Drake came to Utah Sept. 19, 1847, and passed through those hard and trying times incident to the settlement of this western wilderness. He was always found ready and willing to do his full share of work and bear his just proportion of burdens. He married Diana E. Hol-

brook, daughter of Chandler Holbrook, Oct. 3, 1850; she died Jan. 11, 1906, being the last woman survivor who was a member of Zion's camp. Elder Drake is the father of twelve children. He holds a commission as drum-major of the first regiment band of the Nauvoo Legion.

the Davis Stake of Zion, is the son of

WALSH, John, a High Councilor in Wm. Walsh and Alice Fish and was born Aug. 22, 1852, at Over Darwen, Lancashire, England. He was baptised May 1, 1861, by Wm. Ostler, and ordained to the Priesthood in the following order: Ordained an Elder March 30, 1869, by Samuel H. B. Smith, and a High Priest Dec. 2, 1894, by Abraham H. Cannon. That he has ever been an active Church worker will appear from the following record: He labored for many years as a teacher and officer in the Sabbath school, also as a Ward teacher and a counselor in the presidency of the 2nd Quorum of Elders in Salt Lake Stake. For eleven years he was a Stake home missionary. From December, 1894, to September, 1902, he was an alternate High Councilor in the Davis Stake and since the latter date he has been a regular member of that body. He was married to Adella R. Long July 10, 1879, who has borne him four children. Together with his parents he emigrated to Utah in 1856 in one of those ill-fated handcart companies in which so many perished en route on the plains. Two of his family, namely, his father and brother, died of cold and starvation, and John became so weak and emaciated that when he reached the Valley he had to learn to walk anew. He settled in Salt Lake City, where he lived till 1894, when he moved to Farmington, Davis county, where he still resides. In civil life he has had a somewhat active experience, having held the following positions: Justice of the peace, school trustee, city councilman and mayor, all in Farmington.

His chief occupations have been logging, lumbering, farming, etc. For fourteen years he was an employe of the General Tithing Store House in Salt Lake City. He is interested in a number of business enterprises and has been a director in the following concerns: People's Equitable Co-op. (Salt Lake City), Steed Creek Irrigation & Water Co., Farmington Creamery Co., Davis County Bank, etc. Elder Walsh is universally known as a consistent Church member and a progressive citizen.

KING, Thomas Franklin, a High Councilor in the Davis Stake, is the son of Thos Jefferson King and Rebecca E. Olin, and was born in Portage county, Ohio, May 1, 1842. In a sketch prepared for this work, Elder King writes: "My parents joined the Church in September, 1830. They both died in 1876, and were previous to their death the oldest living couple belonging to the Church. They were in-



timately acquainted with the Prophet Joseph Smith and his brother Hyrum, and passed through all the trials and persecutions that were heaped upon the Saints in the early rise of the Church. In 1845 they moved from Ohio to Illinois and bought a farm in Morley's Settlement, a short distance

from Nauvoo. They raised one crop there when they were told by some of their neighbors that the mob intended to drive all the "Mormons" out. My father was sick at the time. Previous to this the mob had driven out all the able bodied men among the Saints, including my brother George E., who was about seventeen years old. When the mob came, they told my mother to leave at once. Father was not able to help. All the team my parents had at that time was one horse and a one-horse wagon. My mother moved some of the furniture into the cornfield, and put the beds and some of the light things into the wagon, after which we all got on top of the load. As soon as we had started, the mob set fire to the house. We went to Nauvoo and found shelter in a large frame house that was already occupied by three other families. After we were housed, my mother took my brother Alma, who was twelve years old, and returned to the farm to get the balance of our furniture. There was a good crop of corn on the farm ready to gather. As we had no bread, my mother and brother went again to the farm to get a load of corn. The mob threatened her at that time, but she told them she had no bread for her children and must have it. They threatened to shoot her if she did not leave, but she told them to shoot away, as she would just as soon die as to starve. When she returned the third time one of the mobbers put a gun to her breast and said: "If you return again, I will shoot you." As she thought she had secured enough to last us through the winter she did not return any more. The first recollection I have in this life was the parching of this same corn, that my mother risked her life to obtain for the sustenance of her children, which was parched and ground in a coffee mill and eaten with milk on our journey westward. Two cows which we owned at that time, were a great help to us. My father was with us on the journey; he owned a wagon but no team, as the team we used belonged to my grandfather. He and his wife,

not my grandmother as she died some years before, were traveling with us, or we with them. My grandfather was quite aged, and as his wife had not much faith in the Gospel, they soon concluded to go no further. Thus, when they took the team of the wagon, we were side tracked. This took place forty miles from Mount Pisgah, in Iowa. My brother George E. then started out on foot for Mount Pisgah and secured a team which landed us at that place all right. We moved into a log cabin which had no floor, and the roof was of bark which curled up, so that when it rained it was just as wet inside as it was outside. My father being a carpenter and builder soon obtained employment, but at some distance east of Mount Pisgah. In a short time he hired a man to move us to a place called Stringtown, where quite a number of our people had settled temporarily for the winter. The next year we moved to Black Hawk and in a short time to lowaville; both these places were on the Des Moines river, less than a hundred miles from Nauvoo and there were quite a number of our people in these places, among whom was Judge Elias Smith and his aged father and mother. We remained here about seven years and found some very warm friends, a great contrast with the way we had been treated in Illinois. One man in particular, whose name was John Baker, should be mentioned in Church history as a ram in the thicket, for when our people went into that neighborhood in poverty, he, being the village store-keeper and having the only store in the village, said to our people: "Come to the store and get what you want and pay for it when you can." He also gave our people a great deal of work to do. Many others of the citizens were very good to our people. A. J. Davis, subsequently the great Montana millionaire, furnished a great deal of work for our people. My father and Judge Elias Smith became very intimate friends. As they were both industrious they finally secured some ox teams and did a great deal of freighting between

Iowaville and some other towns and Keokuk. A. J. Davis, among his many other enterprises, had a large distillery, where he converted great quantities of corn into whiskey, which had to be hauled from the distillery to Keokuk to market. My father and Elias Smith did a great deal of this hauling. They would take a load of whiskey for Mr. Davis and return with a load of merchandise for Mr. Baker. On one of those trips my brother Wm. J accompanied them. One night they camped in a hollow where there was a stream of water, and slept on the heads of the barrels of whiskey standing in the wagons. They went to bed as usual, but during the night it commenced to rain, and many of the readers of this well know what a rain storm in Iowa means. The result was that the downfall soon formed a good-sized river. Sometime during the night my brother straightened out, when his foot went into the water. This caused him to be very much awake. He knew what it meant. In a moment he roused the others who were soon wide awake too. My brother and father were both good swimmers, but Elias Smith could not swim. My father took him on his back and swam across with him. Returning to the wagons he got the log chains and fastened the wagons to some trees that were standing near by. On another occasion my father and my next younger brother, Alma, were hauling salt to Keokuk on a pair of low bob-sleds. The weather being bitter cold, they took turns in going into houses to warm themselves. Thus one of them would go into a house to warm and the other drive on. When the one in the house got warm he would run and catch up with the team and drive, while the other went into another house to get warm. On one of these turns Alma had been in to warm himself, and catching up with the team he took the whip while my father went into another house to get warm; on coming out he ran to catch up with the team, but soon found the lifeless form of Alma. It was supposed that in trying to jump onto the

sled his foot slipped and that he was thrown under the sled which crushed the life out of him. Father left his team there and hired a man to take the body home. It was a most heart-rending scene that took place when he reached home, as Alma was the model brother of the family. In the spring of 1850 my father concluded to go to California to make a raise, as he thought we were too poor to undertake to move to the Valley as a family. He therefore built a double log house and left us quite comfortable. In the spring of 1851 a great freshet wiped out nearly the whole town including our comfortable home. The Des Moines river, which was only one-fourth of a mile wide when within its banks, reached on the occasion mentioned a depth of fifty feet and a width of four miles. The people all moved out to the higher lands and we were taken into the house of a man named Isaac Nelson and treated the same as members of their own family. We stayed with Mr. Nelson until the water went down about six weeks later. The next thing to do was to build another house which we did that summer. In going to California my father went by way of Salt Lake, reaching California in the fall of 1850. He went to work as soon as he arrived and began a little later to send money home. Engaging in merchandising he soon made some money and in exploring the Feather river he found there were nuggets of gold in the river bed, so he thought of a scheme to turn the river out of its channel and get the gold. He then went to work and at a great expense built a dam across the river and turned the water out of its natural channel, but he got in only three days' work when a freshet came and took out his dam. Consequently he only got gold to the value of seventeen thousand dollars; this he took out in three days. Next he built a quartz mill which I think was the first mill of that kind built in California, but I believe he lost money in that undertaking. In the fall of 1853 he started for his home in Iowa,

sailing around Cape Horn, and reached home in the spring of 1854. Settling to work at once getting an outfit for the journey across the Plains, he had one wagon made to order and another fitted up; he also bought more oxen, making up two teams with two yoke to each wagon. Then he bought some good cows and some young stock, making us a very comfortable outfit. As all of our people had moved out except two or three families that never went to the Valley, we came with a few of our neighbors who were going to California. In all we numbered eleven wagons. On the second day of May, 1854, I being just twelve years old, we took the line of march for the west, Benjamin Truman being our captain. My brother, Wm. J., took charge of one team. He and my sister Amy Jane, now the widow of Elias Smith, rode in one wagon and I took charge of the wagon which my father and mother and younger sister Angelina rode in. I drove the team the entire distance of 1400 miles. My brother, George E., who had married and had a young family concluded to go his own way. He fitted himself up with a first class four horse team and started a few days ahead of us, for Washington Territory, and that was the last we ever saw of him. He settled in King county, near Seattle, Puget Sound, in 1857. Soon afterwards occurred what was called the White river massacre in which he and his family were killed by the Indians. In traveling through Iowa the roads were very heavy and muddy. We passed through Garden Grove, stopped at Council Bluffs a day or two and then crossed the Missouri river on a ferry boat near the present site of Omaha. There were only a few houses on the west side of the Missouri river at that time. Omaha Indians lived in the neighborhood. We traveled on until we came to the Pawnee nation of Indians who called us to halt. As I remember they were a hard-looking lot and wanted flour, beef and almost everything they could think of. Finally, the captain compromised with

them by giving them a two year old beef. When we got to a certain river we found a toll bridge over the stream, and the toll being very high, the captain said, "We won't pay the price asked." Traveling down the river a short distance to camp, he told the women folks that they could have a day to do their washing. There being tall cottonwood trees and plenty of brush there, he told the men to cut down some trees. They were felled into the river and men, who were stationed on the other side of the river, caught the top as they floated down and fastened them with ropes. They were then covered with heavy brush and thus made into a strong floating bridge. The men ran the wagons across the bridge by hand and made the stock swim. In this manner we got across the river in one day, while the women folks attended to their washing. After getting through the Iowa mud we had fine roads, and I had a fine time, as all I had to do was to drive my team, being too young to stand guard. Everything went lovely until one day, while traveling up the Platte over a broad smooth prairie, when all at once my brother's team passed by me as though the animals had been shot out of a gun. I knew in a moment that it meant a stampede. I spoke to my near wheeler which was one of the most intelligent oxen I ever saw. His name was Darby and I never said "whoa" to him before when he would not hold any pair of oxen that ever looked through a bow, but on this occasion Darby had the spirit of the stampede and paid no attention to me. I immediately jumped from the wagon and ran to my leaders, hitting them over the head with the butt of my whip. In some way my near leader struck me on the head with his horn knocking me senseless. That was the last I saw of the stampede. By the time I regained consciousness it was all over. We caught up with a company of emigrants going to California, who had some of their stock stolen by Indians and were very much frightened. Fearing that the

Indians might attack them again and kill them, they asked our captain if they could travel with us. The captain gave his consent and we camped together that night and put out a strong guard. Some time during the night one of the guard accidentally discharged his gun which was the signal for "every man to arms." There was great excitement for a few minutes until the mistake was discovered. When we arrived at the mouth of Emigration canyon and could see the valley and city, I being only a lad, leaped for joy to think we had got to the place for which my mother had longed for so many years, where we could be free from mob violence and worship God according to the dictates of our conscience. The next day we drove down to the city, arriving there August 6, 1854. Judge Elias Smith welcomed us all warmly to his home, as he was acquainted with the whole company. The company stayed in Salt Lake City a few days and then went on their way to California. After they left, we went over the Jordan river and camped near the place where Taylorsville now is. We camped there about three weeks and then went to West Bountiful, intending to locate there. In September, 1854, while at Bountiful, I was baptized into the Church by Bishop John Stoker. We went on the mountain and got out a set of house logs, but before we started to build a house, my father took a walk to Kaysville and concluded to locate there. So we hauled our logs thither and buildt the second house north of Kays Creek, in what is now Layton Ward. The next spring we went to work between our location and the settlements on the Weber river to get the water on the small farm my father had taken up, making a ditch one and one fourth miles through oak brush and clay as hard as a brick. We put in four acres of wheat and reaped a fairly good crop, which my father and I cut with sickles, threshed with a flail and winnowed out with the wind. The years 1855 and 1856 were known as the hard times. We had

hard winters which killed off the cattle and the grasshoppers and crickets took everything green. We got along nicely, however, during the scarcity, as we had some good cows. We had plenty of milk and butter, cheese and potatoes, but were short of flour. On one occasion we were without bread two weeks; but there were plenty of segoes which helped out wonderfully. Many of our neighbors however, were not as fortunate as we were. I never saw the time that my mother had not something to give to those who were less fortunate than we were. The Indians often came to her for something to eat and they never went away empty handed. During the winter of 1856-57 I went to school in the Sixteenth Ward of Salt Lake City. In the summer of 1857 the Johnston army was sent out by the government to straighten out the "Mormons." All able bodied men were called to arms to protect ourselves; even the boys in their teens were not exempt. A boys' company was organized in Kaysville, of which I was appointed captain and R. R. Albred lieutenant. We were drilled day after day and retained as a home guard. My father was out in Echo canyon all winter. In the spring of 1858 we were all on wheels again, and went as far south as Provo, where we stayed until the compromise was thought about, after which we returned home, but still kept up our drill. The boys' company was finally disorganized and I joined the infantry under Captain Robert Harris, of the Mormon Battalion. Later, I joined the Cavalry company or minute men under Major Lot Smith and Col. Philemon Merrill. I participated in the Morrisite trouble in 1862 and helped to make the willow battery and roll it into the fort, which brought about the surrender of the Morrisites. I belonged to the Company until it was disbanded by Gov. Doty. As we all were very hard up for clothing my father went to Camp Floyd and succeeded in getting the contract to furnish the entire camp with fire wood, which was to be delivered at a certain price per

cord in regular cord or four foot lengths. He hired some men to chop the cedars down and I hauled most of it to the camp, having two yoke of good oxen and two wagons with wood racks on; I trailed one behind the other. In that way I hauled four cords at a trip. My father built a house at Camp Floyd and my mother came out and stopped a while in the fall, but when cold weather came on, she returned home. As we had no hay, I was obliged to camp with the men in the hills where the feed was good. We tried to camp in a wagon box, but it was not satisfactory, as we had to move camp very often, so we slept on the ground. Sometimes the snow would fall on us while in bed to the depth of one foot. When the snow fell in such quantities it made us too warm and the warmth of our bodies melted the snow under us, which made us feel somewhat uncomfortable. The next spring we returned home and I worked on the farm and in the canyon. The next winter I again went to school, and the following summer worked on the farm and in the canyon as usual. The following winter I taught the first school in the district now embracing Layton Ward. Later, my mother taught school in the same district for several years. In 1861, when the troops were called east, they had no teams to move themselves and consequently had to hire teams. My father fitted up two wagons with three yoke of oxen and loaded them with goods for Uncle Sam and took them back as far as Atchison, Kansas; there he unloaded and got his money. It being quite late in the season, he concluded to stay there all winter. One day during a conversation the matter of mail carrying came up and father said he would like to get the contract for carrying the mail between Salt Lake and Brigham City. Mr. Moulton who was quite an influential man, told father that if he wanted the contract he could get it for him. Consequently he wrote Washington and succeeded in getting him the contract. Father telegraphed me to take the mail from

Brother Henry Miller on the second day of July, 1862, as his contract would then expire. On that date I took the mail and carried it until father came home in September. Taking his teams and a fourteen year old boy with me to drive one of the teams, I started east loaded with grain for the Overland mail; we hauled it as far as Green River. The Indians, who were very hostile at that time, burned one of the mail stations the night after we started for home. When we got to the coal beds, we loaded our wagons with coal and hauled it to Salt Lake City. As soon as father got home, he bought a carriage and three teams for the purpose of carrying passengers. After my return home I went into the canyon to get out our winter's wood, after which I carried the mail and also carried the first passengers that were ever taken over the road from Salt Lake City to Brigham City. We also carried the Boise express to Brigham City; from there it was carried by pony. We had to make the trip from Salt Lake City to Brigham City in one day with the express. January 1, 1863, I married Lucy Ann Ogden, and in the spring of 1863 moved with my wife to Ogden in order to get nearer the center of the mail route. In the summer of 1864, I, with my cousin, Emmett King, went to Virginia City, Nevada, with loads of potatoes, eggs, grindstones, etc. We sold potatoes there for 35 cts. per pound. In 1865 we moved to South Weber and lived there a number of years. I was ordained an Elder by Bishop A. H. Raleigh February 29, 1868. In 1877, July 24th, I was ordained a High Priest and set apart as second counselor to Bishop David S. Cook, of the South Weber Ward, Davis Stake, under the hands of Apostle Franklin D. Richards. In 1881 I sold out at South Weber and bought a farm in Farmington. In September, 1882, my wife died, leaving nine children. April 12, 1883, I married Hannah T. Moon, daughter of Bishop Henry Moon, formerly Bishop of the First Ward in Salt Lake City. In 1884 I was elected sheriff of Davis

county and served one term. Later, I was elected Justice of the Peace of Farmington City and served one term. About the year 1887 I was called as an alternate member of the High Council of the Davis Stake, but was not set apart to that office until December 2, 1894. I was set apart as a regular High Councilor March 12, 1898, by President Geo. Q. Cannon."

MILLER, Jacob, a Patriarch in the Davis Stake of Zion, is the son of Daniel A. Miller and Clarissa Pond, and was born December 9, 1835, near Quincy, Illinois. When about eight years of age he was baptized into the Church by Henry W. Miller. He was ordained a Teacher in 1850 and was for several years a president in the Fortieth Quorum of Seventy. In 1877



he was ordained a High. Priest by President John W. Hess, being at the same time set apart as a counselor in the Farmington Ward Bishopric. In 1856 and 1857 he filled a mission among Indians on the Salmon river. In 1873 he went on a colonizing mission to the Little Colorado river in Arizona. During 1875-1876 he filled a mission to Australia, and during this mission he circumnavigated the globe. Elder Miller's activity in Church work is seen in the following. For many

years he labored as a Sunday school superintendent, as a Ward teacher, as second and first counselor to Bishops John W. Hess and Jacob M. Secrist, respectively of Farmington Ward. Since 1882 he has served as Ward ecclesiastical and tithing clerk, and was for several years tithing clerk of Davis Stake. Elder Miller married Helen Mar Cheney March 16, 1856, and he took to wife Annie S. Christensen May 13, 1885. He is the father of twelve children, seven of whom are living. Among the civil positions he has held can be mentioned the following: School trustee, county superintendent of schools, notary public, county selectman, county clerk, etc.; all in Davis county. The subject of this sketch has engaged successfully in school teaching, accountant and farming. For many years he worked as clerk, bookkeeper, and treasurer of the Farmington Co-op., also as treasurer and secretary of the Davis county Co-operative Co., and later as a director of the Farmington Commercial and Manufacturing Co. Brother Miller came to Utah in 1848 and his home has ever since been in Farmington, Davis county.

WOOD, Jonathan David, second counselor in the Farmington Ward Bishopric, Davis Stake, since 1882, is the son of John Wood and Fanny Gobel and was born April 29, 1849, at Brighton, Sussex, England. The subject of this writing was baptized into the Church in his early youth. He was ordained a Seventy as a young man, and later, July 29, 1882, he was ordained a High Priest by Bishop Leonard G. Hardy and set apart as second counselor to Bishop J. M. Secrist of Farmington Ward. For many years Elder Wood labored faithfully as a Ward teacher till he was chosen to be a member of the Bishopric. He was united in marriage with Blanche Bird October 9, 1872, and in 1884, he took to wife also Eliza Hess. He is the father of twenty children, nineteen of whom are living. In 1885 Brother Wood emigrated to Utah and located

in Farmington, Davis county, where he still resides. His chief occupations have been farming, milling and merchandising in which latter business he



is at present engaged. He served as constable one year, and as school trustee six years, both in Farmington, Davis county. Elder Wood is a man of more deeds than words and is a valued member of the community in which he resides.

STEED, Thomas, a Patriarch in the Davis Stake of Zion since 1900, is the son of Thomas Steed and Charlotta Burston, and was born December 13, 1826, at Malvern, Worcestershire, England. In November, 1840, he was baptized by Thos. Richardson. He was ordained a Priest in 1843 by Samuel Williams and in the fall of 1845 he was ordained a Seventy in Nauvoo. Ill. President John Taylor ordained him to the office of a High Priest June 17, 1877, and on March 20, 1899, he was ordained a Patriarch by President Geo. Q. Cannon. During 1875-77 he filled a mission to New Zealand and during his absence on this mission he circumnavigated the earth. Brother Steed has led a very active life in ecclesiastical work as his record bears testimony. For forty years he labored faithfully as a teacher in the Sabbath school, and was a member of the local

choir for thirty years. He served as a Ward teacher for twenty-five years, and was a counselor in the presidency of the High Priests Quorum for twenty-six years, and since 1899 he has officiated as a Patriarch in the Davis Stake. In 1846 he married Laura L. Reed; later he took to wife Elizabeth Baily and Emily Sanders. He is the father of seventeen children, nine of whom are living. Elder Steed first heard the Gospel preached by Apostle Wilford Woodruff, and was among those converted at Great Malvern. He emigrated to Utah in 1850 and in 1851



located in Farmington, Davis county, where he has since resided. He was a member of the Nauvoo Legion and served as one of Joseph Smith's body guard; he also participated in the Indian troubles of early days in Utah. During the "Johnston Army War" in 1857 he did active service. Elder Steed has chiefly been engaged in farming and stockraising; he takes great satisfaction and pleasure in bearing testimony to the divinity of Joseph Smith's mission and the truth of the Everlasting Gospel.

MUIR, Dan, fourth ordained Bishop of the West Bountiful Ward, Davis Stake, is the son of Wm S. Muir and Jane Robb, and was born in Salt Lake City, Utah January 27 1866 He was

baptized when about eight years old by C. W. Mann, and ordained to the office of a Deacon as a young man. Later he was ordained an Elder, and subsequently, January 12, 1897, a Seventy by President Brigham Young. He was ordained a High Priest and Bishop December 3, 1902, by Apostle John W. Taylor, and set apart to preside over the Bountiful Ward, which position he still fills. Of other ecclesiastical positions held by him, the following may be mentioned: Ward teacher, teacher and officer in the Sunday school, counselor in the presidency of M. I. A., a member of the council of the Seventy-fourth Quorum of Seventy, etc. During 1897 and 1898 he filled a mission to Great Britain, where he labored principally in the New Castle conference. He married Lilly May Fisher April 10, 1888, who has borne him four children, all of whom are living. He served one term in his precinct as constable. His chief occupation is farming.

GRANT, Lewis McKeachie, Bishop of West Bountiful Ward, Davis county, Utah, from 1891 to 1902, was born

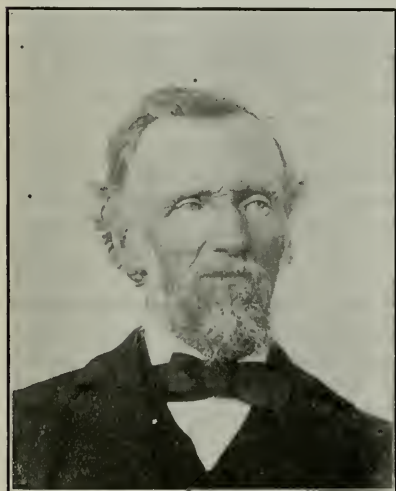


February 12, 1839, in Elderslie, Renfrewshire, Scotland, the son of Wm. McKeachie and Lindsay Morrison McDonald. He was baptized in Scotland when about eight years old and emigrated to America about four years

later. His mother died when he was small and his father departed this life in St. Louis, Mo.; thus he was left an orphan early in life. He crossed the plains in 1852 with Jedediah M. Grant, in whose family he was subsequently adopted and thus became known in Utah by the name of Grant. He received a common school education and spent most of his time in Salt Lake City, until he was nineteen years old; he then located permanently in Bountiful. In 1856 he went east as far as Sweet Water to help the belated hand cart emigrants to the valley. Later, he served as a militia man under Robert T. Burton during the so-called Echo Canyon campaign. In 1859 he was one of Joseph Horne's company which was sent to Heberville, in Southern Utah, to raise the first cotton in Utah. In 1862 he was sent east as far as Platte Bridge, together with many others to protect the United States mails against the Indians. Being called on a mission to Europe, he left home June 17, 1868, to fill the same and was on his arrival in England appointed to labor in Switzerland. While in that land he learned the German language and performed a very successful mission. After his return to Utah, August 6, 1870, he was made superintendent of the West Bountiful Sunday school and for about twenty years he also acted as president of the Y. M. M. I. A. of Bountiful, being the first man to fill that position in said ward. He also served as selectman in Davis county two terms, as justice of the peace fourteen years, and as city justice of Bountiful City three years. He was the first to fill the latter position. October 30, 1876, he married Elnora Noble, who bore him eight children, namely Lewis M., jun.; Joseph William, Ernest Roy; Nellie Mable; Karl Stanley; Florence; Elnora May, and Afton Loretta. From January 16, 1886, to February 15, 1891, he acted as counselor in the West Bountiful Bishopric, and from the latter date until his death as Bishop of all walks of life, semperously honest in the same Ward. Bishop Grant was a most exemplary and punctual man in

his dealings and ever on hand to help the poor and needy. Firm in the faith and beloved by all who knew him, he passed peacefully to his final rest at his home in Bountiful, November 10, 1902. The Bishop's name was originally John McKeachie, but when he was adopted into the family of Jedediah M. Grant, his given name, John was changed to Lewis, as there was already a John in the Grant family.

LINFORD, James Henry, superintendent of the Kaysville Sunday schools, is the son of John Linford and Maria Christian. He was born August 16, 1836, in Graviley, Cambridgeshire, England. His parents embraced the Gospel in 1842, through the teachings of Elder Jos. Fielding. They suffered



considerable persecution and for a time the family was threatened with starvation, but through the blessings of the Lord they were enabled to raise their family in comfortable circumstances. They were careful to instill the principles of the Gospel into the hearts of their children as they grew up, and as a result all became sincere Latter-day Saints. James was baptized December 5, 1852, by Elder Jno. M. Brown, was ordained a Teacher, May 25, 1853, and a Priest, February 20, 1856. His early life was occupied

in working with his father in the boot and shoe trade. He was zealous in magnifying the Aaronic Priesthood that had been conferred upon him, and as a reward was ordained an Elder February 25, 1856, by Brother Thomas C. Griggs. Soon afterwards he was called to labor in the missionary field in Great Britain. The first district assigned him, on leaving home, was the Cambridge conference; but soon his labors were gradually extended to the Norwich and Bedford conferences. On completing his missionary work, he spent eight months acting as assistant clerk in the Liverpool office, when in the spring of 1861 he set sail for Zion in the ship "Manchester." He crossed the plains in Capt. Eldridge's ox company, reaching Salt Lake City in September, 1861. His parents and three brothers had preceeded him to Utah, coming in one of the handcart companies of 1856; this journey proved to be too much for his father who died of exposure on the "Sweet Water." The family had taken up its residence in Centerville, Davis county, and to this place he soon proceeded. He married Zillah Crockett, daughter of Edward Hall Crockett and Sarah Rogers, January 19, 1862. Eight children were given to them, three boys and five girls; one of the latter died at an early age. Soon after settling in Centerville, he took up the occupation of farming. He had not resided in Centerville long before he was ordained a Seventy by Henry Tingey, and assigned to the Seventieth Quorum. In 1866, with Nathan T. Porter, he organized a society of young men, the object of which was to teach its members the principles of the Gospel and to give them practice in public speaking. So successful were they for a number of years that Bishop Wm. R. Smith gave the society every Sunday evening and invited the public to attend. In March, 1868, he moved with his family to Kaysville, his present home. Farming was again chosen as a means of making a livelihood. In February 9, 1890, he was set apart as one of the presidents of the Fifty-fifth

Quorum of Seventy which position he held till December 20, 1903, when he was ordained a High Priest under the hands of President Jos. F. Smith. On September 21st, of this same year, he had been ordained a Patriarch by Apostle John W. Taylor. For over thirty years he has acted as superintendent of the Kaysville Sunday school and was always found at his post of duty, except in case of sickness or for unavoidable reasons. He was twice elected mayor of Kaysville City, served five times as a city councilman, and was once elected justice of the peace.

NALDER, William New, first counselor in the Bishopric of the Layton Ward, Davis Stake, is the son of Stephen Nalder and Esther New, and was born June 25, 1848, at Dannington, Birkshire, England. He was baptized into the Church February 11, 1865, by his father. His ordinations to the Priesthood occurred in the following order: Ordained an Elder March 24, 1865, by Franklin D. Richards, a Seventy in 1876, and a High Priest September 8, 1889, by President Geo. Q. Cannon. Since 1877 he has been actively engaged in Church work in the Ward in which he lived. From 1877 to 1889 he labored as a Ward teacher, and from September 1889, to July, 1901, he served as second counselor in the Layton Ward Bishopric, and since the latter date he has acted as first counselor in the Bishopric. His chief occupation has been farming and stock raising. For fourteen years he served as road supervisor, for twenty years as a school trustee and for four years as county commissioner in Davis county. In 1866, at the age of eighteen years, he made a trip across the plains to the Missouri river with an ox-train to bring wire to Utah for the Deseret Telegraph lines. During the troublesome times in early days he served in Capt. Robt. W. Burtons cavalry company, known as the Kaysville Minute Company. Together with his parents he came to Utah in 1854 and located in Salt Lake

county, where the family lived till 1857, when they moved to Layton, Davis county. Here Brother Nalder has made his home ever since.

WOOD, James Grace, first counselor in the Bishopric of the Syracuse Ward, Davis Stake, is the son of Daniel Wood and Sarah Grace, and



was born January 30, 1853, at Bountiful, Davis county, Utah. He was baptized into the Church March 10, 1853, by Wm. H. Lee. His first ordination to the Priesthood was to the office of an Elder; next he was ordained a Seventy by Lamoni L. Holbrook February 25, 1890, and then a High Priest March 4, 1894, by John W. Hess. From April, 1883, to November, 1885, he filled a mission to the Southern States, and from November, 1885, to February, 1889, he was in exile for conscience sake. Elder Wood has twice been married, the names of his wives being Alice E. Corbridge and Susan E. Stoddard, who have borne him fourteen children, eight sons and six daughters. Besides being identified with the Bishopric, he has taken an active part in Sunday school work and Ward affairs generally. He has never taken much part in politics, and has held no civil positions. His chief occupation has been farming at which he has been eminently successful. For several years he acted as superinten-

dent of the Davis and Weber Reservoir Co. Elder Wood is noted for his devotion to principle and his humility.

YOUNG, Andrew, acting Bishop of Castle Dale Ward, Emery Stake of Zion from 1899 to 1902, was born August 30, 1842, at Holywell Town, Northumberland, England. In a brief autobiography written for this volume Elder Young states: "As a boy I attended the common schools till my



ninth year, when I went to work in the coal mines. In my youth I was connected with the Methodist Church. Being naturally religiously inclined, and of an inquiring turn of mind, I soon discovered a vast difference existing between the doctrines taught by men and those of the Holy Scriptures. I soon drifted away from the Churches and associated myself with those known as "free thinkers" where I remained till I first heard the Gospel of Jesus Christ taught by a Latter-day Saint Elder. On investigating the truth I became convinced of its divine origin, and was baptized into the Church April 12, 1879, by Elder Geo. Crane. A few months later I was ordained a Priest and on January 23, 1881, I was ordained an Elder by Wm R. Webb. For a period of two years I labored as a counselor in

the presidency of the Bebside branch of the Church. In 1883 I emigrated to Utah and located in Castle Gate, where I still reside. For several years I labored in Castle Gate as a Ward teacher. I was ordained a High Priest June 13, 1897, by President C. G. Larsen and set apart to serve as first counselor in the Castle Gate Ward Bishopric, in which capacity, I labored until November 12, 1899, when I was set apart to preside as acting Bishop of Castle Gate by President Reuben G. Miller. I was honorably released from my labors in the Bishopric April 27, 1902, and set apart as president of Religion Class work in the Ward."

ALLRED, Louis Ephraim, ecclesiastical clerk of Clawson Ward, Emery Stake, is the son of Ephraim L. Allred and Harriett M. Bruuson. He was baptized October 7, 1886, by Joshua Bennett, and was ordained to the Priesthood as follows: Deacon August 8, 1891, by John Petersin, an Elder April 20, 1898, by Adolph Madsen, and a Seventy on the same date by President Jonathan G. Kimball. Among the ecclesiastical positions held by him are these: Secretary and assistant superintendent of Sunday school, president of Y. M. M. I. A., Ward teacher, and Ward clerk, in all of which offices he has labored diligently. He married Lydia Belle Henrie June 8, 1898, who has borne him five children. His chief occupations have been farming and fruit raising. He has lived in the following places: Chester and Spring City, Sanpete county, Ferron, and Clawson, Emery county, Utah.

OVESON, Lars Peter, Bishop of Cleveland Ward, Emery county, Utah, is the son of Jens Andreas Oveson and Kjersten Marie Pedersen, and was born October 25, 1852, at Taars, Hjorring Amt, Denmark. He was baptized December 10, 1861, by Jens C. Frost. His ordinations to the Priesthood occurred in the following order: Elder May 18, 1874, Seventy November 7, 1884, by Jens Andersen, High Priest and Bishop August 12, 1890, by Presi-

dent Anthon H. Lund. From October 1882, to September 1, 1884, he labored as a missionary in Scandinavia, where his chief field of labor was Aalborg conference. From 1888 to 1890 he served as a president of the Eighty-first Quorum of Seventy, and since August 12, 1890, he has acted as Bishop of the Cleveland Ward. He was married May 18, 1874, to Louisa Ottestrom, with whom he has had twelve children. In civil life he has also been an active worker. He served one term, 1893-94, as selectman of



Emery county, and in 1896 he was elected to the Utah Legislature as a member of the House of Representatives. By trade he is a carpenter, which vocation he followed for many years, but since 1885 he has been chiefly engaged in farming and stock-raising. Elder Overson did considerable guard duty during the "Black Hawk war" in Sanpete county. His places of residence have been successively the following: Denmark to 1863, Ephraim, Sanpete county, Utah, from 1863 to 1886, and Huntington, Emery county, from 1886 to 1890. In 1890 he was called to Cleveland, Emery county, to act as Bishop of that Ward, where he has lived continuously up to the present time.

SNOW, Mason Levi, second counselor to Bishop Lars P. Oveson, of Cleveland Ward, Emery Stake, is a son of William Snow and Jane Maria Shearer, and was born January 17, 1862, at Lehi, Utah county, Utah. He was baptized June 17, 1869, by William Burgess, and ordained to the different offices in the Priesthood in the following order: Elder July 19, 1885, by Frederick W. Jones, and High Priest September 13, 1899, by President Reuben G. Miller. The following are some of the special offices which he has filled: President of M. I. A., six years, in Cleveland Ward, and counselor in the Bishopric of that Ward, since September 13, 1899. He was married May 3, 1893, to Sarah B. Marsing, who has borne him seven children. Of civil positions which he has filled, the following may be mentioned: Constable, justice of the peace, and school trustee. His chief occupations have been farming, stockraising and saw milling. He has lived successively in the following places: Lehi, Utah county, Pine Valley, Washington county, Price, Carbon county, Desert Lake and Cleveland, Emery county, Utah.

BLACBURN, Manasseh Julius, Bishop of Desert Lake, Emery Stake of Zion, is the son of Jehu Blackburn and Catherine R. Foy, and was born at Loa, Wayne county, Utah, June 9, 1878. In a brief sketch prepared for this volume Elder Blackburn writes: "My parents, being among the early settlers of Utah, suffered the hardships incident to those times, and they have many interesting stories to relate. Being always on the frontier, my parents did not accumulate wealth, but they raised eleven children, I being the seventh child. The resources of this country being very limited, each member of the family was obliged to labor for the necessities of life, as soon as they were able. School advantages were very meager. The first school I attended was one which was supported directly by the parents of the children. After getting what schooling I could

under these circumstances, I attended the Sanpete Academy, at Ephraim, and later the B. Y. Academy, at Provo. I was baptized April 4, 1889, by Elder Ole Okerlund and was ordained a Deacon February 10, 1895, by Michael Hanson. I was ordained an Elder April 30, 1901, and on May 14th, of that year, I was ordained a Seventy by Apostle Anthon H. Lund. From May, 1901, to August 1903, I filled a mission to the Southwestern States Mission, where I labored in the North Texas conference, first as a traveling Elder and later as president of the conference. Soon after my return home I was ordained a High Priest, (August 31, 1903), and set apart to serve as second counselor to Bishop Eugene E. Branch, of Wellington Ward, Emery Stake. On April 19, 1904, I was ordained a Bishop by Apostle Hyrum M. Smith and set apart to preside over the Desert Lake Ward, Emery Stake, which position I held, until quite recently." Elder Blackburn married Luzetta A. Taylor, August 10, 1904.

WICKMAN, Hans Christian, a High Councilor in the Emery Stake of Zion, is the son of Johan Henry Wickman and Mette Marie Johansen, and was born May 6, 1853, at Sonder Vilstrup, Denmark. He joined the Church January 30, 1875, at Ephraim, Utah, being baptized by Elder J. G. Jorgensen. His ordinations to the Priesthood were as follows: Ordained a Teacher in 1876, by Gorge Taylor, an Elder July 8, 1882, by Carl C. N. Dorius, and a High Priest May 13, 1890, by Heber J. Grant. Among the ecclesiastical positions filled by Elder Wickman, are these: President of an Elders Quorum for three years, a Bishop's counselor for five years, an alternate High Councilor for two years, and a regular member of the High Council. He married Caroline Jensen, November 30, 1877, and is the father of seven children. Brother Wickman was the president of the Emery Town board for three years. He is also president of the Emery Canal and Reservoir Co. By occupation he is a farmer. Together

with his parents he emigrated to Utah in 1873; the family settled at Ephraim, Sanpete county, where they lived till 1889, when they moved to their present place of residence at Emery, Emery county, Utah.

NIXON, James William, Bishop of Huntington Ward, Emery Stake of Zion, since 1902, is the son of James W. Nixon and Johanna M. Schultz, and was born at St. George, Washington county, Utah, September 7, 1866. He was baptized into the Church September 7, 1874, and his ordinations to the Priesthood are as follows: Ordain-



ed a Deacon January 13, 1878, an Elder December 24, 1882, and a Bishop July 29, 1902, by Apostle Rudger Clawson. In a brief autobiography, prepared for this work, Elder Nixon says: "My father died when I was sixteen years of age, leaving me a large family to assist in supporting, I being the eldest son. I followed the pursuit of teaming or freighting for two years, when my health failed me, having contracted chills and fever. I was then encouraged by my mother to turn my attention to getting a further education which so far had not extended beyond the high school course of that day. I spent one year more in the

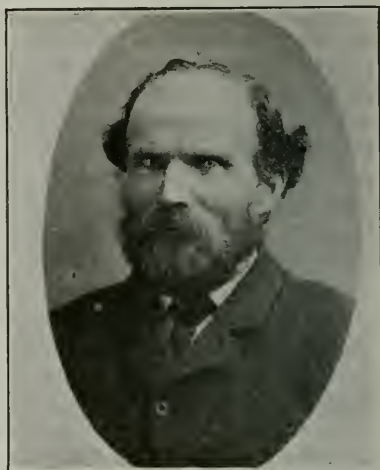
High School at St. George taught by Prof. J. A. Whitelock. The following summer, 1885, I was released from my duties to the family, as my younger brother George was then old enough to take my place. My sister Emma and Hannah had married and were residing at Price, Carbon county. I decided to pay them a visit which I did and spent the summer of 1885 in the employ of J. M. Whitmore, my brother-in-law. Learning that they were needing a school teacher at Price, I applied for and procured the position of district school teacher and taught the school that winter. In the fall of 1886, I entered the Deseret University as a county normal of Emery county. Completing the course of two years, I accepted a position to teach at Huntington, Emery county. September 7, 1888, I married Effie D. Woolley, the youngest daughter of Frank Woolley, who was killed by the Indians while returning from California. On returning to Huntington, I commenced teaching the district school which I taught for ten years consecutively. In 1889 I was called to act as second counselor to Bishop Charles Pulsipher, Peter Johnson being the first counselor. This position I filled for two years, when Bishop Pulsipher resigned and Peter Johnson was chosen Bishop, with Andrew Allen as first and I as second counselors, which position I held two years more, when I resigned. I was then called upon a mission to California, being set apart for the same in October, 1896. I labored as a traveling Elder for eighteen months, when I was called to preside over the Northern California conference, which position I filled until I was released to return home October 4, 1898. Before leaving California I had been engaged through telegraphic communication to take the principalship of the Wellington District school, and on returning home, I re-

moved my family there for the winter. The following year, 1899, I moved back to Huntington and accepted my old position as principal of the District schools of that place. In 1890 I retired from the profession of teaching and the succeeding year engaged in the business of merchandising. July 29, 1902, Bishop Peter Johnson having resigned, I was ordained a Bishop and set apart to preside as such, over the Huntington Ward, by Apostle Rudger Clawson, with J. Fleming Wakefield as first counselor and Peter Nielson as second counselor." Bishop Nixon is the father of six children, two boys and four girls. From 1899 to 1902 he served as a member of the Emery Stake High Council. While laboring as a missionary in California he traveled without purse or scrip in Southern California for a number of months. That his labors were successful is attested to by the fact that he had the privilege of baptizing forty-seven souls into the Church. "To accept and obey the counsel of the Priesthood is the only way for a Latter-day Saint to live," writes Elder Nixon.

YOUNG, Franklin Wheeler, a Patriarch in Emery Stake, is a son of Lorenzo Dow Young and Persis Goodall, and was born in Scott county, Ill., February 17, 1839. His parents were driven from their farm and home into Far West, Caldwell county, Mo., in the fall of 1838, and were compelled to leave all their earthly goods and effects, except a light wagon and horse team, and some bedding hastily thrown into the wagon. They left every other thing they possessed to their persecutors, to take and use. As a boy Franklin was not able to attend school, or get a start even for an education. Early in 1846 his people joined the camps of Israel in their exodus from the

city and temple they had assisted in building, and the little boy lent a hand in the preparations for the journey in parching corn by the bushel to be carried along as food ready cooked. His early recollections carry him back to the day the Mormon Battallion marched out of camp, and started away on their famous march to Mexico. In the spring of 1847 his father, was selected to go with the first company of pioneers, and later in the season he went along with a part of his father's family, including his older brother John R. across the plains, in Capt. Jedediah M. Grant's company, and arrived in Salt Lake Valley, October 4, 1847. His father had a few sheep and a few cows, and these were put in with other cows and sheep and made up two company herds, and these the two boys, John R. and Franklin W., were required to assist in driving. Franklin W. took his turn as a matter of course and walked the greater part of the way from the Missouri river to Salt Lake Valley in his ninth year. He was baptized by his father, Elder Lorenzo D. Young, during the winter of 1847-8, in City creek. He is a living, grateful witness of the Divine power manifested in the destruction of the myriads of crickets that infested the first crops in Salt Lake Valley, by the sea gulls, which came in vast numbers, and alighting in the fields, devoured the crickets until gorged, when they would fly away to the two or three little water ditches that had been made by the settlers, where they would drink water, disgorge themselves and then return to the slaughter. Thus did they work from early morning until the shades of night, from day to lay, until the crickets were destroyed, the growing crops preserved and the little colony of exiles saved from starvation. From the spring of 1850 to the spring of 1855 the greater part

of Franklin's time was taken up in herding his father's cows and sheep, and he had but very little chance to attend school. At the April conference of the Church in Salt Lake City in 1856, he was called on a mission to the Sandwich Islands. Leaving Salt Lake City on the 7th of May, following, he drove an ox-team, in one of the companies going to settle in Carson county, now Nevada, as far as Washoe valley. Thence



he walked, with several of his fellow missionaries, across the mountains into California. In the harvest field he labored to earn money to pay his fare to Honolulu, where he arrived in company with Elders Alma L. Smith, Fred A. Mitchell, Thos. Clayton, Wm. France, Wm. H. Wright, Robert Rose, John Brown, and others, in the early part of September, and soon after was assigned to the Kohala district, on Hawaii, to labor under the presidency of Elder Joseph F. Smith. He soon acquired a knowledge of the language and was an active, energetic missionary, baptising a goodly number of natives into the Church. When all the Elders every where were called home, because of the Johnston army troubles, he was

released from his labors on the Islands and arrived in San Francisco January 20, 1858, having worked his passage, as assistant cook on the sailing vessel that brought him back to his native land. From San Francisco he came with a company of returning Elders and a few California Saints. The returning Elders referred to were Wm. W. Cluff, Sextue E. Johnson, Wm King, John R. Young, Franklin W., the subject of this sketch, Smith B. Thurston, John A. West, George Speirs, and others, all of whom walked from San Francisco to Utah, by way of the Southern route, excepting John R. Young, who got an opportunity to ride with a party from California. Captain Harbine, the leader of the party and others, came to sell President Brigham Young a few million acres of land they claimed a right to in South America. Elder J. R. Young came on through with them as a guide, but Prest. Young did not care to purchase from them, nor move the Church to South America. Brother Young rode from the Mountain Meadows with Wm. S. Godbe, who was returning to the Valley from San Bernardino, in post haste, with a trunk containing valuable documents for Col. Thos L. Kane. He, Elder Godbe and Wm. C. Lewis, of Parowan, had made the trip from Pinto creek to San Barnardino, 375 miles, and back to Pinto with four mules, without change of teams, in ten days, an average of 75 miles per day, and with the timely aid rendered by the Bishops of Pinto, Parowan, Beaver, Fillmore, Holden, and Nephi, in furnishing relays of teams, made the run from Pinto with Franklin W. to Payson, 230 miles, in 50 hours. At Payson Brother Young stopped off and returned to Spring Lake, where his father and his brother Wm. G. Young were encamped. The latter was Bishop of Grantsville, and he was camping at Spring

Lake with the greater part of the people of his Ward, during what was called "the move," they having left their all as a witness to God and all right thinking people that they were willing to do so, rather than give up "Mormonism." Brother Franklin W. took one of his father's teams and went at least twice to Salt Lake City, hauling flour, meat, and grain to Provo; thus he helped in "the move," until the word came that a compromise had been agreed upon, and that all were at liberty to return to their homes. Franklin W. then joined with his brother William G. and returned to Grantsville. At Grantsville, Franklin W. was married to Nancy Greene, and in September, 1859, he got a call from President Brigham Young to come to Salt Lake City, prepared to go on a mission. Dropping everything, he hastened to to the city, where he on September 14, 1859, was ordained a Bishop and set apart to preside over Payson. He was twenty years, six months and twenty-seven days old when he was ordained to this office, and he claims to be the youngest Bishop ever ordained in the Church. The Ward of Payson at that time had about 175 families, besides a branch at Ponder-town, now Salem, of about 25 families. For two years the "Boy Bishop," as he was often called, struggled with all his might to do his duty, and succeeded in bringing about a better feeling of unity and good will in the midst of the Saints of his Ward, but when President Brigham Young saw that it was telling on the young man, and that he was trying to carry too great a load, he called him on a mission to the cotton country or "Dixie," to help to build up the barren wastes there. Accordingly on November 3, 1861, Brother Franklin W. in company with his brothers John R. and Lorenzo S. and Henry M. Russell pulled

out for "Dixie" on December 13, 1861, Brother Young was chosen to act as Bishop of the Grafton Ward, including Rockville. This was done at a meeting held in the camp, then called Grafton, and presided over by Apostle Erastus Snow. This position he held until October, 1862, when he removed with his family to St. George. Here he was chosen as a member of the High Council. In October, 1863, Brother Franklin was released by President Brigham Young, from the "Dixie mission," and called back to Salt Lake City, and directed by the President to remove the next spring to Bear Lake Valley, and help to settle that country, which he did, arriving in the valley May 8, 1864. He settled on Big Creek, afterwards called St. Charles. Here he laid out the first water ditch for the irrigation of the land south of Big Creek. August 8, 1864, he was appointed by the Probate Judge of Richland county to be the county clerk thereof, and was elected a little later county recorder for Richland county. The winter of 1865-6 was a very hard one in Bear Lake valley. The snow was deep and for weeks there was no track broken from one town to another. Brother Young, acting then as a home missionary went to every town in the valley on snow shoes. In his trip through the north end of the valley, Elder James H. Hart accompanied him, and on their way from Montpelier to Paris by way of "The Hay Stacks," they were overtaken by night, at a time when a dense fog had rested over the valley for two or three weeks, so that the sun, moon or stars were not seen, and snow covered the ground everywhere, with no dark objects outside the towns. In the darkness of the night they had turned from their course, which should have been about southwest; when all at once

Brother Young saw a star shining directly ahead of them, and called Elder Hart's attention to it, observing at the same time, "That is the north star." Brother Hart said, "No, that is impossible, for we are going nearly south." They stopped for a moment to discuss it, when to their great surprise the fog cleared away and allowed them to see the "Dipper," just for a minute, when the fog closed, and shut the stars from their view. But they were convinced they had been turned around, and they now turned about, following their back tracks to where they had turned. Soon afterwards they heard a dog bark, and going straight ahead toward the sound, they came to the town of Paris, very nearly exhausted. Had it not been for the opening or lifting of the fog they would have perished that night, and Elder Young has ever looked upon it as a direct miracle, or as a direct manifestation of Divine providence to save two humble Elders from death. From Bear Lake to Cache valley, in 1866, and from Cache valley to Salt Lake City, in 1873, and out to the frontier again, in 1875, our pioneer brother settled on the Sevier just in time to give Leamington it's name, and from there he went to Rabbit valley in October, 1877, as a pioneer again, and gave names to Thurber and Loa, now in Wayne county, Utah.

JOHNSON, Peter, Bishop of Huntington, Emery Stake of Zion, is the son of Jens Johnson and Margrethe Johansen, and was born in Orum Viborg amt, Denmark, May 1, 1839; he was baptized into the Church in 1853, at the age of fourteen years. In 1854 he emigrated to Utah, together with two of his sisters, and a company of Saints. He traveled from Kansas City to Utah with an ox-train, in which all the young men were obliged to

walk; thus Brother Johnson had the experience of walking the entire distance across the plains and mountains, arriving in Salt Lake City in October. During the Echo Canyon campaign in 1857-58, when Johnston's army was enroute to Utah, Elder Johnson did considerable guard duty in Echo Canyon. In 1859 he moved to Ephraim, Sanpete county, where he married Anna C. Andersen. She died at Huntington, Emery county, Utah, February 27, 1897, leaving seven children. Brother Johnson did active military service during the Indian outbreaks in Sanpete and Sevier counties, known as the "Black Hawk war." In November, 1865, he married Annie M. Hansen, and in 1867 removed to Fountain Green, Sanpete county. His social life has always led along pleasant lines, and being a violinist his music brought him in close touch with both young and old. By occupation he is a carpenter. Ecclesiastically Brother Johnson has filled numerous positions. Thus he has acted as superintendent of the Sunday school at Fountain Green, as first superintendent of Stake Sabbath schools in Emery Stake, as first superintendent of the Huntington Ward Sunday schools, as a member of the High Council of the Emery Stake, a counselor to Bishop Chas. Pulsipher, of Huntington Ward, etc. On November 4, 1891, he was chosen Bishop of Huntington Ward, and on July 29, 1900, ordained a Patriarch. In all of these positions he has made a most faithful and honorable record.

BROOKS, George Finly, a Patriarch in the Ensign Stake of Zion, is a son of Thomas P. Brooks and Elizabeth Harper, and was born Nov. 4, 1833, at Harwich, Essex, England. He had four brothers, all of whom have passed away, and one sister, now living in California. Several years of his early life, up to the age of twelve, were mostly spent in the common

schools of England. In 1845 he commenced a seafaring life and learned the science of navigation. He passed a naval examination and followed the sea until 1855. Thrice he had marvelous escapes from shipwrecks. In July, 1855, he became a member of the Church of Jesus Christ of Latter-day Saints and was immediately ordained to the office of a Priest. Early in 1855 he was ordained an Elder, and later, that same year, he emigrated from England to America, going inland as far as Iowa. In August, 1856, he continued the journey, with a com-



pany of Saints, from Iowa City, bound for Utah, and arrived in Salt Lake City November, 30, 1856, after traveling about three hundred miles through snow. He crossed the plains in Captain John Hunt's ox train. On Feb. 16, 1857, he was ordained a Seventy by Wm. Willis and became a member of the Twenty-second Quorum of Seventy. In the fall of 1857, he joined the Nauvoo Legion and participated in the Echo Canyon campaign during the following winter. In February, 1858, he married Hannah C. Bowthorpe, of Norwich, England, and later that year became associated with the "great move" south, together with his wife and her parents; they camped for some time near Provo. In 1862, Elder Brooks associated himself with

the artillery company of the Nauvoo Legion and trained with that organization until 1902. In February, 1887, he was transferred to the Eighth Quorum of Seventy, and after a while was set apart as one of the council of said quorum. In 1896 he went to England on a visit, being also set apart to do missionary work. In November, 1902, he was taken seriously ill and on his recovery, early in 1903, he was ordained a High Priest and Patriarch by Pres. Joseph F. Smith. Elder Brooks is the father of eleven children, nine sons and two daughters. For forty-three years he has been engaged in the grocery business. During the first few years after his arrival in Utah, he lived in Cottonwood, but since 1861 he has been a resident of Salt Lake City.

CLAWSON, Thomas Alfred, Bishop of the Eighteenth Ward, Salt Lake City, Utah, is the son of Hiram B. Clawson and Margaret Gay Judd, and was born in Salt Lake City, Utah October 19, 1862. He was baptized



into the Church when about eight years old. His ordinations to the Priesthood occurred in regular order: He was ordained an Elder by Robert Neslen, a Seventy by Brigham H.

Roberts, and a High Priest by Angus M. Cannon. During the years 1891-93 he filled a mission to Great Britain, where he labored chiefly in the London conference with good success. During the latter part of his mission he presided over the conference. Elder Clawson has always been an energetic and enthusiastic Church worker, and has faithfully filled many positions of trust. He has taken an active part in the Mutual Improvement work, both in Ward and Stake capacity. For several years he was assistant stake superintendent to George Albert Smith of the Y. M. M. I. A. of Salt Lake Stake. In the Sunday School he has also been an officer and a teacher. In March, 1901, he became a member of the Salt Lake Stake High Council, in which capacity he labored for a number of years. Since 1906 he has been Bishop of the Eighteenth Ward, Ensign Stake, succeeding Bishop Orson F. Whitney in that office. On April 30, 1891, he married Elizabeth Grosbeck, who has borne him several children. By profession Brother Clawson is a dental doctor, having graduated from the New York College of Dentistry in 1887, with high honors. He is classed as one of the most efficient men in his profession, and is universally liked as a man by all who know him.

CUTLER, John C., Jr., an alternate member of the High Council in the Ensign Stake, was born in Salt Lake City, Utah, April 19, 1872, the son of John C. Cutler, the present governor of Utah. He attended Sunday School in his youth in the Fifteenth Ward and also officiated there as a Deacon. Later he acted as counselor and subsequently as president of the Fourth Ward Y. M. M. I. A. In 1891-92 he filled a mission to England. Later, he was ordained a Seventy and in 1895 and 1896, he labored as a missionary in Kentucky, in the Southern States mission. After his marriage in 1899, he located in the Twentieth Ward, Salt Lake City, and now has three

children. In 1904, when the Salt Lake Stake was divided into four Stakes, Elder Cutler was ordained a High Priest and set apart as an alternate High Councilor by Francis M. Lyman, in the Ensign Stake. Elder Cutler was educated at the common schools, the L. D. S. College and the University of Utah. When his father was county clerk of Salt Lake county, the son acted as recorder in the office; and subsequently served as a clerk



in the Cutler Bros. Company. In 1893, he went into business on his own account, selling Z. C. M. I., bank and sugar stocks on commission. During the past fourteen years he has been quite successful as an investment banker, selling high grade stocks and bonds. For a number of years he has served as a director of Zion's Benefit Building Society.

HARDY, Charles William, first counselor to Bishop Thomas A. Williams, of the Twelfth Ward, Salt Lake City, was born July 28, 1842, in Groveland, Essex county, Mass., the son of Josiah G. Hardy and Sarah Clark Parker. With his parents he emigrated to Utah in 1852, passed through the grasshopper famine in 1855-56 and the move south in 1858. During the following ten years he

worked with his father on the farm. He was ordained a Deacon March 17, 1861, and an Elder, March 19, 1862. On April 7, 1862, he was apprentised to the firm of Hinckley and Stewart, general blacksmiths, and on May 17, 1869, he took part in the inaugural services of the Utah Central Railway, at Ogden, Utah. He continued in the engineering corps until the completion of the road to Salt Lake City, March 19, 1870, he was ordained a Seventy and received into the 36th quorum of Seventy. August 1, 1870, he was elected county surveyor of Salt Lake county; he served altogether in that capacity eight years and held the office of assistant territorial surveyor-general for two years. April 3, 1871, he was made first assistant engineer of the Utah Southern Ry., which office he held to the completion of the road to the Frisco mines, in southern Utah. May 4, 1872, he made the first location of one half mile for the Salt Lake City Street Ry. Nov. 13, 1872, he was made chief engineer of the Western Jordan Valley Ry. March 31, 1873, he was married to Marinda Andrus. November 18, 1875, he was set apart as first counselor in the first Y. M. M. I. A. of the Twelfth Ward. The following were appointed officers to form a central organization for the Y. M. M. I. A. of the Salt Lake Stake of Zion, March 15, 1878, viz: John Nicholson, president; Milano Pratt, first, and Charles W. Hardy, second counselor; Heber J. Grant secretary, and George C. Lambert, treasurer. In 1878 and 1879 Elder Hardy filled a mission to the Southern States. Jan. 19, 1894, he was set apart as one of the presidents of the Eighth Quorum of Seventy. May, 22, 1904, at the reorganization of the Bishopric of the Twelfth Ward, he was chosen first counselor to Bishop Thomas A. Williams.

MILLER, Daniel G., Bishop of Parker Ward, Fremont Stake, Idaho, is the son of Daniel A. Miller and Hannah Bigler, and was born May 29,

1859, at Farmington, Davis county, Utah. He was baptized into the Church in June, 1859, by Lot Smith, and his ordinations to the Priesthood took place as follows: Ordained an Elder; a Seventy February 3, 1884; a High Priest in February 1893; and a Bishop April 26, 1902. From October 1895, to February, 1888, he filled a mission to the Southern States, where he labored chiefly in Kentucky. Among the ecclesiastical positions in which he has labored are these: Assistant Sunday School superintendent, President of Y. M. M. I. A., Bishop's first counselor from 1893 to 1902, and since the latter date has presided as Bishop over Parker Ward. On December 23, 1880, he was married to Helen M. Smith who has borne him ten children. By occupation Elder Miller is a farmer.

PURDIE, William, Presiding Elder of Lima Branch, Montana, was born July 21, 1864, at Greenock, Scotland. At the age of six years he moved with



pool branch. William was baptized into the Church at the age of ten his parents to Liverpool, England; his parents were identified with the Liver- years, and lived in Liverpool nine years. He emigrated with his parents to Utah in the fall of 1879, and the

family took up their abode in Logan, Utah, where they lived about two years. William, obtained employment on the Utah and Northern Railway as fireman, which position he held for six years, running principally between Ogden, Utah, and Battle Creek, Idaho. Subsequently, he was employed as engineer on the same road, now called the Oregon Short Line, for nineteen years, running principally between Lima and Butte, Montana. He is at present running as passenger engineer between those points. December 17, 1885, he was married to Sarah Eliza Evans, daughter of Morgan and Mary Phillips Evans, of Logan. The marriage ceremony was performed in the Logan Temple by Apostle Marriner W. Merrill. Elder Purdie moved to Lima, Montana, October 16, 1889, and when the Lima Branch was organized December 22, 1895, he was appointed first assistant to Superintendent Thomas Willmore in the Sunday school, which position he held for four years. Later he acted as second counselor to President W. T. Hopkins for a number of years, and finally was set apart as Presiding Elder of the Lima Branch in 1903. This latter position he holds at the present time.

MESERVY, Joseph Roberts, clerk of Wilford Ward, Fremont county, Idaho, is the son of Joshua Meservy and Jane Roberts and was born at St. Johns, Jersey (British), April 30, 1842. His early life was principally spent in a French school. His parents, having accepted the Gospel, emigrated to Utah in 1853, leaving Jersey, with their family, in January of that year. They crossed the Atlantic on the ship „Golconda“. After an eventful voyage, they landed at New Orleans in April, 1853. The emigrants sailed up the Mississippi river to Keokuk, where they remained till wagons, animals, etc. were procured, when they proceeded on their journey over the plains in Joseph W. Young's company. While en route they passed through

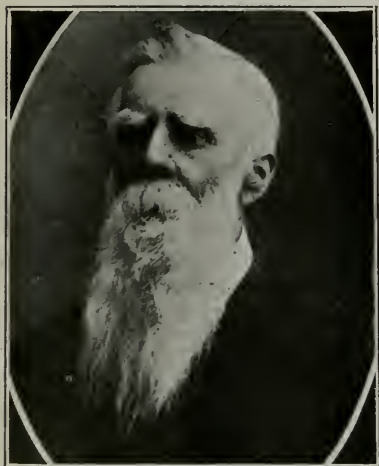
many trying ordeals, but reached the Valley in safety Oct. 10, 1853. The Meservy family located in Tooele, Tooele county, Utah; later they assisted in building the "Spanish Wall" in G. S. L. City to protect the settlers against the attacks of hostile Indians. In 1855-56, they suffered the pangs of hunger and privation in common with other settlers, as the crops had been destroyed by grasshoppers. In 1856 they moved to Santaquin, Utah county, where they remained till 1858, when they moved to Goshen; thence they moved to Franklin, Idaho, in 1860, and helped found that settlement. Joseph R. went east to Florence, Nebraska, in Wm. B. Preston's company, to aid in bringing in a company of emigrants. The family moved to Fish Haven, Bear Lake county, Idaho, in 1864. On Christmas day, of that year, Joseph R. married Augusta P. Cook, who, after bearing him one child, died in September, 1867. He married Laura Southworth March 9, 1869. Elder Meservy has followed school teaching and farming as his chief occupations. Among the civil positions he has held it may be mentioned that he served as school trustee for many years and a justice of the peace for over twelve years. As a church worker he has been very active, having labored as a home missionary, secretary of Elders Quorum, M. I. A. officer, Ward ecclesiastical clerk in various Wards for over 35 years, and a Sunday school worker over thirty years. During 1895-96 he performed a mission in Europe, where he labored principally in the Swiss and German Mission. He married Mary Ophelia Kingsbury January 1, 1877, who has borne him ten children. Since 1887 he has lived at Wilford, Fremont county, Idaho.

MESERVY, Oliver Kingsbury, a president of the 113th Quorum of Seventy, is a son of Joseph Roberts Meservy and Mary Ophelia Kingsbury and was born Oct. 8, 1877, at North Hooper, Weber county, Utah. He was bap-

tized June 3, 1886, by Thos. S. Johnson, and was subsequently ordained to the Priesthood in the following order: Deacon March 30, 1890, by Wm. J. Pratt; Teacher March 5, 1893, by Joseph R. Meservy; Priest January 3, 1895, by Reuben Belnap; Elder April 11, 1897, by Reuben Belnap, and Seventy Oct. 18, 1899, by Anthon H. Lund. From October, 1899, to November, 1901, he filled a mission to the Southern States, where he labored principally in the South Carolina conference. Elder Meservy has always taken an active interest in church work and has held numerous positions of responsibility and trust, of which the following are a few: Missionary, teacher and officer in the Y. M. M. I. A.; officer and teacher in the Sunday school; Religion-class worker; Ward teacher; secretary of Elders Quorum; Ward clerk of Wilford Ward since 1895, and a president of the 113th Quorum of Seventy. Of civil positions he has also held an ample share, having been road supervisor, postmaster, justice of the peace and deputy assessor in Fremont county, Idaho. At different times he has engaged in farming, milling, merchandising, teaching carpentering and bookkeeping. His place of residence has been Wilford, Fremont county, Idaho, since 1888.

NEFF, Amos Herr, a Patriarch in the Granite Stake of Zion, is the son of John Neff and Mary Barr, and was born May 20, 1825, in Lancaster county, Pa. He was baptized into the Church by Ezra T. Benson in 1847. His ordinations to the Priesthood took place as follows: Ordained a Priest, then a Seventy, Feb. 2, 1857, a High Priest by Chilian Miller, and a Patriarch by John R. Winder August 23, 1903. Brother Neff emigrated to Utah in 1847, serving as a captain of ten on the journey across the plains. In 1848 he returned to his native State Pennsylvania, but came back to Utah in 1849. He has always taken an active part in the upbuilding and devel-

opment of Utah. During the early Indian troubles he did active military service, and held the position of captain of a company of fifty. In 1858 he participated in the "Johnston Army War," doing duty in Echo Canyon. Elder Neff performed a mission for six months, laboring among the Indians; later he filled a fifteen months mis-



sion to England. In 1886 he served a term of imprisonment in the Utah penitentiary for "conscience sake". For many years he labored as a Ward teacher in the Mill Creek and Cottonwood Wards. He has been married three times; first to Martha Ann Dilworth, then to Catharine Thomas and later to Eliza Annie Hughes; these wives have borne him twenty-one children. By occupation Elder Neff has chiefly been a farmer and stockraiser.

MACKAY, John Calder, first counselor in the Bishopric of Granger Ward, Granite Stake, (Salt Lake county, Utah) is the son of John Mackay and Isabel Calder and was born Nov. 30, 1857, in Salt Lake City, Utah. He was baptized Sept. 5, 1866, by Karl G. Maeser, and was ordained to the Priesthood in the following order: An Elder Dec. 12, 1881, by Geo. White; a Seventy March 23, 1884 by Wm. W. Taylor, and a High Priest Nov. 3, 1887,

by Geo. B. Wallace. Besides his present position as first counselor in the Bishopric, he has held the office of Ward clerk of Granger Ward for a number of years. His wife's maiden name is Catharine J. Moses, and she has borne him twelve children, ten boys and two girls. His civil record is as follows: He was a member of the Utah legislature in 1891 and has served two terms as commissioner of Salt Lake county. His education was received in the common schools and in the Deseret University (now University of Utah) and he is now president of the Alumni Association of the University of Utah. By occupation he is a farmer and stockraiser, but has also engaged in bookkeeping. Brother Mackay is associated in an official way with a number of important canal and agricultural companies, among which may be mentioned the North Jordan Irrigation Co., the Combined Canal Co., and the Uintah County (Wyoming) Grazing Association.

WAHLQUIST, Anders Johan, Bishop of Grant Ward, Granite Stake, is a son of Johannes Anderson and Anna Lisa Danielsen Grek, and was born Oct. 8, 1858, in Wostorp parish, Jonkopings Lan, Sweden. He was baptized into the Church Dec. 8, 1883, by Elder Sven P. Nelson, and was subsequently ordained to the Priesthood in the following order: Ordained a Teacher in May, 1884; a Priest in September, 1884; an Elder May 10, 1885, by Ole Olsen; a Seventy April 29, 1892, by George Reynolds; a High Priest April 25, 1904, by George Albert Smith, and a Bishop Feb. 24, 1907, by Pres. Joseph F. Smith. Elder Wahlquist has spent several years in the missionary field. From May, 1884, to September, 1888, he labored as a local missionary in the Stockholm conference, Sweden, and in 1892-94 he filled another mission to his native land, laboring in the Gothenburg conference, over which conference he presided during the last year of his mission. Among the eccle-

siastical offices he has held are these: Sunday school teacher and officer, Ward teacher, Bishop's first counselor and Bishop of Grant Ward since February, 1907. He married Anna Mathilda Sandahl April 23, 1890, who has borne him eight children. One civil position, that of city councilman of Murray, during 1906-7, is his record politically. Brother Wahlquist emigrated to Utah in 1888 and located in Salt Lake City, where he resided till 1898, when he moved to Murray, Salt Lake county, where he has continued to live to the present time. By occupation he is a carpenter and building contractor.

JONES, Daniel Brooks, president of the Religion Class work in the Granite Stake of Zion, was born Nov. 7, 1857, in the parish of Powick, Worcester-shire, England. He attended the village school in his native land, but



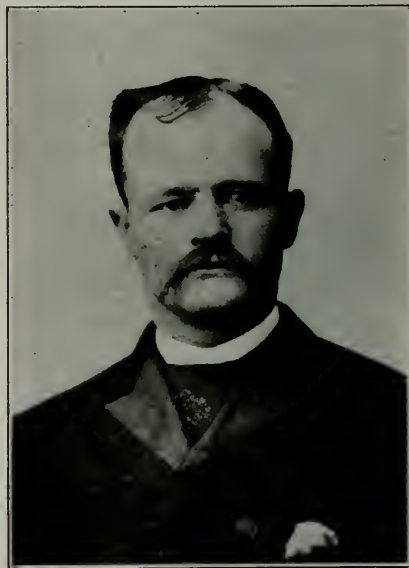
as his father had a large family, he was put to work when quite young; his first pay was two shillings per week and his work was principally along the lines of market and landscape gardening. He is the fifth child of James and Ann Brooks Jones. His father and mother joined the Church in February, 1855, through the teachings of Elder William Butler. Daniel B. was born in the Church, so to speak

and always had a strong inclination for the teachings of the Gospel and a love for the institutions of the Church; and while his parents kept no record of his baptism, he believes that he was baptized near the proper age. He loved the Elders who came to his father's home, among whom were John Henry Smith, Joseph Bull, George Atkin, Thomas Judd, Thomas A. Wheeler and many others. Daniel B. always believed in the power of prayer and sought the Almighty often to open the way that he might come to Zion and that too that he might learn of the ways of the Lord and walk in His paths. He always desired to mingle with the Saints and when the Elders sang "O ye mountains high", his heart was filled with a longing to gather up with the Saints. Through rigid economy and prayer he left all his folks and friends and pioneered the way for his father's family to come to Zion. He left his home Oct. 13, 1877, crossed the Atlantic on board the steamer "Idaho," and landed in Salt Lake City Nov. 7, 1877, with but a dollar and a half in his pocket. His first night in Utah was spent in the railway car, but the next morning he made his way to the Tithing Office, and in less than an hour he hired out to Thomas E. Jeremy, who conducted a market garden in the 16th Ward. He worked for him just one month, got \$3 in cash and a pair of No. 10 boots, which looked rather odd on a No. 8 foot. J. A. Cunningham was the next man he worked for, and he remained in his employment until Sep. 1, 1878, when he secured a situation at the work he loved best with President Geo. Q. Cannon, in whose employ he continued for upwards of five years, during which time he was treated with kindness, courtesy, love and respect. During the time he was with Pres. Cannon he superintended the Sunday school and presided over the Mutual which was held on the farm and which consisted of Pres. Cannon's families and the near neighbors; and when

that neighborhood was joined with the Farmers Ward, Brother Jones was set apart as 1st assistant superintendent of the Sunday school and the next year as president of the M. I. A. He was ordained an Elder in May, 1880, by Robert R. Irvine and Thomas Winter. May 13, 1880, he married Sarah E. Wheeler, daughter of Thomas A. and Ann Walker Wheeler. The result of said marriage is eight boys and one girl. He presided over the 19th quorum of Elders for eleven years and was counselor to Chas. Harper of the 14th quorum of Elders for six years. He was ordained a Seventy Dec. 26, 1890, by Jonathan G. Kimball, and sent on a mission to the Northern States. The following year, when his business block was destroyed by fire, causing him a loss of \$5,000, he was honorably released and returned home. Not daunted or discouraged, he set to work and in 90 days had his building ready to re-enter. In November, 1902, he was called to take a mission in the interest of M. I. A. in the Juarez Stake of Zion, in Old Mexico; he was away on that mission four months. Before and during this time his son Orson was in Germany on a mission, and soon after his return home, his son Milton was called to England. Of civil offices, Elder Jones has filled several; thus, he served as a constable for five years in the South Cottonwood and Murray precincts, and deputy sheriff under A. J. Burt. During the past twenty-five years he has been active in the auxiliary organizations in the Wards in which he lived, either as superintendent of Sunday schools or president of M. I. A.; for many years he held both positions at the same time and is now one of the counsel in the 72nd quorum of Seventy. He is still a worker in the Sunday school and M. I. A., besides his labors in Religion Class work. His places of residence has been the 16th and 4th Wards, Salt Lake City, Mill Creek, Farmers, South Cottonwood, Murray 1st and now Murray 2nd Ward. On

two occasions, at least, he has been the subject of miraculous manifestations through the administration of the Priesthood, being literally snatched from the power of death.

WILLIAMS, Ira T., first counselor in the Bishopric of the Hyrum 1st Ward, Hyrum Stake, Cache county, Utah), is the son of Thomas Williams and Elizabeth Mariah Allen, and was born Feb. 11, 1861, at Hyrum, Cache county, Utah. He was baptized in 1869 by Jens Lauritzen, and his ordinations to the Priesthood took place as follows: An Elder Jan. 30, 1882; a



Seventy Dec. 3, 1884, by Hans P. Hansen, and a High Priest Sept. 22, 1901, by Pres. Anthon H. Lund. During 1891-92 he filled a mission to Great Britain, where he labored in England and Wales. In Church work, at home, Elder Williams has officiated as a Ward teacher, an officer in the M. I. A., and a counselor in the Bishopric. He was married in 1883 and is the father of seven children. His chief occupation has been farming and merchandising. Brother Williams relates the following experience: To-

gether with another Elder, I sailed from New York Dec. 13, 1891, on board the steamship "Abyssinia," to fill a mission to England. On the morning of the 18th, about one o'clock, the alarm of fire was sounded, as the steamer was found to be on fire. I shall never forget the scene. People were wild with excitement, and reason and judgment seemed to have fled from everyone. All on board had apparently lost hope, and my companion Elder remarked that we were lost. But I remembered my Patriarchal blessing given a few days prior to my departure, which said that I should go in peace and return in safety; and I felt confident that we would be saved. Just at the moment when the outlook was most dark and gloomy, at least two thirds of the ship being enveloped in flames, and no relief at hand, the good ship "Spree" hove in sight. We hailed her and after several hours of hard work our entire company, passenger and crew, were rescued from the burning ship and quartered safely on board the "Spree". In due course of time we landed safely at Southampton, England, Dec. 23, 1891. I look upon this as an actual fulfillment of the promise given me in my Patriarchal blessing."

SCHENK, John, second counselor in the College Ward Bishopric, Hyrum Stake of Zion, Cache county, Utah, is the son of Samuel Schenk and Magdalena Abersold, and was born Aug. 8, 1859, at Berne, Switzerland. He was baptized into the Church Sept. 12, 1875, by John Shiers. His ordinations to the Priesthood took place as follows: Elder November, 1881, by Fred Theurer; Seventy March 11, 1888, by F. T. Yates; a High Priest June 2, 1900, by Marriner W. Merrill. In an ecclesiastical way he has always been an active worker in the Sunday school and Religion Class work, having held offices of trust in both these organizations. He married Elizabeth Aerschbacher Nov. 24, 1881, who has borne

him four children. Two positions—school trustee and justice of the peace—are the only civil offices he has held. His chief occupation has been farming and stockraising. On emigrating to Utah in 1876, he settled in Providence, Cache county, where he resided till 1889, when he moved to College Ward, same county, where he still lives.

MOUSLEY, Lewis H., a Patriarch in the Jordan Stake of Zion, was born in Delaware Feb. 7, 1833. In a brief sketch written for this volume Elder Mousley writes: "I lived in my native State Delaware, til I was twenty-three years old, when I had a desire to see the great "Far West", and in April, 1856, I started on my journey westward. While stopping in Ohio for a few days I became converted to "Mormonism" and joined the Church of Jesus Christ of Latter-day Saints. I then continued my journey and arrived in Salt Lake City in September, with Philemon C. Merrill's company. At once I proceeded to Sanpete county, where I secured employment with Warren S. Snow, tilling the soil. In the fall of 1857 Major Snow organized a company of men to go on the road east and meet Johnston's army, which was then nearing our borders. I was one of that number. We experienced some very interesting times; up Ham's Fork and then down Ham's Fork again. We remained with them till they went into winter quarters at Fort Bridger. In the spring following I joined the standing army, but it was soon afterward disbanded. On March 3, 1858, I married Mary A. Crossgrove, and soon after we went south to Springville, Utah county, during the "Move". Here we remained till we were permitted to return to our homes. Soon after returning to Salt Lake City, I was called to go to Dixie and settle. After arriving at St. George, Washington county, I was sent by Pres. Erastus Snow to Los Angeles, California, to purchase

and bring to St. George tools and materials for the driving of an artesian well at that place. Altogether I remained in Dixie about three and a half years, when I was released to go to the relief of my father who was very ill, and who soon after died in Sugar House Ward, Salt Lake county. I continued to live in Sugar House for a number of years, and on Aug. 29, 1868, I married Sarah L. Crossgrove. At the organization of Farmers Ward, in 1877, I was ordained and sustained as its Bishop. I labored in that capacity till Aug. 8, 1886, when the Bluffdale Ward was organized, and I was chosen and set apart to preside as Bishop of that Ward, which position I held till January, 1900, when I was ordained a Patriarch by Pres. Anthon H. Lund. In February, 1887, I served a term in the Utah penitentiary for unlawful cohabitation, and paid a fine of \$300 and costs." Brother Mousley is a man of sterling qualities and worth and is noted for his integrity and faithfulness in the Church.

RASMUSSEN, Peter Christian, first counselor in the Draper Ward Bishopric, Jordan Stake, is the son of Rasmus Rasmussen and Bertha Maria Pedersen, and was born June 7, 1856, at Grønfelt, Randers amt, Denmark. He was baptized into the Church April 9, 1882, by A. C. Nelson. His ordinations to the Priesthood took place in the following order: Ordained a Teacher, in 1882, by Lars Svendsen; an Elder, by Geo. Whitman; a Seventy by Richard Ballantyne, and a High Priest by Pres. Joseph F. Smith. From 1893 to 1895 he filled a mission to Scandinavia, where he labored principally in Trondhjem and Tromsø, Norway. He was married to Mette Marie Jensen, Aug. 9, 1880, and is the father of seventeen children, eleven boys and six girls. Ecclesiastically he has worked as a Sunday school teacher, and a counselor in the Bishopric for many years. Elder Rasmussen emigrated to Utah in 1883 and located in Draper, Salt Lake county, where

he has continued to live ever since. His chief business is that of live stock broker, doing an extensive business



in that line under the firm name of P. C. Rasmussen & Sons. He is recognized as a successful and progressive man of affairs.

GLOVER, Albert, a member of the High Council in the Jordan Stake, Salt Lake county, Utah, is a son of James and Mary Glover, and was born in Barrington, Somersetshire, England Feb. 8, 1852. His parents moved to Monmouthshire (Victoria) Wales, in 1856. While here his parents joined the Church. He was baptized in the fall of 1860. His parents emigrated to America in 1866, leaving Liverpool on May 30th, on the ship "Arkwright", landing in New York on the 6th of July. He moved with his parents to St. Clara, Schuylkill county, Pennsylvania, and remained there until the fall of 1867. He then moved to McKeesport, Allegheny county. In the fall of 1868 the family came to Utah and settled in West Jordan. Albert was married to Janette Thayne Feb. 10, 1873, in Salt Lake City. For

many years he labored as a Ward teacher. He also labored as a Sunday school teacher. In 1894, he, with others, was sent by the West Jordan Ward to the model Sunday school held in the Latter-day Saints college, in Salt Lake City, under the supervision of Prof. Willard Done. He was or-



daigned an Elder by William Smith Feb. 10, 1873, ordained a Seventy by Enoch B. Tripp Dec. 22, 1889; went to England on a mission early in 1897, laboring in Sheffield conference, and returned home in May, 1899. When the Jordan Stake was organized Jan. 21, 1900, he was ordained a High Priest and set apart as a High Councilor by Anthon H. Lund. For a number of years he acted as first assistant superintendent of the East Jordan Sunday school.

CRAPO, Charles Collins, second counselor to Bishop Wm. D. Kuhre, of the Sandy Ward Bishopric, Jordan Stake, (Salt Lake county, Utah), is the son of Jonathan C. Crapo and Emily F. Burnham and was born Nov 7, 1862, at Draper, Utah. He was baptized into the Church when about eight years old. His ordinations to offices in the Priesthood took place in the following order: Ordained an Elder in 1887, a Seventy by Pres.

Seymour B. Young and a High Priest by Apostle Francis M. Lyman Jan. 21, 1900. Brother Crapo has led an active life as a Church worker, having been a teacher and an officer in the Sunday school and M. I. A., prior to his occupying his present position in the Bishopric. He married Elizabeth Orgill March 11, 1887, who has borne him eight children. His education was received in the district schools and in the Deseret University (now University of Utah). After graduating from the latter institution, he en-



gaged in school teaching for five years in his native place, Draper. His chief occupation is merchandising, being at present president and general manager of C. C. Crapo & Sons Co., Sandy, who operates an extensive mercantile establishment. Among the civil positions which he has held may be mentioned that he has acted as mayor of Sandy city and member of the school board of that place.

WALKER, John H., an Elder in Union Ward, Salt Lake county, Utah, is the son of Henry Walker and Ann Preece, and was born Sept. 6, 1843, at upper Bullingham, Herefordshire, England. His parents accepted "Mormonism" in 1841 and emigrated to America in 1853, crossing the plains to Utah

in Claudius V. Spencer's ox company. They located in the 16th Ward, Salt Lake City, where they resided for a number of years, when they moved to South Cottonwood Ward, Salt Lake county.. John H. remained with his father til 1862, when he enlisted in Captain Lot Smith's company, which was engaged in guarding the overland mail, that year. Later he followed



freighting by team through California and Montana. In 1864 he married Mary Ann Phillips, and settled in Union Ward, Salt Lake county, where he has lived ever since. Elder Walker is the father of eight children—four boys and four girls. He was ordained an Elder in 1869 and later a Seventy, becoming a member of the 93rd quorum. From March, 1895, to May, 1897, he filled a mission to Great Britain, where he labored in the Norwich conference, England, serving as president of the conference during the last seven months of his mission. In civil affairs he has served one term as justice of the peace and four terms as constable.

ROSENGREN, Gustave Larsen, ecclesiastical clerk of Sandy Ward, Jordan Stake (Salt Lake county, Utah), is the son of Hans Larsen and

Anna Dahlstrom and was born Feb. 11, 1847, at Hyby, Sweden. He was baptized Nov. 28, 1863, by Elder John Stormfelt, and ordained an Elder in August, 1867, by John Forsberg. From August, 1867, to June, 1873 he labored as a missionary in his native land, his field of labor being in the Skaane conference. During this period he baptized over one hundred persons and traveled over 25,000 miles on foot on proselyting journeys. He emigrated to Utah in 1873, and was ordained a Seventy by Richard Howe Dec. 17, 1876, returned to Sweden as a missionary in 1883. While on this mission



he labored in the Stockholm and Gothenburg conferences, with good success. During the latter part of the time he presided over the Gothenburg conference. He baptized one hundred persons into the Church while on this mission, and was released and returned home in June, 1885. Elder Rosengren married Anna Sophia Christiansen Aug. 25, 1873, who has borne him ten children. He always led an active life as a Church worker, having been a Sunday school teacher, Ward teacher, choir member, president in

the council of the 93rd Quorum of Seventy since 1888. By trade he is a baker, but has chiefly followed farming since coming to Utah. His place of residence has been successively: Hyby and Malmo, Sweden; Logan, East Jordan, Union and Sandy, Utah. Brother Rosengren relates that while in the missionary field he has had many interesting experiences, having been whipped, driven, stoned and mobbed, but he has always been able to see the hand of Providence in all things. He has acted as first counselor in the presidency of the Scandinavian meetings in Sandy for several years.

HOLMAN, Ezekiel Jonathan, a Patriarch in the Jordan Stake of Zion (Salt Lake county, Utah), is the fourth son of Joshua S. Holman and Rebecca Greenleaf, and was born in Genessee



county, New York, May 30, 1835. When Ezekiel was about two years old, his parents moved to Pennsylvania, where they became converted to "Mormonism" and then went to Kirtland, Ohio, where he joined the main body of the Saints. The family then followed the Church in its pilgrimages to Missouri and Nauvoo, Illinois. Young Holman was baptized in 1844 by his father,

who was a prominent Elder and missionary. The Holman family started west with the first division of Brigham Young's company in February, 1846, but Ezekiel's father and mother both died en route, leaving him an orphan of tender years; he finally reached Great Salt Lake City in the fall of 1850. He worked in different places in Utah till March 24, 1873, when he married Abba Rumel, and settled in Salt Lake City for a few months, after which he moved to Sandy, Salt Lake county, where he still lives. In 1876 he was ordained a Seventy by Wm. Hyde; subsequently he was ordained a High Priest and Bishop and was set apart to preside over the Sandy Ward. He labored in that capacity till 1892, when he was honorably released and ordained a Patriarch by Pres. Joseph F. Smith. This ordination took place June 7, 1892. Bishop Holman has always been a firm and faithful Churchman, and has done much to upbuild this western country. Some years ago he served as commissioner of Salt Lake county. He is the father of nine children, six of whom are now living.

SCOTT, William Richmond, an Elder in Sandy Ward, Jordan Stake, (Salt Lake county, Utah) is a son of Robert Scott and Isabella Richmond and was born in Belle Rogh, Antrum county, Ireland. He first heard the Gospel in 1867 and was baptized Jan. 12, 1868, by John Read. His ordinations to the Priesthood took place as follows: Ordained a Priest in 1868, and an Elder in 1870, at which time he was appointed to preside over the Belfast (Ireland) branch of the Church. He emigrated to Utah in 1872 and located in Sandy, which has been his place of residence since that time. Elder Scott has ever been an energetic Church worker, having worked in the Sunday schools and M. I. A., and is at present a president in the council of the 93rd Quorum of Seventy. Among the civil positions he has filled are those of city treas-

urer and councilman of Sandy city. At present he is operating a successful creamery business.

ORD, John William, second counselor in the Stake presidency of the Juab Stake of Zion, Utah, is the son of Thomas Ord and Eleanor Grant, and was born Oct. 5, 1863, at Nephi, Utah. He was baptized at Nephi when about eight years of age, ordained a Deacon Feb. 12, 1882, by Thomas Ord, ordained an Elder in 1890, ordained a Seven-



ty Dec. 11, 1893 by Brigham H. Roberts, and ordained a High Priest Oct. 2, 1888, by Apostle George Teasdale. In 1894-95 he filled a mission to England, during which he presided over the Derby and Leicester branches and later over the Nottingham conference. On his return home he was chosen as counselor in the second Ward Sunday school and later as Stake superintendent of the Y. M. M. I. A. He became a member of the High Council July 16, 1901. In 1890 he married Amelia Henderson, who has borne him four children. Elder Ord is a farmer by occupation, and is also engaged in stock raising and merchandising. He has held several positions of honor and trust in a civil capacity and is a highly respected citizen.

UDALL, David A, a Patriarch in the Juab Stake of Aion, was born Jan. 18, 1829, in Gonghurst, Kent, England, the son of Jesse Udall and Ann Drawbridge. He was baptized June 15, 1848, by John Squires, ordained a



Teacher July 15, 1849 by Elder Jarvis; ordained a Priest Oct. 28, 1849, by Elder Jarvis; ordained an Elder Aug. 16, 1851, by Elder Wrigley; ordained



a Seventy May 18, 1857, by Joseph Young and ordained a High Priest and Bishop Jan. 29, 1883, by Joseph F. Smith. In 1894 he went to England on a genealogical mission, where he

obtained a long list of his ancestors and relatives, for whom he has done much work in the Temple. For many years Elder Udall acted as a president of the 49th puorum of Seventy, served as Bishop for eight years and filled the position of Patriarch since Jan. 18, 1891, when he was ordained to that high and holy office by Apostle Francis M. Lyman. Brother Udall arrived in Utah in 1852 and soon afterwards located in Nephi, where he has lived continuously since, except four years (1870-75) when he resided temporarily in Kanab, Utah, having being called to locate there by ecclesiastical authority. He participated in the so-called Walker and Black-hawk Indian wars and served also in the Echo canyon campaign in 1857-58. His principal occupation in life has been that of a farmer, gardener and stock raiser. In 1850 (Dec. 2nd) he married Eliza King; in 1857 (April 5th) he took to wife Elizabeth Rowley and in 1864 (July 2nd) he added Rebecca May to his household. With these three wives he has had eighteen children, of whom ten are now living. Besides the many ecclesiastical positions which he has filled, he has held many offices of a secular and civil nature and has in all instances discharged his duties in an able and conscientious manner.

BIGLER, Jacob G., a Patriarch in the Juab Stake of Zion, was born April 4, 1813, in Harrison county, Virginia (now West Virginia), the son of Mark Bigler and Susanna (Ogden) Bigler. In a biographical sketch prepared for this volem, Patriarch Bigler wrote: "My boyhood days were passed at home with my parents at the place of my birth. I remained there till I was twenty-five years old. My father and I were farmers, to which he also added stock raising on a small scale. During this time I heard "Mormonism" taught and was a believer, but did not join the Church until I went to Far West, Mo..

in March, 1838. There I investigated the principles more fully and was thoroughly convinced of their truth. On the 10th of June, 1838, I joined the Church of Jesus Christ of Latter-day Saints. After I had been in Far West awhile, I bought a farm of 240 acres for my father and myself. We were to give \$2,000 and paid \$200 down to bind the bargain. In July, 1838, I returned to Virginia. We sold our landed property, and I took my mother and unmarried sisters (I had no brothers) viz., Sarah, Bathsheba W. and Melissa Jane, and returned to Far West. In the meantime Governor Boggs had issued his exterminating order and we, with the rest of the Saints, were compelled to leave the State or deny the faith. We left Far West Feb. 11, 1839, traveling through deep snow, and arrived in Quincy, Ill., about the 1st of March. My first acquaintance with the Prophet Joseph Smith was in March, 1838. I became intimately acquainted with him and his family, also his father and family, from that time until the martyrdom. I helped to move him and family, also his father and family, from Quincy to Commerce (now Nauvoo); the Egyptian mummies were a part of my load. My father was taken sick and on the 23rd of September, 1839, he died. Mother and I administered on the estate and when we got that settled in the spring of 1840, we moved to Nauvoo. In March, 1841, I returned to Virginia, and on the 19th of April, I was married to Mary Ann Boggess. In May I, with my wife, returned to Nauvoo. Oct. 29, 1842, my wife died with fever and in March, 1843, I returned to Virginia on business. May 24, 1844, I returned to Nauvoo, and on the 18th of June I married Amy Lorette Chase. I worked on the Temple at Nauvoo from that time, nearly continuously, until its completion. I remained in Nauvoo until June 10, 1846. when I crossed the Mississippi river and made a start for the west with a poor outfit for the journey, but was

greatly blessed of the Lord and arrived at Winter Quarters on the 18th of August, 1846. There I remained until the spring of 1848. Being on the Indian reservation, we had to recross the river, not having means to continue our journey west. We settled near Kanesville, Iowa, and afterwards moved into that town. In the spring of 1849, I was called to take charge of the general tithing office of Pottawattamie county, Iowa, receiving the tithing from the seventeen Bishop's Wards or branches of the Church, and looking after the poor. There were many poor there who could go no farther. I acted as Bishop of Kanesville, and also as a member of the High Council. At the August election, (1849) I was elected justice of the peace, and the following August (1850) was elected probate judge of Pottawattamie county. From the spring of 1849 until the spring of 1852 my time was almost entirely taken up with looking after the duties of my office, both in Church and State capacities. In 1850 I was preparing to start west to Utah, but Apostel Orson Hyde wanted my services in Iowa, so I remained there till 1852. On June 10, 1852, we crossed the Missouri river with a moderate outfit for the journey, and were organized in Captain Gardner's company, it being company 10. I was captain of the first ten families. We arrived in Salt Lake City in September. After remaining in the city a short time, I left for Nephi, Juab county, Utah, arriving there Oct. 18, 1852, where I have lived ever since, until the present time (1907). This settlement was commenced in 1851. In November, 1852, I was ordained Bishop of Juab county under the hands of Apostle Geo. A. Smith, which position I held till 1861, when I was called on a mission to Europe. In June, 1853, the Indian war broke out; we had to tear down some of our houses, and move into closer quarters; we had to do all our work in companies. At the August

election, 1853, I was elected a member of the legislative assembly, and between that and 1868 was elected and served six sessions in the legislature. In 1853 and 1854 we built a wall in Nephi, 205 rods long, 12 feet high, 6 feet wide at bottom and 2 feet at the top. In 1859 I was elected mayor of Nephi and in 1861 called on a mission to Europe. I left Salt Lake City April 25, 1861, landed in Liverpool July 25th was assigned to labor in Ireland and to take charge of the Irish mission; arrived in Belfast Aug. 1. 1861. I remained in Ireland until the 9th of May, 1862, and was then called to Liverpool by Geo Q. Cannon to take charge of the European mission during his absence in Washington, D. C. While in Europe I traveled and preached in Ireland, England and Wales. Being released to come home, I left Liverpool March 18, 1863, and arrived in New York April 1st; left there on the 7th and arrived in Omaha on the 17th. On the 24th I went to Florence, remained there about three months, and assisted with the emigration; crossed the plains with ox teams, and arrived in Salt Lake City on the 24th of September and at home in Nephi on the 26th, late at night. Feb. 24, 1864, I was elected by the legislature to fill the office of probate judge and held that office by election continuously until August, 1876, the last two years being elected by the voters of Juab county. In 1863 I was called and set apart to preside over the Stake organisation of Juab county. In 1869 I was a member of the council of the legislature to represent Juab and Millard counties. I held the presidency of the Juab Stake until October, 1871, when President Young came along and requested me to join him and company on a trip south. I expected to go to old Mexico, therefore I resigned the presidency of the Stake and went with him as far as St. George, but on account of having been elected to the Legislative council, I was released to return and

attend the council, which convened on the second Monday of January. In June, 1878, I was ordained a Patriarch, which position I hold at present, Feb. 14, 1907. Since that time I have officiated in my office as Patriarch. I have given over 200 blessings for which I have not received any remuneration whatever. Freely I received; freely I gave. My scribe received what was given for her services." Patriarch Bigler died in Nephi in February, 1907, a few days after he had written the above sketch of his life.

SALISBURY, David, a member of the High Council in the Juab Stake of Zion, Juab county, Utah, was born in the fall of 1836 in Packington, Leicester county, England. His parents (Richard Salisbury and Hannah Castle) embraced the gospel early in the spring of 1844 and emigrated to America in 1849, with three sons and one daughter of whom the subject of this sketch was one. David was baptized in Oldbury, Worcestershire, England, Feb. 23, 1847, by James Bowers. The family first settled in St. Louis, Mo. In the fall of 1851 they moved into La Salle county, Illinois; the elder Salisbury preached the gospel to the inhabitants of that county while he encountered bitter opposition from Wm. Smith, brother of the Prophet Joseph, and others who had left the Church; he succeeded in building up a small branch of the Church. In the spring of 1853 the family started for Utah, arriving there the same year, and located in Tooele county, where the senior Salisbury acted as president of the High Priest quorum and leader of the choir in E. T. City. While residing in Tooele county David was ordained a Seventy and became a member of the 43rd quorum of Seventy, and he was ordained a High Priest in Nephi July 19, 1890.

CAZIER, David, a High Councilor in the Juab Stake of Zion and a resident of Nephi Juab co., Utah, is a son of

William Cazier and Pleasant Drake, and was born May 1, 1834, in Oldham county, Kentucky. The family moved to Moltry county, Ill., in 1840. Elder Cazier writes: "My father and mother joined the Church in 1845 and moved with their family to Council Bluffs, Iowa, in 1846, where they shared with the Saints in the general hardships of that time. My brothers James and John enlisted in the Mormon Battalion; my mother died in the fall of 1846 in a hay shed and was buried in a coffin made of a hollowed-out log; there were no flowers in evidence at her funeral. My father went into Missouri to split rails, there-



by earning corn and pork wherewith to feed his family. We resided in Iowa for four years and when we departed from that territory to migrate to Utah, we left a good house. We settled in Nephi in 1851, being among the first settlers of that place. I was baptized in 1852 and took an active part in the Walker and Black hawk wars. Together with my brothers John and Samuel, I also participated in the Echo canyon campaign during the winter of 1857-58. In June, 1857 I married Sarah Francis Mangum, who has borne me four sons. In 1865 I married Eliza Naylor as a second wife. While yet quite young I was ordained

to the office of a Priest; in 1855 I was ordained a Seventy and in 1870 I was ordained a High Priest and set apart as a High Councilor, which position I still held. In 1872 I was called on a mission to Great Britain; during my absence I presided over the Bristol conference. My occupation is that of a farmer and I have cut thousands of acres of grain and hay with a scythe. In running trashing machines for over forty years, I have thrashed over one million bushels of grain. I raised the first fruit in Nephi and can truthfully say that I have earned my bread by the sweat of my brow. I have also cut and hauled from canyons one thousand saw-logs. In conclusion I will say that I never indulged in vice of any kind."

CLARK, George Hammond, an active young Elder in Colonia Dublan, Chihuahua, Mexico, was born in St. Charles, Bear Lake county, Idaho, Oct. 1, 1882, the son of Arthur Benjamin Clark and Mary C. Rasmussen. He was baptized Oct. 1, 1890, by Elder Aaron F. Bracken, ordained a Deacon Dec. 10, 1895, by Bishop Osborne Low, an Elder Oct. 1, 1899, by Elder Eli D. Spaulding, and a Seventy July 18, 1900 by Pres. Jonathan Golden Kimball. In 1900 to 1902 he filled a mission to the Southern States. He also labored two years as a M. I. A. missionary in Star Valley Stake, Wyo., where he also labored as a regular home missionary. At the age of fourteen he became the president of a Deacons quorum and when seventeen years old he was called to preside over the ward M. I. A. He also acted as an aid in religion class work, as a Ward clerk, and chorister, and as a teacher in the Sunday school and Y. M. M. I. A. July 5, 1905, he married Lousie Parker. His occupation hitherto has been that of a farmer, stock raiser and steam engineer, and he can also work at the carpenter bench. He has resided successively in St. Charles, (Idaho), Afton and Freedom (Wyoming), Hoop-

er (Utah) and Colonia Dublan, Mexico.

REED, Lemuel Hardison, a veteran Elder in the Church, was born in Onslow county, North Carolina, July 31, 1836, the second son and sixth child of John Hardison and Elizabeth Hancock Redd, both of whom were born in the county and State mentioned. His father who was generally known as Captain Redd (as he followed a seafaring life) was a man



of letters, engaged in the mercantile business, and was well known and high'y respected in the community where he lived. The names of his eight children were: Edward and Harriet who died in infancy, Ann Mariah, Elizabeth Ann, Mary Catharine, Lemuel Hardison, John Holt and Benjamin Jones. At the age of six years Lemuel's parents heard and obeyed the Gospel at Murfreesborough Tennessee, where they moved in 1838. The family moved to Great Salt Lake Valley in 1850; Lemuel, who was then fourteen years of age, drove an ox-team across the plains from St. Joseph, Missouri. At this time the Saints were visited with the cholera plague, Lemuel and his father both being attacked, but fortunately survived the

dread disease.. The impressions gained by seeing hundreds of the company buried along the roadside, by fearing the attacks of the Indians, and by witnessing the stampeding of thousands of excited buffalo, which then covered the great plains, ever remained fresh in his memory, and served as charming stories for his children and grand-children. Captain Sessions, in whose company he traveled, arrived in Salt Lake in October 1850. Lemuel attended school in Provo, then a hamlet of about fifty families. The following spring he, with his father's family, moved to Spanish Fork, they and the family of William Pace being the pioneers of that place. Here his father helped to build the first saw mill south of Provo. In 1853, the Indian war broke out, causing the destruction of the mill and town with a loss to the family of \$6,000. After this, they moved to Palmyra for safety. Lemuel was baptized June 2, 1852, by W. W. Willis and confirmed by Stephen Markham, who also ordained him a Priest on the same date. In July, 1853, the Walker war began and young Lemuel took an active part in the same and served as an officer or soldier in all the Indian wars of Utah, thus portraying the patriotism characteristic of his forefathers, being a direct descendant on his mother's side of John Hancock, the first signer of the Declaration of Independence. Jan. 2, 1856, he married Miss Keziah Jane Butler, a girl of sterling qualities, amiable and reserved, who proved a faithful wife and loving mother of thirteen children, whose names are as follows: Lemuel Hardison, Mary Jane, John Wilson, William Alexander, James Monroe, Caroline Elizabeth, Amos Thornton (died in infancy), Sarah Della, Farozine Ellen, Loraine Edward (died in infancy), Mariah Luella, Charity Alvira, (known as Vilo) and Alice. The marriage ceremony was performed and solemnized by Bishop William Pace and the following year they received their

endowments and were sealed by Daniel H. Wells. Shortly after their marriage, they, with a company of others filled an Indian mission to Las Vegas, New Mexico. On his return, Lemuel was ordained an Elder and soon afterwards a Seventy and became a member of the Fiftieth Quorum of Seventy. In 1858, when the U. S. Army under Johnston came to Utah, he served as a soldier and was one of the two thousand who were organized as the Standing Army. Soon after peace was restored, he assisted with oxen and wagons in bringing the foreign emigration across the plains. In the spring of 1862, with his wife and four children, he was again on the frontier, helping to found New Harmony, in compliance with the call made by Brigham Young to settle "Dixie". At Harmony he held many offices, such a trustee, justice of the peace, etc. He was also a member of the county court for six years. In 1866 during the Black hawk and Navajo wars he went with Captain Andrus' company of soldiers to Green River by way of Potato Valley, to ascertain the plans of the enemy. The company was gone one month, during which they suffered many hardships and privations and the loss of one man and a horse killed by the Indians. The same year he married, as his second wife, Miss Sarah Louisa Chamberlain, an intelligent and ambitious young lady, who five years previous had been miraculously saved from a flood through her own heroic efforts by climbing a tree, and assisting her aged father. This wife bore him fourteen children, whose names are as follows: Wilford Solomon, Mariah Vilate, (both of whom died in infancy) Teresa Artimesia, Burton Lemuel, Teresa Artimestia, Burton Lemuel, George Edwin, Susan Elizabeth, Parley, John Wiley, Jennie May, Effie Ancel Ray, and Hazel Lurena. In the year of 1866 he purchased the John D. Lee homestead in Harmony and completed an unfinished brick

house which served as a home for both families for twenty years. In 1871, he was set apart as first counselor to Bishop Wilson D. Pace under the hands of Charles Price, which office he held for nearly twenty years. In 1847 the United Order was established in Harmony by Apostle Erastus Snow with Lemuel H. Redd vice-president and secretary. He also assisted to establish the Kanarra and Harmony cattle and sheep herd, and served as director and treasurer in each for about twenty years. Jan. 1, 1877, in company with his wife Keziah, he attended the dedication of the lower part of the St. George Temple. In April of the same year they attended the 47th semi-annual conference at St. George, which was held in the Temple when the whole building was dedicated. At the opening of the Temple for endowment work Elder Redd with his family were the first to labor for the dead. He continued this work of love whenever practicable until he was compelled to live in exile after the passing of the Edmunds bill, and also afterwards, whenever possible. During the seven years of persecution Elder Redd was forced to absent himself from his family, friends and loved ones for months at a time, leaving his entire affairs in the hands of mere children until the return of his son William from South Carolina, where he had filled a two years mission. His sons Wayne and Ben, aged respectively seventeen and fifteen, narrowly escaped an awful death in a blinding snow storm, while caring for their father's sheep, in his absence, but through his courageous efforts, and by the aid of Providence, the younger made his way to town and obtained help, thereby being the means of saving his own and his brother's life. Though he was driven many times into the hands of the U. S. marshals, Providence seemed kind to him in preserving to him his freedom, and never once was he known

to falter nor forsake either family during all his troubles. During his peregrinations, in the year of 1887-8, he moved his cattle and horses along with his son Monroe's family and daughters, Della and Ellen, to Bluff, San Juan county, for the purpose of bettering his financial affairs, as well as to escape the persecutions of the law which threatened him. This was an eventful trip, owing to the fact that they were followed by the wrathful enemy, thus compelling his daughters to share in the responsibilities of the journey, Della riding horseback and driving cattle, while Ellen drove one of the teams. This, however, was only a pleasure to his devoted daughters, for they realized, being seventeen and fifteen years of age, his precarious condition and were thankful to be able to assist him. The following year, they returned, and soon after he moved his wife Louisa and family to Bluff. Four of her children, however, remained for a while with the other family, Wayne being left in charge of his affairs in Harmony. In 1890, accompanied by Harvey A. Pace, he made a trip to Mesa, Arizona, where he spent a few months with his daughter Jane, and returned by way of California, visiting the places of note along the way. Previous to the persecution in 1879 he helped to move his son Lemuel H. Redd jun. and family to San Juan, where he had been called on a mission. His son Monroe accompanied them. When they arrived at the Colorado river, the company encamped and an exploring party was formed for the purpose of finding a suitable route from the Colorado to the San Juan river. The party consisted of Lemuel H. Redd sen., Geo. W. Sevey, George Hobbs and George Morrell. The trip was a hard and long one, lasting twenty-five days; most of the time they traveled through snow three or four feet deep and many days through timber so dense that it was impossible to tell which di-

rection they were going. During the last few days of their explorations, their provisions gave out and they suffered for want of food, but Providence guided them through it all, and they came out all right, returned and submitted a report of their explorations to the company of which Bishop Jens Nielsen had charge. Bishop Nielsen was a man of indomitable courage and has since served as Bishop of Bluff for twenty years. A permanent road was afterwards made over the route explored by the party. On his return to the company, Lemuel found letters bearing news of sickness and distress in his family; and he immediately made preparations to return. This return journey was a dreary one, as he traveled alone. When he reached home, he found seven of his children down with diphtheria, though in an improved condition. An important event of the subject's life was that he was captain of twenty-two men who acted as an escort to Pres. Brigham Young on his last trip south. In 1891 Elder Redd thought it was wise for his own peace of mind to further move his family from Bluff to Mexico where they have since remained. Lemuel having previously made a visit there in company with his son-in-law James Adams. The entire journey with his family was made by team and alone through almost unknown wastes and Indian reservations. As soon as the family were comfortably located, he returned to home and family in Utah, where he remained eighteen months and has ever since made it a practise of visiting his family once a year. In 1893, in company with his wife Keziah, his daughter Ellen and son William, he attended the dedication of the Salt Lake Temple, where he met his two sons Monroe and Lemuel jun., who live in Bluff, and Caroline now living in Parowan. In 1895, he was called from Mexico to the death bed of his wife Keziah who passed away May 15, 1895. During her four months'

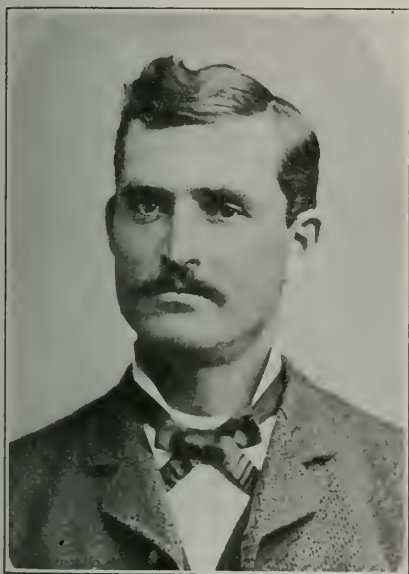
illness she displayed a fortitude and patience which could not be surpassed remaining perfectly rational until the last breath. During the long period of persecution that the family underwent she remained at the homestead acting the part of mother and father to her own family as well as the four members of the second family before mentioned, who remained with her one year. During the last eight or ten years of her life, she suffered the trials incident to that period of persecution without murmur or complaint. Six of her children surrounded her bed side, three of whom were unmarried. "Better suffer wrong, than do wrong" was ever her motto through life. She lived the life of a true devoted, brave and generous woman and her children can truthfully say "No harsh word ever fell from my mother's lips." "Surely such a life is a benediction!" In 1897, in company with his two daughters, Vilo and Alice, Elder Redd attended the Pioneer jubilee in Salt Lake City, where he was joined by his son Lemuel H. and daughter Hattie, and sons-in-law James and Thomas Adams. During a great deal of the time which he has been from home, his son William A., Bishop of the Harmony Ward, has taken charge of his financial affairs. Elder Redd is the father of 27 children, 23 of whom are living. Lemuel H. Jr. now resides in Bluff. He has served two terms in the Utah Legislature and has acted as a counselor to the Bishop in that place for more than twenty years; Jane Spilsbury now resides in Mexico; John, after spending a term in the B. Y. Academy, served as bookkeeper for John W. Young, in Arizona, while the A. R. R. Railroad was being built and completed; from Arizona he went to Mexico to engage in mining business. Monroe and George E. have each filled honorable missions in the United States, and Luella in connection with her husband, Thomas Adams, filled a mission to Tonga or Friendly Islands,

spending part of her time there teaching school. Nine others of the same family have been teachers in the schools of Utah and Nevada. Vilo and Alice have both graduated from the University of Utah with honors and are successful teachers. His daughter Caroline managed his business correspondence during his absence from home in Bluff. Wayne now resides in Bluff and has acted as counselor to three presidents of the San Juan Stake. Della and Ellen, in connection with their husbands, Wm. H. Ivins and C. F. Bryner respectively, are pioneers to the Mormon colonies in Nevada. Artemisia, in connection with her husband Geo. S. Romney, are now settled in Mexico. Burton L. has mastered the Spanish language and has been for five years a clerk in the Co-op Store of Colonia Juarez. Benjamin resides in Mexico and follows the profession of a carpenter. Louisa, his wife, resides in Mexico, surrounded by all her children except Wayne before mentioned. Thirteen of Elder Redd's twenty-seven children are married and at this date of writing there are between seventy and eighty grand-children. He has a very large record of the dead, all of whom have been baptized for and many endowed for. A striking feature of his ancestry was the fact that both his grandfathers had three wives (separately) and families for which he has done the Temple work. Lemuel H. was educated in the U. of U. as a normal student under the principalship of Dr. John R. Park. Ellen attended the Agricultural College, at Logan, during the year 1895-96. Elder Redd has seven unmarried children now attending the Church Academy in Mexico. It is the aim of his life to live his religion and it can be truthfully said that all of his children have followed in his wake. His present residence is in Colonia Juarez, the head quarters of the Mexican Mission, where he acted as first counselor to Pres. Alexander F. Macdonald of the

Juarez Stake of Zion, who presided over the High Priests, and he has held the office of High Priest for over twenty years. In Salt Lake City, in 1902, at the October conference, he planned a reunion of his first wife's family and all those living with the exception of Monroe and Luella, both of whom were necessarily detained away. At this reunion his second wife Louisa, and baby daughter Hazel were also present from their home in Mexico; also his son Wayne who came by the urgent request of his father and the love and respect he had for the family. Convenient rooms were rented and all had a happy and a long to be remembered time for a week. The visit with each other especially Jane whom most of the family had not seen for seventeen years, was a treat of priceless value. They enjoyed the conference and when the Temple opened Elder Redd, his wife and most of his children worked a day in the Temple and attended to other ordinances in that holy house.—G.

JOHNSON, Benjamin Julius, Bishop of Colonia Chuichupa, Chihuahua, Mexico, Juarez Stake of Zion, was born in the town of Santaquin, Utah county, Utah, May 10, 1857, the eldest of eleven children, his father being the late Patriarch Benjamin F. Johnson, his mother Sarah Melissa Holman who died some years previous to the demise of her husband. During the Blackhawk war the family removed to Spring Lake Villa, a beautiful location between the towns of Santaquin and Payson. Here Benjamin remained during his childhood and youth, receiving an early training in habits of industry, and taking an active interest in the many branches of farming, fruitraising and gardening carried on at that big homestead. While quite young he was given almost entire charge of the extensive flower garden, an occupation in which he took great delight. Later he worked in his fathers fruit can-

ning establishment the first venture of the kind ever attempted in Utah. His chances for scholastic education were very limited—a fact which has caused him life long regret; but being naturally observant, and quick to grasp every opportunity for self education, he succeeded in acquiring much necessary information under many difficulties. Having a natural love for music, he spent many midnight hours alone and unaided, in an almost hopeless study of that art. With the help of a tallow candle and



old violin, and such scraps of music as he could get hold of, he succeeded so well that he was made chorister of the Ward. He remained in Spring Lake Villa until the year of 1878, when he was united in marriage to Isabella M. Russell and removed to Salt Lake City; four children have been born to them, three sons and one daughter. Benjamin remained in Salt Lake City in the employ of the Utah Central railroad until 1882, when having being called on a mission to Mexico, in connection with his fathers whole family, he started for Arizona, by the Union Pacific

railroad, having obtained special rates and accomodations for a company of some twenty-three individuals mostly members of his fathers family. Not wishing to visit San Francisco, it became necessary for them to lay over one night at Lathrop, a small railroad town in California, in order to make connections with the Southern Pacific. Up to this point the company had been treated with all due respect, but here it became known that a company of "Mormons" was expected; hence, from the moment of their arrival, they were assailed with all manners of insults, jeers, and vile remarks, by the rabble on the platform, as well as the railroad employees, with one or two honorable exceptions. Such treatment being wholly unexpected, the women and children were naturally somewhat frightened, as well as indignant at being gazed at, and commented on as though they were a menagerie of wild animals. The treatment accorded the company by the Southern Pacific officials during the remainder of the journey, was in marked contrast to that received on the U. P. At Fort Yuma, Ariz., special respect and kindness were shown them, which was noticeable from the fact that several of the brethren from Mesa City were then serving out a term of imprisonment at that place for unlawful cohabitation. Elder Johnson remained in Arizona, residing in Tempe, and later in Mesa (where he was made chorister and also became leader of the Ward choir), until 1889, when, in company with his brother-in-law D. A. Stevens, and the family of President A. F. McDonald, he continued his journey into Mexico. In October of that year he married Harriet J. Hakes; nine children have since been born to them, seven of whom are living. Bro. Johnson located with his family in Colonia Juarez, and endured many hardships, having arrived in Mexico just in time to pass through the trials

of a three year draught. While residing in that colony he put upon the fruit market some commercial canned fruit, the first attempt of the kind ever made in Mexico. He had charge of the small cannery owned by Joseph E. Bentley—an enterprise with which the Mexican officials were greatly pleased. About this time Elder Johnson became interested in a movement to purchase land for colonization on the Garcia claim, of which President McDonald was agent. In 1894 he succeeded in obtaining sufficient means to make a purchase of six thousand acres, comprising the whole of the Chuichupa Valley—a beautiful location in the very tops of the Sierra Madre mountains. In the spring of that year a small company of colonists, with their families, farming implements and stock, moved onto the wild, but beautiful lands, and commenced to lay the foundation for future homes, Bro. Johnson turning the first furrow in the rich mellow soil. He was detained in Juarez until 1895, when he moved with his families to the new colony. In October that year, he was appointed presiding Elder, over the little colony, by Apostle Geo. Teasdale; he discharged the duties of that calling honorably and faithfully, until the year 1900, when a Ward organization was effected with Geo. M. Haws as Bishop, Benjamin J. Johnson as first and Samuel Brown as second counselor. Later Bishop Haws resigned his office and Elder Johnson was chosen Bishop, which position he still holds.

TAYLOR, Alonzo L., a faithful Sunday school worker in the Juarez Stake, Mexico, was born March 19, 1878, in Santaquin, Utah county, Utah, the son of Ernest L. Taylor and Mary Arnesen. In a biographical sketch prepared for this work, Elder Taylor writes: "My grandfather Norman Taylor was one of the original Pioneers of 1847; he drove the second wagon into Salt Lake Valley. I re-

moved with my parents to Springerville,, Apache county, Arizona, about the year 1881, where I lived until 1886, at which time I removed with my parents to Old Mexico and settled at Colonia Juarez, in the State of Chihuahua. During the early years of my life in Mexico I was called to pass through the hardships incident to settling a new country, though as a child I did not feel them so keenly as did my parents and the responsible members of the family. March 19, 1886 I was baptized by Elder Wm. Haws in the Piedras Verde river. At about the age of fifteen I was called



to act in various positions in the Y. M. M. I. A., holding the office of second counselor in the local organization and for five years acted as secretary in the same organization. I was married Aug. 4, 1897, in the Salt Lake Temple, to Anna M. Eyring. In 1902 I was called to fill a mission to the City of Mexico, where I labored as mission secretary and second counselor to the mission president during my entire stay of two years. During the latter part of my mission I was called to pass through a sad and trying ordeal. Apostle Abraham O. Woodruff and wife, in company with President Anthony W. Ivins and others,

visited the mission and a short time after their arrival Sister Woodruff became ill with a most maglignant form of small pox in the City of Mexico. As help was hard to obtain, Bro. Paul Hennirig and myself volunteered to assist Apostle Woodruff through his wife's illness. Sister Woodruff had a five months old child with her at the time; but in order to lessen the probabillities of taking the disease the child (Rhoda) was given over to the care of Sister Kate Spilsbury, a young lady who went to Mexico City in Bro. Woodruff's party. Sister Woodruff gradually grew worse and died; she was buried in the American cemetery in the City of Mexico in the early part of June, 1904. Bro. Woodruff had me released from my mission, as he deemed it wise for those exposed to go to El Paso where better help could be obtained. Accordingly Bro. Woodruff, Sister Kate Spilsbury, little Rhoda and myself left Mexico and went north to El Paso, Texas. Bro. Woodruff became ill on the train, and on our arrival at Cinidad Juarez he was taken to the home of Bro. I. W. Pierce, but fortunately through the efforts of Prest. Ivins, who had came from Mexico a few days previous, arrangements were made with the health authorities of El Paso, Texas, to get us into the detention hospital. I took the disease the day before going into the hospital, so Bro. Woodruff and I were placed in the same room, where we were given every comfort possible by the nurses, and Prest. Ivins faithfully looked after our welfare from the outside, sending whatever we needed. Prest. C. R. Hakes, of the Maricopa Stake, who had previously had the disease came and faithfully cared for us, being untiring in his efforts to assist us. June 20, 1904, Bro. Woodruff suddenly grew worse, and to the surprise of doctors and nurses and the dismay and sorrow of his brethren, he passed away at about 4 o'clock in the after-

noon. Being slightly convalescent from my illness (which was a severe case) I was unable to assist much in preparing the body of Bro. Woodruff for burial which was attended to by Bro Hakes. The burial took place in the Evergreen cemetery June 21, 1904. Bro. Hanneria, who was with os during Sister Woodruffs' sickness and death, remained in the City of Mexico. He and Sister Kate Spilsbury fortunately escaped taking the disease. After returning home from my mission I spent one year in the Juarez Stake Academy, taking the business course. Sept. 19, 1905, I was chosen as second assistant supt. of the Y. M. M. I. A. of the Juarez Stake. In a business capacity I have labored in connection with my father and brother in stockraising a part of my time; the balance of my time has been spent principally in clerical work, having acted as book-keeper in the Juarez Co-op Store, in the construction camps of the Chihuahua & Pacific Railroad and am at present engaged as cashier of the Corralitos Cattle Company, a corporation owning 1,000,000 acres of land and 40,000 head of cattle and horses. Since 1886 my home has been continuously in Colonia Juarez."

BALLINGER. Pearson, a High Councilor in the Juarez Stake of Zion (Mexico), is a son of John Ballinger and Mary Sparrow and was born in Leigh, Gloucestershire, England, June 9, 1832. He writes: "I was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints, Oct. 6, 1853, and crossed the Atlantic Ocean in the ship "Thornton" in 1856. With wife and one child I resided in Quincy, Ill., for six years; here I buried the child 1½ years old. There were born to me at Quincy one son and two daughters, namely Albert, now residing in Ogden, Emily (Mrs Emily Ballinger Ware) now dead and Clara (Mrs. Clara B. Williams) residing in Ogden. We moved

from Quincy to Florence, Neb., where we resided six weeks, and then started on our journey across the plains in Captain Brunson's company. We left Florence with a blind pony and two cows, the cows furnishing milk and butter sufficient for our needs. We got along all right until we were three hundred miles from Salt Lake when one of the cows gave out. The Captain of the company told me to ask Bro. Williams for another cow to assist me on my journey, as he had plenty, but he refused to let me have one. I then prayed concerning it, after which my cow was able to travel and stood the rest of the journey well. The company followed along in the old 'Mormon' trail, passing close to the Carthage jail, and crossed the river at Keokuk. We arrived in Salt Lake City Aug. 29, 1862. Here we stayed a few days and then went to Ogden where I obtained work with Elder Lorin Farr, assisting to build the first flour mill in Weber county. I worked for Elder Farr several years and also worked for Elder Peery as a millwright, etc., for 10 years. I had seven children born to me at Ogden, namely Willard, Frederick, James, John, Charles, George, Sarah and Isaac. Willard and Frederick died in infancy. Charles died at the age of fourteen with small-pox. John, George and Sarah (now Mrs. Sarah B. Wright), and Isaac are still residing in Ogden. I then went to Hooper for a while and had a farm there, Bishop Belnap being my near neighbor. I was driven from Hooper and exiled for conscience sake and went to Mancos, Colo., where I resided for three and a half years. Here I worked at the coopering trade and ran the grist mill for three years. I also helped to build the first meeting house at Hooper. I returned to Ogden and was arrested and put under \$2,000 bonds. I then left Ogden again for Colonia Juarez, Chihuahua, Mexico, Dec. 20, 1880, again enduring necessa-

ry trials incidental to the building up of a new country, being exiled from my family. Often I longed for the leeks and onions of Utah, as at times I would tire of Mexican mush and molasses and would wish for something else for a change. But I still rejoice that I have passed through these trials with the Saints, knowing that the Gospel is true. I have now resided in Colonia Juarez seventeen years with wife and one child, Alma Nephi, and I expect to close my mortal career here, as I am now 75 years of age and quite feeble. I was ordained a High Priest in Ogden, in 1889, and set apart as a member of the High Council in Colonia Juarez, in 1894."

DONE, Arthur J. was born March 15, 1876, at Payson, Utah co., Utah. His parents were Abraham and Elizabeth Done. After completing the usual course of study in the Payson



public schools in 1891, he attended the Latter-day Saints' College in 1891-92. Another year of study was spent in the Brigham Young Academy, after which he accepted the position of teacher in the public schools of Alpine during the school year of 1894-95. He was then 18 years of

age. The following year he had charge of the school at Fairfield, Utah county, and in 1896 returned to Alpine to serve as principal of the school there. Here he spent a pleasant and successful school year. The summers of these years of teaching were spent in summer school at the Brigham Young Academy. He spent the school year of 1897-98 most profitably at the Brigham Young Academy as a student, taking special work in the line of literature. While in attendance at the academy he received a call to go on a mission to Germany and after receiving his endowments in the Salt Lake City Temple and being ordained a Seventy, he left Utah July 10, 1898, to fill that mission. On arriving in England he spent a month there visiting with his relatives and seeing places of historical interest. Upon arriving in Hamburg, Germany, Pres. Peter Lauteson appointed him to labor in the Dresden conference in which city he spent the first five months of his mission. He was then called to take charge of the branch in Freiberg, in Saxony, and while here, though alone and not understanding the language very well, he was greatly blessed in his labors and the spirit of the Lord often made itself manifest to help and encourage him. The attendance at the meetings greatly increased. In February, 1899, he organized a Sunday school. His time was fully employed in visiting the Saints and friends whom the Saints introduced and which he made by tracting and in holding meetings. In March the police commenced to visit the meetings and after several visits to the courthouse. Bro. Done was forbidden to hold any meetings under a penalty of one hundred marks fine. The work however continued and the number of friends increased, and during April and May he baptized and confirmed four persons. Then Bro. Geo. J. Cannon was called to labor with him and during the next two months

five more were baptized. About one hundred and twenty-five secret meetings for Saints and friends were held during this time. Being betrayed by the husband of a lady, who was investigating, Bro. Done was called before the police and ordered to pay a fine of one hundred marks. The conference president, however, told him to leave Freiberg without paying the fine, which he did. His next field of labor was Sorau, where he had charge of the branch; here his labors were blessed with success and during the ten months he spent there about ten persons were baptized. Next he spent a few months in Halle a Saale, trying to raise up a branch there, but as permission could not be obtained, to preach, he was called to Hannover, where he spent the last year of his mission. Here also the labors of the Elders were crowned with success and he and his companions baptized about fifteen persons. During his missionary experiences the gifts of the spirit were made manifest in preserving him in times of sickness and danger, in remarkable instances of healing, in gifts in the language, in explaining the truths of the gospel, and in the privilege of baptizing and confirming twenty persons members of the Church. Upon being released from his mission Elder Done went to the "Mormon" colonies in Mexico, where his parents had moved during the time he was on his mission. While here he was engaged to teach in the Juarez Stake Academy; he commenced these labors in 1901. At an early age Bro. Done started to play the violin under the tutelage of his father and continued his study of music for the pleasure he found in it. The first year at the academy he was called to take charge of the Juarez orchestra. In the academy his work was in English, phonography, and music. In the summer of 1902 he and Miss Fannie Slayson went to Salt Lake City and were married in the Salt Lake Temple May 28, 1902. Upon

returning to his labors in the Juarez Academy, he was given charge of the choir and was called to be chorister of the Juarez Ward and the Juarez Stake choirs. The next year a band and orchestra were organized in the academy and Bro. Done was chosen instructor and leader of these organizations. In 1905 the band was uniformed and became very efficient in playing, and their services were sought at celebrations and promenade concerts by the Mexicans as well as the colonists. Bro. Done is still instructor in the Juarez Stake Academy.

MARTINEAU, George A., first counselor to Bishop Benjamin J. Johnson of Colonia Chuichupa, Chihuahua, Mexico, was born March 22, 1864, in Logan, Cache county, Utah, the son of James H. and Susan E. Martineau. In 1879 he accompanied his brother Moroni to Arizona, where he became one of the first settlers of St. John; later, he took part in founding the settlement of Concho, afterwards called Erastus, where his uncle, Sixtus E. Johnson, was called to preside as Bishop. In 1882 he returned to Utah, but went to Arizona again in 1883 and became one of the pioneer "Mormon" settlers of St. David, Cochise county. His father's family also arriving in Arizona, George A. located with them on the Gila river Arizona, in 1885, and thus became an early settler of Pima. In 1887 he visited old Mexico, where he assisted in making the first road into the Sierra Madre mountains. In that year also he married Emma Pauline, daughter of Reuben W. and Elzadie Allred. In 1893 he purchased a farm near Thatcher, Arizona, where he made a comfortable home for his family. While there he took an active part in M. I. A. work and also acted as a home missionary. In 1898 he again visited Mexico, and the following year (1899) moved thither with his family, locating at Chuichupa, where he has resided ever since. Here he again took an active part in mutual

and Sunday school affairs. From 1942 to 1905 he filled a mission to the southwestern States, during which he acted as mission superintendent of Sunday schools and also as president of a conference. Dec. 11, 1904, he was chosen and sustained as first counselor to Bishop Benjamin J. Johnson, of the Chuichupa Ward, which position he still holds.

Cardon, Joseph S., was born Jan. 9, 1858, in Ogden, Weber county, Utah. In a sketch prepared for this work Elder Cardon writes: "My parents were Piedmonters, natives of Italy. My father joined the Church in 1852 and emigrated to America in 1854; he started to drive a team across the



plains before he could speak a word of English. My mother whose maiden name was Susette Staley, joined the Church in 1853 and emigrated in 1856, crossing the plains in the first hand-cart company, at the age of eighteen under Capt. Edmund Ellsworth. Her father gave out and died on the trail, leaving her mother, one brother, two sisters and herself to complete the journey under many trying circumstances. She married my father Louis Philip Cardon in the Valley as a plural wife. They were both of the old Va-

dous race who never were converted to the Catholic faith, although many of them died at the stake and suffered every persecution that could be heaped upon them. My parents located in Logan when I was two years old, and five years later they moved to Oxford, Idaho, then the northern frontier of the Saints. As a boy I experienced many incidents pertaining to frontier life in an Indian country and had several times to move in and out of forts built for protection. I was ordained a Deacon at the age of twelve by Bishop Geo. Lake, and though a boy I sensed to a considerable degree the responsibility of that calling and tried in my weakness to magnify it. At the age of fifteen I was ordained a Teacher and served, with other brethren in the capacity of a Ward teacher. I was ordained an Elder July 23, 1874 and married the same day by Bishop Geo. Lake. My father was called to go with the company of Bishop Lake to settle on the Little Colorado river in Arizona, in 1876. He had started to make a home in Utah, in connection with Bishop Lake and they were being persecuted for conscience sake by a political party known as the Malad ring when President Brigham Young saw fit to call them to Arizona. My younger brother, Emanuel P. Cardon, accompanied my father and Bro. Lake to Orderville in southern Utah, there to await the arrival of the companies; thence they traveled to the Little Colorado river, where the camps established their location at a place called Camp Obed. My brother returned the same spring to Oxford, Idaho. Sometime during the spring or summer Apostle Brigham Young then residing at Logan in conversation asked me if I intended to go to Arizona. I answered that I expected to go there to assist my father to establish himself and then return to Idaho, as I did not consider that I was called as an Arizona missionary. Bro. Young said,—"I will call you. And I want you to go and consider yourself together

with your brother, as much missionaries as if you had been called by the President of the Church." Had I not been thus called I would have done as many others did—left the mission as soon as I could have got away. After my brother's return, we settled up all our business in Idaho and started Oct. 6, 1876, for Arizona, our outfit consisting of six mules, five yoke of oxen, four heavy wagons, one single team and a herd of sixty five head of stock. I drove the ox-team and the responsibility and incidents connected with that journey made it quite an undertaking. It took all the time till Christmas to get there. Finding our cattle worn out and our stock also I pulled up the Moan Coppy wash to the fort built by our Indian missionaries during the summer, and went into camp for the winter on Christmas day. While encamped there, my wife gave birth to a daughter. The child died and its mother came near losing her life also. We were the first to start a graveyard in what is now Tuba City. My father and my brother came back as far Moan Coppy in March, 1877, to meet me and I moved to Camp Obed. After staying there a few weeks, I moved up the river and located Woodruff in connection with father, Emanuel P. Cardon, and Wm. Walker who had accompanied us from Idaho. We were the first families to locate at Woodruff, and were joined later by Elder Nathan Tenney and others. We could not utilize the land there, until we could construct a dam some thirty-five feet high; consequently, we rented some land from one Mr. Stinson who owned the ranch where Snowflake now stands. The next summer we were joined by Lorenzo Hatch and others. We organized for the putting in of the Woodruff dam under the direction of a committee of which I was a member, and was appointed foreman of the work. We labored during the fall and winter and had the dam completed to within a few feet of the top,

when a sudden freshet came down the Little Colorado river and washed around our work, leaving it a much larger job than it was in the first place. It now became evident that something must be done to obtain supplies for the camp. Consequently, I was called by Bro. Hatch, who was then counselor to Pres. Lot Smith and presiding Elder of Woodruff, to make up an outfit of three six-mule teams and go with some of the brethren to earn provisions, to assist the people until we could put in the dam and get out the water. We freighted wool from the White Mountains near by, to Elmon, near Trinidad, which was then the terminus of the railroad in the State of Colorado. The Lord greatly blessed our labors, and we returned to Woodruff loaded with supplies both of food and clothing, but it being now late in the season we decided to go to some place where we could raise a crop. We accordingly went up Silver creek, about three miles above what is now Snowflake, where three of the brethren, James Pierce and Jesse and William Walker, had located at the place since known as Taylor. As soon as we had become established, President Hatch, who was now counselor to Pres. Jesse N. Smith of Snowflake Stake, appointed me presiding Elder at Taylor, and we were made a branch of Snowflake Ward under Bishop Hunt. I was also appointed chairman and foreman to build a dam and canal, to take out the water at Taylor on the west side of the creek. Two years later, at the organization of the Taylor Ward, I was ordained a High Priest by Pres. Jesse N. Smith, and chosen as first counselor to Bishop John N. Staniford; I worked in that capacity until I moved to Old Mexico. At the same time I was given a special responsibility in regard to the young people, having charge of all their amusements, dances etc. During this time I was privileged to make a trip to the St. George Temple, which was afterwards

the cause of my move to Old Mexico (thank the Lord), at the time of the raid on those brethren who were living in the order of plural marriage, and during which Ammon M. Tenney and others were sent to Detroit, Mich., and others to Ft. Yuma, Ariz. This led to the move into Old Mexico. I started with the company from Taylor and Snowflake Feb. 9, 1884, and on the way met the brethren from other settlements. We organized for the journey and late in March we arrived on the Casas Grandes river, near the Mexican town of La Assension and Colonia Diaz. We remained in camp a few weeks to make arrangements to pass the custom house etc., during which time Apostle George Teasdale, visited us. The camp was divided, part going up the river to farm some of the Mexican lands, near Casas Grandes, and part remaining near Colonia Diaz. I went with the camp up the river, Bro. Wallace Roundy being appointed president of the camp. When President Lyman made his first visit to the camps, I was called to take my team and accompany Pres. Jesse N. Smith to bring him in from the San Jose station on the Mexican Central. In the fall I went back to Taylor and moved the rest of my family to Mexico; I was among the first Saints to locate at Colonia Juarez, and at the organization of the Juarez Ward I was appointed president of the M. I. A.—the first organization of that kind in the mission, and labored in that capacity several years. I also had special charge of the amusements of the young and was made a member of what was termed the Juarez Town Council, consisting of the mission presidency, the Bishopric and myself. At the organization of the Juarez Stake I was chosen as a member of the High Council, first counselor to Stake president of the Y. M. M. I. A., D. H. Harris, and second counselor to Stake President of High Priest quorum, Alexander F. McDonald. I held these

positions in the Stake until I was called into the Bishopric of the Dublan Ward at its late organization as first counselor to Bishop S. J. Robinson which position I hold at present. And during all this time I have always taken a responsible and active part in the temporal developments."

HARRIS, Hyrum Smith, president of the Mexican Mission, is a son of Dennison L. Harris and Sarah Wilson Harris, and was born at Smithfield, Cache county, Utah, Oct. 2, 1860. He graduated with the normal class at the B. Y. A., at Provo, under Professor Maeser, in 1884, and taught school the following winter in his home town, Monroe, Sevier county, Utah. In the spring of 1885 he left home to fill a mission in the northwestern States, and was assigned to labor in Illinois. Just a month after leaving Salt Lake City, his father died. Two months later, he experienced one of many severe spells of sickness, brought on by a severe cold which settled in his face in a wound, he having been accidentally shot July 24, 1878. During his sickness President King, of the Indiana conference, offered him an honorably release, but when he refused to accept it, he was promised that he should never suffer again with his broken jaw. Although several fragments of bone later worked out, they were unaccompanied with pain. Elder Harris writes: "Being clerk of the Indiana conference, I had written out releases for several Elders who had finished their two years, and was just finishing my own, when President Palmer suddenly interrupted me by saying: "We cannot let you go home yet; we would like you to go either to Beaver Island, among the Strangites, or to St. Johns, Kansas, and open up a mission among the Bickerton and Cadmanites, offshoots from the Rigdonites. In company with Elder Swenson I went to St. Johns, where we made many friends and baptized three of the

apostles and their wives, of the Bickerton church. July 11, 1889, I married Lexia A. Curtis, in the Logan Temple. I graduated from the University of Michigan with the title of L. L. B. in 1894. In 1895 I was called to Mexico to study the Spanish language and the laws. I completed the six years course in the National School of Jurisprudence, in the City of Mexico, but while waiting for the legalizing of my diploma, a new law was enacted which barred me from passing without taking seven technical examinations. In 1903 I was called to preside over the Mexican Mission, which position I held for a year and a half. After my release I returned to the colonies in Chihuahua, and there remained for ten months; then I was recalled to preside over the Mexican Mission and to represent the "Mormon" colonies in Mexico before the Government, which position I still have the honor of filling. During the past ten years I have met in business relations the greater number of the cabinet of President Diaz and have had three interviews with the president himself. I have also had the privilege of explaining the social and religious ideas of the Church of Jesus Christ of Latter-day Saints to quite a number of the leading men of the Mexican nation. The Lord has blessed me with five children, four sons and one daughter. The three youngest boys were born in Mexico's national capital."

BROADBENT, Reuben, a Patriarch in the Kanab Stake of Zion, was born Dec. 23, 1817, at Kexby, near Gainsboro, Lincolnshire, England. His religious training was in the Episcopal Church. He learned the trade of house carpenter from his father and followed that trade all his life. At the age of twenty-nine he married Harriet Otter. He embraced the Gospel, being baptized Oct. 26, 1849, and was at once appointed to preach in his home village, with Elder Joseph E. Taylor as companion. Soon after

this he came to America. After spending three years in Saint Louis, Mo., where his wife died, he came on to Utah and settled at Farmington, Davis county. Here he designed and superintended the building of the "Rock Meeting House", and helped to build a grist, saw and shingle mill. He belonged to the Farmington Band, which at that time was one of the best bands in Utah. He had now two wives and was just getting in comfortable circumstances when President Young called him to move with his family to the Muddy. After the

where he still lives and works in his shop, he superintended the building of the Social Hall. Besides these public buildings, there are homes of his designing in every town in which he has lived. He was ordained president of the Eighty-fifth Quorum of Seventy by Elder Jacob Gates, and was later ordained a High Priest; finally he was ordained Patriarch by Apostle Francis M. Lyman.

HARRIS, Silas, a High Councilor in the Kanab Stake, was the son of Moses Harris and Fannie Smith, and



Muddy Mission was abandoned, he went north once more and settled at American Fork, where he put up an addition to the meeting house. Then a call came to go to Kanab and help Brother James Leithead to build a grist mill. The mill was built, but a flood came that cut a deep channel through the canyon and left the mill high and dry. He then joined Bro. Leithead and others in buying a dilapidated grist mill at Glendale. The mill was refitted and put in good shape, and was doing well till it burned down. The owners, however, rebuilt it, and in time made a roller mill of it; it is now the only flour mill in Kane county. At Kanab,

was born in Lawrence county, Indiana, Oct. 14, 1824. At the age of ten years he was healed of a severe illness by the administration of the Elders, it being the first maraculous menifestation of the power of God that he had witnessed. At the age of fourteen he was baptized by Elder Harvey Green and confirmed a member of the Church of Jesus Christ of Latter-day Saints by Elder Wm. Hawk. In October, 1838, he moved with his parents to a place near Montrose, Iowa, where they lived until the exodus of the Saints from Nauvoo. The family joined the camps of Israel in the spring of 1846. A few days prior to their arrival at Council Bluffs word

reached them that the Saints were called upon, by the U. S. Government, for a battalion of soldiers to fight Mexico. Without any serious thought on the subject Silas said he was going. The saying uttered lightly proved prophetic. Joining Company B under Captain Jesse D. Huner, he remained with the Battalion, sharing its hardships, until they were disbanded at Los Angeles in 1847. At Fort Leavenworth he was taken ill with the mumps, but rather than go on the sick list in care of an unfriendly doctor, he continued in the ranks, not fully recovering until they reached Santa Fe. Much of the time during the march he served as teamster. Remaining in San Francisco during the winter of 1847-48, he, in connection with his uncle Wm. Hawk, advertised to take a mail to the Missouri river at the rate of 50 cents per letter. The enterprise proved a success. The party consisting of sixteen men left San Francisco Apr. 15, 1848, and arrived in Salt Lake City about the middle of June. Here Silas remained until August, Wm. Hawk going on with the mail. With a party of twelve other men he started for Council Bluffs Iowa, with pack animals Aug. 20th, meeting Pres. Brigham Young and a company of Saints on the head of Sweetwater; they were unloading part of their teams and returning them to the Missouri river to assist other emigrants the following spring. The two parties traveled together the balance of the way, arriving at their destination about the middle of October. Here Silas rejoined his parents (near Council Bluffs) where he attended school the following year. In June, 1849, the family started for Great Salt Lake City in Capt. Taylor's company. Sept. 2, 1849, he married Sariah Aldridge, daughter of Wm. Aldridge and Betsey Vanblaricum, at Laramie, Elder Reddick N. Allred performing the ceremony. Arriving in Great Salt Lake Valley, he settled at Bountiful. In the spring of 1851 he

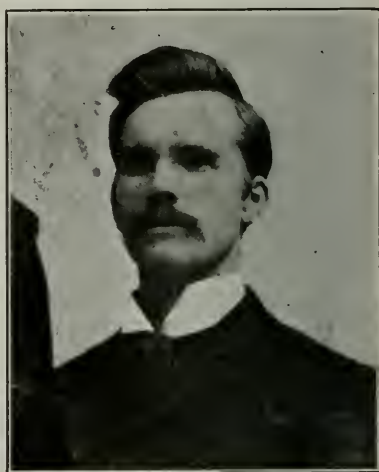
moved with his family to San Bernardino, Cal., in company with Chas. C. Rich and Amasa M. Lyman, locating on the Bernardino ranch, he having purchased a portion of the same from the Church. Apr. 19, 1855, he started on a mission to Washington Territory, in obedience to a call from Apostle Amasa M. Lyman. He traveled a distance of sixteen hundred miles with a pack horse. On Lewis river, Washington Territory, he and his companions organized a branch of the Church, having baptized a number into the fold. He returned home the following November, 1855. In 1857 San Bernardino was broken up. Elder Harris sold his property at a great sacrifice and moved to Utah, settling at Washington, Washington county. In the spring of 1858 he was a member of an exploring expedition to the White Mountains, to find a location for the Saints, in case they should be driven out by their enemies. He left his family encamped in a wagon Apr. 19, 1858, explored Parangate Valley and went to Meadow Valley, where he put in a crop; returned home about the beginning of August. In the spring of 1859 he moved his family from Washington and assisted in founding Harrisburg, in Washington county; here he was chosen and appointed presiding Elder over the branch. In 1872 he moved to Glendale, Kane county, Utah, at which place he was ordained a High Priest and set apart as a High Councilor of the Kanab Stake of Zion by Apostle Erastus Snow. This position he held up to the time of his death, which occurred at his home at Glendale March 12, 1897. Elder Harris was the father of twelve children, six sons and six daughters, all but one of whom survived him.

ADAMS, Nathan, a veteran Elder in the Kanab Stake of Zion, and a counselor in the presidency of the High Priests in said Stake, was born Feb. 2, 1832, in the township of Rat

hurst, Canada, the son of Arza Adams and Salina Clark. His parents removed from Canada to Missouri, where they were exposed to the persecutions and drivings by the mob in 1838-39. Thence the family removed to Nauvoo, Ill., where the father worked on the Temple and the son carried water for the workmen to drink. His parents received their endowments in the Nauvoo Temple and subsequently participated in the exodus of the Saints which commenced in 1846. In 1849 the family came to Utah and soon afterwards located in American Fork, Utah county, where the elder Adams died. Nathan married Mary Malinda Plunkett Feb. 15, 1855, with whom he had eight children living, namely five boys and three girls. In 1870 he was called to the Dixie Mission. For many years Elder Adams was a member of the 84th quorum of Seventy and was ordained a High Priest by Apostle Francis M. Lyman Sept. 2, 1894. In 1904 he was ordained a Patriarch by Pres. Joseph F. Smith.

PUGH, Edward Kelly, a High Counselor in the Kanab Stake of Zion and a resident of Kanab, Kane county, Utah, was born April 18, 1868, in Mill Creek, Salt Lake county, Utah, the son of Edward Pugh and Elizabeth Kelly. He was baptized May 3, 1877, by James L. Bunting. As a youth he was ordained to the office of a Deacon and afterwards received the offices of Elder and High Priest. Among the many positions he has held in the Church may be mentioned that of president of Deacons, president of Elders, second counselor in the presidency of the High Priests' quorum, secretary of M. I. A., Ward teacher, and home missionary. March 1, 1892, he married Ann Eliza Carling, with whom he has eight children. He has filled a two-years mission in the St. George Temple. By occupation he is a farmer and stock and sheep raiser.

MEEKS, Heber Jesse, a High Counselor in the Kanab Stake of Zion, is a sturdy product of Utah's frontier life. He was born May 9, 1869, in Harrisburg, Washington county, Utah, where he lived for eight years, after which he moved with his parents, Priddy and Mary Jane McCleve Meeks, to Orderville, Kane county, Utah, which place has since been his home. The educational advantages of the boy were meagre. In common with others who participated in frontier life, the farm instead of the school demanded



most of his time. He, however, obtained an excellent schooling in the Orderville United Order. There he received a discipline, while a boy, that brought out the strongest traits of the man and made him public spirited to a high degree; also generous and full of brotherly interest and love. In 1889 Brother Meeks married Clarissa Amanda Bowers in the St. George Temple. Three years later he was set apart as a missionary to the northern States. He spent two years laboring in Indiana, West Virginia and Pennsylvania, and also visited places of interest in Washington, D. C., Baltimore and Philadelphia. After returning from his mission he attended school one year at the Brig-

ham Young University in Provo. He has labored as a carpenter, cattle-raiser, sheep-grower and farmer, besides working faithfully in the Ward as assistant Sunday school superintendent, president of Y. M. M. I. A. and Ward teacher. He has also served as constable and filled many appointive offices. He has been secretary of the Kane County Sheepmen's Union, State sheep inspector, county vice president for Utah Wool Growers Association, and attended two national live stock conventions, one at Portland, Oregon, and one at Denver, Colo. The main work of Brother Meeks, however, has been in the M. I. A. He served four years as Stake counselor and was then sustained as Stake president of Y. M. M. I. A., which position he has now held for eight years. The works of Brother Meeks are characterized by faithfulness and earnestness. His heart is in his labor, and his zealous efforts are crowned with success. He is also a member of the High Council, and a useful citizen in his community, judicious and enterprising. Public improvements never fail to receive his support. He has a comfortable home in Orderville, where he lives happily with his wife and six children.

HARRISON, James Parry, Bishop of St. John Ward, Malad Stake (Oneida county, Idaho,) is a son of James H. Harrison and Angelina Parry; and was born Jan. 22, 1846, in London, England. He was baptized on his birthday, Jan., 22, 1854 by his father, emigrated to Utah in 1861, located in Malad Valley in 1868, was ordained an Elder Dec. 13, 1869, by John D. T. McAllister and ordained a High Priest by Elijah Box Nov. 20, 1880. In 1886 he went to the Southern States on a mission. Prior to his calling to the office of a Bishop he acted as a Ward teacher, a Sunday school superintendent, an officer in the Y. M. M. I. A. and a president of an Elders quorum. In 1869 (Dec. 13th)

he married Elvira Ann Williams who has borne him three sons and five daughters. Nov. 26, 1884, he married Emma Dredge as a second wife, in consequence of which he became a victim of the anti polygamy prosecutions in 1888 and served his six months in the Boise penitentiary. Elder Harrison is by occupation a farmer and stock raiser.

BENNION, Wilford, Bishop of Neeley Ward, Oneida county, Idaho, was born May 16, 1870, in Taylorsville, Salt Lake county, Utah, the son of



Samuel Bennion and Rhoda Jones. He was baptized by Archibald Frame Aug. 1, 1878, ordained a Deacon Nov. 20, 1882, by Samuel Bennion, an Elder Oct. 11, 1891, a Seventy Dec. 15, 1898, by Apostel Heber J. Grant and a High Priest and Bishop of Neeley Ward June 8, 1901, by Apostle Rudger Clawson. After being ordained a Seventy in 1898 he filled a mission to the Southern States. Prior to his ordination to the Bishopric he was a diligent Sunday school worker, and acted as a teacher and secretary in that organization. He also labored as a Ward teacher. Feb. 25, 1891, he took to wife Florence Houtz, but has only one child (Erna Bennion, born Feb. 5, 1892). Bishop Bennion has always

taken an active part in public affairs, both ecclesiastically and civilly, and has served two terms in the Idaho legislature. Otherwise he is a stock raiser, farmer, miller and merchant; his residence is in Neeley, Idaho.

RICHARDS, Myron John, Bishop of Riverside, Malad Stake (Box Elder county, Utah), is a son of the late Apostle Franklin D. Richards and Mary Thompson, and was born May 22, 1858, in Provo, Utah county, Utah. He was baptized in May, 1866, and ordained an Elder in the Endowment



House, Salt Lake City, when he was about sixteen years old. In 1874 (Jan. 20th) he was ordained a Seventy by Truman Leonard, of Farmington, and became a member of the 56th quorum of Seventy. He was ordained a High Priest and Bishop, Jan. 27, 1884, by Pres. Wilford Woodruff, and at the same time appointed to act as Bishop of Plymouth Ward. When the Plymouth Ward was divided he became Bishop of South Plymouth, which later was named Fielding, and since Oct. 14, 1904, he has acted as Bishop of Riverside Ward. In 1879 (July 3rd) he married Julia Ann Petersen and on May 27, 1885, he took to wife Isabella M. Young. The names of his

children are: Mary Ann (now dead), Myron J., Mabel (now dead), Ralph C., Julia, Maggie, Hyrum Y., Elmer T., Florence Glenn and Legrand (now dead). His wife Isabella M. died Nov. 10, 1901. Bishop Richards is a farmer but has also tried his hand at merchandizing; his record as a civil office-holder includes a four year term as a deputy registration officer, and that of school trustee, notary public etc. The first three years of his life was spent in Salt Lake City, the next fifteen years in Farmington, Utah, followed by three years in Almy, Wyo. After that his home for fifteen years was in Plymouth (now Fielding), and Riverside has been his place of residence during the last thirteen years. He was one of the first settlers on what is locally known as Bear River Flat (Plymouth), and the responsibility of locating townsites, meeting houses, school houses and county roads has repeatedly rested on him. Bishop Richards is a kind-hearted man, gentlemanly in his bearing, and highly respected by the community in which he lives.

BOWEN, David John, president of the Arbon branch, Samaria Ward, Malad Stake, (Oneida county, Idaho) was born Dec. 5, 1861, in Salt Lake City, Utah, the son of David Bowen and Annie Shackleton. He was baptized June 10, 1870, on Henderson creek, Malad Valley, ordained a Priest in April, 1878, by Bishop George Dunford and ordained a Seventy April 12, 1884, by Seymour B. Young. In 1887 he was set apart as second assistant in the superintendency of the Samaria Ward Sunday school, where he also acted as Ward clerk, for a number of years. After removing to Freedom, Uintah county, Wyoming, he acted as a Ward clerk at that place from 1889 to 1891. He was also president of Y. M. M. I. A. in Freedom Ward, during the winter of 1890 to 1891. Early in 1894 he was chosen first counselor in the presiden-

cy of the Y. M. M. I. A. in the Pleasant View branch of the Samaria Ward, and was also teacher of the religion class. In 1895 he became an officer in the Y. M. M. I. A. in the Samaria Ward, and also teacher of the religion class. Dec. 17, 1884, he married Mary Sophia Smith, of Spanish Fork, Utah, with whom he has ten children. His principal occupation hitherto has been that of a farmer and stock raiser.

JOHN, Levi, a counselor in the presidency of the High Priests Quorum of the Malad Stake, was born Feb. 4, 1849, in Pembrokeshire, Wales, the son of Thomas John and Margaret Thomas. He was baptized Feb. 4, 1857, by Elder Edward Miles, ordained an Elder Nov. 14, 1869 by Thomas Green in Portage, Box Elder county, Utah, ordained a Seventy April 12, 1884, by James C. Chandler, and ordained a High Priest Dec. 13, 1896, by Lorenzo Snow. In 1891-93 he filled a mission to Great Britain, laboring in Wales. From 1886 to 1897 he acted as one of the seven presidents of the 57th quorum of Seventy, and on Dec. 13, 1896, he was set apart as a High Councilor in the Malad Stake. Elder John came to Utah with his parents in 1862, being then only thirteen years old, and located in Wellsville, Cache county. In 1861 he became one of the pioneer settlers of Portage, Box Elder county, Utah. During his interesting experience in Wales he was mobbed on a certain occasion by about 150 people. Since 1893 he has labored as a home missionary in the Malad Stake. Elder John has been married twice; he married his first wife (Mary Ann Hall) Oct. 28, 1872; she died Dec. 21, 1873. In 1874 (Oct. 13th) he married Helen Green. He is the father of thirteen children, namely nine sons and four daughters; two of the sons are dead. By occupation Bro. John is a farmer and stock-raiser.

JONES, David Prossor, was born July 29, 1836, in Brecknockshire, Wales, the son of David Jones (a miner) and Elizabeth Prossor (a farmer's daughter). In a biographical sketch prepared for this work, Bro Jones writes: „My parents were married in 1835 and I was their first child, and now also the only one of my father's children living. Thus I am practically the alpha and omega as it were, of their family group on earth. In 1840 they moved to a mining district in Monmouthshire, where



a few years later my father fell down a mine pit in the night and was killed. I was then between nine and ten years of age. Thus I was fatherless, with a widowed mother and one brother born three months after father's demise. When old enough to choose my own occupation, I adopted the coal mining vocation in the subteranean chambers of the coal fields of that region. In 1850, or 1851, I was baptized into the Church of Jesus Christ of Latter-day Saints, and joined the Beauford and Rasa branch, where I was ordained a Deacon soon afterwards. I was ordained a Teacher in the Victoria branch, whereunto I had moved to obtain better remuneration for my

labor and where I was ordained an Elder. When I embraced the Gospel I was unschooled and very unlettered. I could neither read nor write, but by studious efforts in a brief period I was able to read and write in two languages and was chosen secretary for two branches of the Church in succession who spoke in two different tongues—English and Welsh. I was highly blessed of the Lord and became famous for laying hands on the sick, for they invariably recovered. The adversary, too, vacated his temporary human dwelling under my administration. My usefulness was soon recognized and I was chosen counselor to the president of the English branch. When called upon, I took great pleasure in distributing tracts, preaching the Gospel and superintending the Sabbath school. When the law of tithing was introduced to the Saints in Wales, I became a tithe payer as well as a liberal contributor to other Church funds then in vogue. Having reached my majority, I took a wife—a Saint and a model housekeeper—and we began to invite the Elders to share our hospitality, which they did in our neat but rented home on Brieryhill Victoria. Subsequently we moved to Tredegar, where we found superior facilities to accumulate or save emigration money; where also I was made president of the Tredegar branch and book agent for the Monmouthshire conference. We kept the conference house too, where the local Elders and missionaries from Zion delighted to call and refresh themselves on their missionary tours. As I was a natural born singer, I studied music, lead the branch choir and made concerts in the distinguished towns of Tredegar, Newport and Cardiff for the benefit of the conference presidents whose headquarters were in these localities. In 1866 we bade farewell to the remaining Saints and to the hills and dales of lovely Wales, land ever dear to me, and embarked at Liverpool, on a sailing vessel named

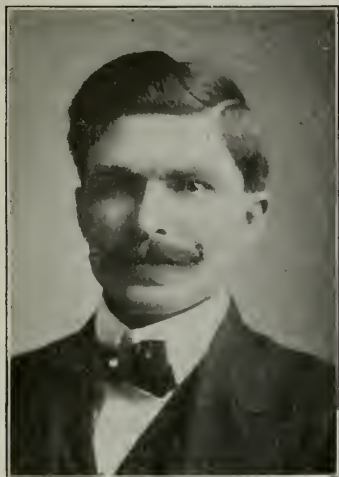
in honor of the distinguished statesman John Bright. After a voyage of five weeks and three days we arrived in New York June 5, 1866. As a Saint was more appreciated for his absence than for his presence in the United States in those days, our route was pointed out by the Church emigration agent, Thomas Taylor, part way through Canada to our destination. Our emigrant company had rode on the train but a short distance when the baggage car caught fire, and many had the contents of their traveling wardrobes extremely damaged. In Canada our train was stopped by a body of armed soldiers who searched the cars in vain for hostile Fenians. We had left the Canadian frontiers when we experienced a train wreck in Michigan where spectators expected to find hundreds of the Saints killed, but as the kind hand of Providence guided our destiny, none of us were seriously injured. We reached the frontiers in safety and my wife and I crossed the plains in Capt. John Holliday's oxtrain. I was chosen secretary of the commissary department. Many were sick and eight died by the way. An acquaintance of ours, a young sister, whose mother had tried many things in vain to alleviate her sufferings, I laid hands on her, and she recovered. She is now the mother of a large family and testifies that the Lord, through my administration, saved her life. We arrived in Salt Lake City Sept. 25, 1866. Our family settled in Willard city, Box Elder county, where I was ordained a Seventy that winter and joined the 59th quorum of Seventy, presided over by Elder Geo. Marsh. I adopted masonry as my chief trade for the time being. In 1868, I was placed in charge of the Willard choir, where Prof. Evan Stephens received some of his early impressions in the Divine art—music—and where Elder Daniel Tovey now ex-commissioner of Oneida county, Idaho, preceded me as a teacher. After several years of professional

service in the Ward and in the Stake, together with teaching a great number of choir selections furnished by Prof. Geo. Careless, I took the choir to Salt Lake City, where in common with fourteen other choirs from the rural districts it was amalgamated with the Salt Lake Tabernacle choir during two conferences. Not having a farm, and land having reached a high valuation, with the advent of the railroad, I resigned the leadership of the Willard choral fraternity in favor of Brother Evan Stephens, who now had grown to manhood and bid fair to make a good record in the musical line, and settled in Malad Valley, where a broader field of usefulness awaited me. Here I was given charge of the Malad choral organization, which now was enlarged to nearly double its former number of singers and became a power for great good in the valley. I kept horses and wagons and hauled freight from Corrinne for the Malad co-operative company for nearly six years. On winter evenings, when free from other more important duties, I delivered lectures on interesting subjects and also orations on celebration days. In 1880, I was chosen first counselor to Bishop John D. Jones of Cherry Creek and ordained a High Priest under the hands of Oliver G. Snow at the organization of that Ward, to which I afterwards moved and where my intense longing for a farm was gratified. In 1889 my wife died, and having no issue I was illy prepared to endure the solitude in my home that followed her demise. But I drew nearer than ever unto the Lord and he blessed me accordingly. In 1890, I was called and later set apart as conductor of the Malad Stake choir, which was organized at this time and by traveling as vocal musician I succeeded in gathering from the various Wards a strong and conservative body of singers who by their sweet and devoted musical efforts elicited many laudatory enunciations from

President Lorenzo Snow and several of the Apostles during their periodical visits to the Malad Stake conferences. In 1893, without relinquishing any of the ecclesiastical positions which through my integrity I had meritoriously acquired during the past thirteen years, I was called and set apart to preside over the Y. M. M. I. A. of Cherry Creek which I waited upon about seven years, and the association received laurels of praise from the Stake presidency at the spiritual banquets they made when they visited the Ward. In 1900, I was appointed acting Bishop to succeed Bishop John D. Jones who after many years of energetic efforts in building up the Ward had now passed away from this stage of action. Elder H. H. Mifflin, my fellow counselor to Bishop Jones, was appointed my assistant. We labored very harmoniously together and the union and friendship we formed will not soon be forgotten. Later, I turned over the social, moral and devotional care of the Ward to my successor Bishop Geo. Facer, but was solicited by the Church Bishopric to receive the tithes of the people till the close of the year 1901, which I did, and received their encomiums for the wise management of the Ward's finances. It has been my prerogative to hold many other trustworthy positions for years, such as school trustee, road overseer and trustee for our substantial rock meeting house. The musical interest of Cherry Ward too, where I have lived more than twenty years, I have never forgotten. To those to whom this sketch shall come—my cotemporaries or those yet unborn—my testimony is: I know that my Redeemer liveth, for the inspiration of his spirit is in my soul and His kind hand on sea and land has been over me for good."

Pomeroy, Franklin Thomas, second counselor in the presidency of the Maricopa Stake of Zion (Arizona)

first saw the light of day at Paris, Bear Lake county, Idaho, Sept. 15, 1870. He is the son of Francis Martin Pomeroy (one of the 143 original pioneers who under the leadership of Brigham Young journeyed across the plains and mountains in 1847) and Sarah Matilda Colburn. When six years of age his parents moved to Arizona and settled in the Salt River



valley, where, they, together with the colony accompanying them, constructed the Mesa canal and located the town of Mesa, where he has since resided. Elder Pomeroy was brought up under difficulties attendant on settling a new country and very early in life, owing to the death of his father in 1882, he was compelled to do his share towards supporting his mother's family. He was of a studious nature and with his meager earnings in his purse he went to Salt Lake City and entered the Salt Lake Stake Academy, where he remained two years. He graduated from the business course and received the first certificate of graduation ever presented by that school. July 11, 1891, he was ordained an Elder and on March 24, 1893, he married Sophia Isadora Morris; on their wedding tour the young couple visited Salt

Lake City and attended the dedication of the Salt Lake Temple. In October, 1893, Elder Pomeroy was called to preside over the Y. M. M. I. A. of the Mesa Ward and was successful in introducing the first manual published into the association. After laboring in that capacity until March, 1895, he responded to a call for a mission to the Southern States, going direct from Mesa to Chattanooga, Tenn. He was appointed to labor in the Mississippi conference and two months later appointed president of the same. This position he filled with honor and credit until he was honorably released to return home in March, 1901. During this mission he had many remarkable experiences in the manifestations of the goodness of God, and he became thoroughly grounded in the faith of the Gospel. On his return home, his earthly possessions consisted of a wife and child, but within a year he engaged in business in which he has been very successful. In 1902 he was elected justice of the peace in Mesa precinct. As a Church worker Elder Pomeroy has ever distinguished himself, having labored as an officer in the M. I. A., acted as superintendent of the religion classes and class teacher. He has also filled many other offices of responsibility and trust.

PHELPS, Hyrum Smith, a High Councilor in the Maricopa Stake of Zion (Arizona), was born Feb. 26, 1846, in Nauvoo, Hancock county, Ill., the son of Morris Phelps and Sarah Thompson. His birth took place immediately after the last of the first company of the exiled Saints had crossed the Mississippi river on the ice, to come west. His parents sold their home in Nauvoo for a mere trifle and traveled as far west as Winter Quarters, where his father worked at wagon making, helping the Saints to migrate to the Rocky Mountains. In the spring of 1851 his father started for Utah in charge of

63 wagons, loaded with Saints. Arriving in G. S. L. Valley the following September, he soon afterwards settled in Alpine, Utah county. At the age of eight years the subject of this sketch commenced herding sheep belonging to the settlers of Alpine during the summer and went to school in the winter. This he did until he was large enough to work steadily on the farm. Part of his time was also occupied working in the canyons. He was baptized when eight years old and ordained a Priest some seven years later. In the spring of 1864 his father sold his farm in Alpine and moved to Bear Lake valley, Idaho, settling in Montpelier where he lived till he died in May, 1876. In 1866 (Sept. 26th) Hyrum S. married Clarinda Bingham, daughter of Calvin Bingham and Lucretia Thorn, after which he secured a home of his own. In the spring of 1864 he was ordained an Elder and received his endowments. In 1873 (Sept. 8th) he married Mary Elizabeth Bingham as a plural wife. In August, 1877, he was ordained a High Priest and set apart as second counselor to Bishop Charles Robison, of Montpelier. Losing his crops successively on account of the long cold winters and hard frosts, he decided to make a change of climate. Consequently, he sold his home in Montpelier and moved to Arizona. In 1879 he located in Mesa, where he took up a farm and made his living by farming. In the fall of 1884 he was indicted by the U. S. grand jury for polygamy and unlawful cohabitation. Together with five others, namely, George T. Wilson, James Wilson, Charles I. Robson, Oscar M. Stewart and Almon Salisbury he pleaded guilty to the lesser charge, April 11, 1885, and was sent to the Territorial prison at Yuma for three months. In 1890 to 1892 he filled a mission to the Southern States, traveling mostly in the South Carolina conference. At the organization of the Maricopa Stake of Zion

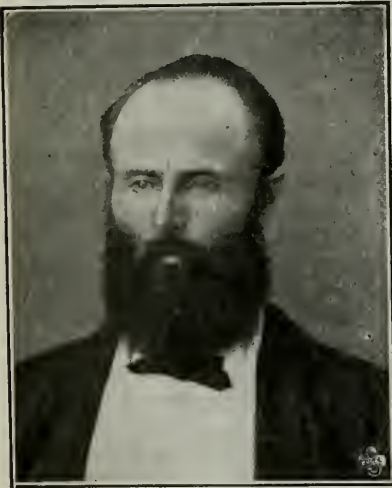
he was set apart as a High Councilor by Apostle Erastus Snow, which position he still holds. Elder Phelps is the father of 26 children, 12 by his first and 14 by his second wife. Eleven of the children are married and all living in Mesa, except one, who is living in Los Angeles, Cal. Nine are dead. He has 28 grandchildren.

HORNE, Henry James, a High Councilor in the Maricopa Stake of Zion, was born July 24, 1838, in Chariton county, Missouri, the son of Joseph Warren and Mary Isabella Hale. As a child he passed through the persecutions of the Saints who were driven from place to place and came to Utah in 1847. He was baptized by Apostle John Taylor in the Platte river, while journeying westward in that year. After the arrival in the Valley, he attended school in the Old Fort the first winter, the teacher being Mary Jane Dillworth. He also attended the first Sabbath school taught in Salt Lake City by Richard Ballantyne, was ordained a Teacher in the 14th Ward, received his endowments at an early day and was ordained a Seventy by Pres. Heber C. Kimball. In 1856 he went out to meet the handcart companies and in 1857 he was one of the expedition sent out under Col. Robert T. Burton to meet Johnston's army. In the spring of 1858 he took a load of provisions out to the men who had wintered in the mountains. His father being called to Dixie to raise cotton, young Henry James assisted in moving the family south. In July, 1860, he married Mary Ann Crismon and lived in Salt Lake City till 1864, when he removed to Paris, Bear Lake county, Idaho. Here he took an active part in public affairs and was ordained a High Priest by C. C. Rich. When the Bear Lake Stake of Zion was organized Aug. 25, 1877, he was ordained a Bishop of the Paris 1st Ward, by Franklin D. Richards. Being honorably released from his

LATTER-DAY SAINT

labors in Idaho, in the spring of 1880, he removed to Arizona and located in Mesa in December, of that year. In 1882 he removed to the San Pedro river and was set apart as second counselor to Bishop David P. Kimball. When Bishop Kimball was called to be President Christopher Layton's counselor, Elder Horne was chosen as Bishop of the St. David Ward. Later, he was made Bishop of the McDonald Ward, and when that Ward, on June 3, 1883, was attached to the St. David Ward, he was chosen a member of the High Council. In 1885 he moved back to Mesa, and in 1886 he was sustained as first counselor in the presidency of the High Priest's quorum and also a member of the High Council in the Maricopa Stake.

LISONBEE, James T., an alternate member of the High Council of the Maricopa Stake of Zion (Arizona),

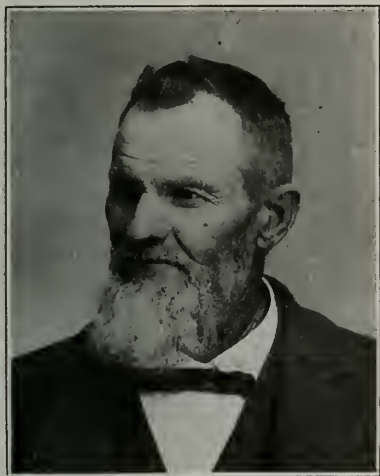


was born Sept. 30, 1863, a son of James T. Lisonbee and Ellen Amalia Johnson. His father laid down his life for the cause of truth, soon after filling a mission to the Southern States. He had received an honorable release and was returning home when at Springville, Utah, (where he met

his family, who had gone there from Monroe, Utah, to meet him) he was taken down with pneumonia and lived only twelve days. Feb. 2, 1896, James T. was sustained as president of the first Quorum of Elders of the Maricopa Stake. He officiated in this capacity until 1899, when he left home to fill a mission to Colorado. He remained in the missionary field about twenty-eight months and returned home in the latter part of 1901. During his mission he labored three months in Laramie county, Colorado, and was also sent to Diamondville, Wyo., where he, together with Elder Christian Peterson, labored three months and baptized fourteen persons. After that he operated as a missionary in New Mexico, the latter part as president of the New Mexico conference. In that territory he baptized seven new members and organized a branch of the Church at Angus with B. R. Land as presiding Priest. He was ordained a High Priest and set apart as an alternate High Councilor Nov. 27, 1905, by Apostle Francis M. Lyman.

ALLEN, Charles Hopkins, president of the High Priests quorum in the Maricopa Stake, Arizona, was born Oct. 15, 1830, at Burton, Catteraugus county, New York, the son of Andrew Lee Allen and Clarinda Knapp. His father became a member of the Church at an early day in Catteraugus county, New York, and moved with his family to Kirtland, Ohio, where he purchased considerable property and became well acquainted with the Prophet Joseph. Later the family started for Missouri, but through force of circumstances stopped in Illinois, and lived for several years east of Carthage in Hancock county. While residing there the subject of this sketch visited Nauvoo several times and heard the Prophet Joseph preach. On one of his visits to Nauvoo he came near freezing to death on the prairie. His parents received their blessings in the Nauvoo

Temple and the family joined the general exodus of the Saints in the early part of 1846. At Mount Pisgah they built a log house and put in some wheat and corn. Their bread giving out, they left their improvements there and traveled on to Winter Quarters, on the Missouri river. Afterwards they identified themselves with a branch of the Church on Keg creek, 18 miles south of Kanessville, Iowa, where they lived four years. In 1852 they crossed the plains and mountains



in John M. Higbee's company, arriving in Salt Lake City Aug. 13, 1852. Soon afterwards the family located in Provo, Utah county. In the fall of 1855 Charles H., together with his brothers Andrew and James, went to southern California and located, with the Saints at San Bernardino. Two years later he visited his relatives in Utah and still later he went by way of San Francisco to Carson Valley, where a settlement of the Saints had been founded and where one of his sisters resided. After spending the winter in Carson Valley, he returned to San Bernardino, accompanied by his sister. In the mean time others of the family had settled in San Bernardino. In 1862 Charles H. returned to Utah, accompanied by his mother who

died soon afterwards. In 1863 he went to the Missouri river after immigrants. After his return he and his brother Andrew decided to go back to California to sell their property and then locate permanently in Cache valley,, Utah, which they did. June 15, 1864 the subject of this sketch married Elizabeth Adelaide Hoopes at Richmond, Cache county, Utah, and lived after that in Richmond until five children had been born to them; they then settled on a ranch north of Richmond and thus became numbered among the first settlers in what is now Coveville Ward. Suffering with rheumatism, Bro. Charles H., who in the mean time had been ordained an Elder, decided to locate in a warmer county; hence, he moved with his family to Mesa, Arizona, in 1882, where he made his home. Dec. 10, 1882, he was ordained a High Priest by Charles I. Robson, and set apart as a High Councilor in the Maricopa Stake of Zion. He was chosen as first counselor to Jesse Steele in the presidency of the High Priests quorum, and in 1885 he became the president of said quorum. He was appointed to labor as a missionary among the Lamanites, in which capacity he became a companion of Bro. Henry C. Rogers. As an Indian missionary he traveled up and down Salt river and Gila river preaching the Gospel to the Indians; he assisted in baptizing many of them and witnessed several remarkable cases of healing among them. His wife died Nov. 19, 1889, after having borne him fourteen children, the youngest being only six days old when she passed away. In 1890 Elder Allen went to Utah to work in the Logan Temple; here he spent ten weeks working for the dead. He also became acquainted with Annie Eliza Jones whom he married in the Logan Temple Oct. 30, 1890. After that he returned by railroad to his family in Mesa, Arizona. In the spring of 1898 he again went to Utah, traveling by team and taking two of his daugh-

ters with him; again he worked for the dead in the Logan Temple. Sep. 15, 1898, a reunion of the Allen family took place in the Coveville (Cache county) meetinghouse, after which Elder Allen returned to Arizona. In 1900 he made another trip to Utah for the purpose of attending to Temple ordinances. By his second wife, Elder Allen has had seven children, who were all living in 1906. At that time eleven of his children by his first wife were also living, and he had eighteen living grand-children.

HORNE, James M., Bishop of Mesa Ward, Maricopa Stake (Arizona), was born Sept. 26, 1866, in Salt Lake City, Utah, the son of Henry J. Horne and Mary Ann Crismon. He was baptized in 1874 in Paris, Bear Lake county, Idaho, ordained a Seventy March 28, 1886, by George Passey and became a member of the 90th quorum of Seventy. After receiving his endowments in the Logan Temple, he responded to a call for a mission to the Sandwich Islands, going there in the latter part of 1889. He spent the first five months on the Island of Oahu and then labored as a traveling Elder and companion to Willard Allen in the Hawaii conference. In October, 1890, he was chosen president of the Kohala, Hamakua and Hilo conference. In the following spring he was appointed overseer at the Laie plantation. He returned home in October, 1892. Jan. 12, 1893, he married Permelia J. Hill, and in the following April attended the dedication of the Salt Lake Temple. May 10, 1894, he was ordained a High Priest and Bishop of Mesa Ward by Apostle John Henry Smith.

ALLEN, Warner Hoopes, first counselor to Bishop James M. Horne, of Mesa Ward, Maricopa Stake (Arizona), was born Oct. 17, 1866, at Richmond, Cache county, Utah. He was raised on a farm, and when sixteen years of age moved with his parents by

team to Arizona, becoming identified with the Mesa Ward. In the fall of 1886 he returned to Cache valley, Utah, on a visit and attended the B. Y. College at Logan during the winter. In the spring of 1887, together with his uncle, Andrew Allen, from Coveville, he went to Canada, and spent the summer in what is now known as Cardston. Here he assisted in the first plowing and in making roads into the canyons etc. In the fall of 1889 he returned to Mesa, Ariz., and in the spring of 1891 responded to a call to fill a mission to the Southern States. He labored in South Carolina, and though exposed to mobs and rough handling at times he enjoyed his mission very much. He returned home Aug. 7, 1893. The same year (Oct. 24th) he married Fanny B. Petersen, since which he has been engaged in farming. Bro. Allen was ordained a Deacon when thirteen years old by Robert Gregory, a Priest in the fall of 1883 by Bishop Elijah Pomeroy and a Seventy March 28, 1886, by Talma E. Pomeroy. May 10, 1894, he was chosen second counselor to Bishop James M. Horne, of Mesa Ward, being ordained a High Priest and set apart by Apostle John Henry Smith. Owing to the vacancy in the Bishopric caused by the death of David LeBarron, he was chosen and set apart as first counselor to Bishop Horne June 15, 1899.

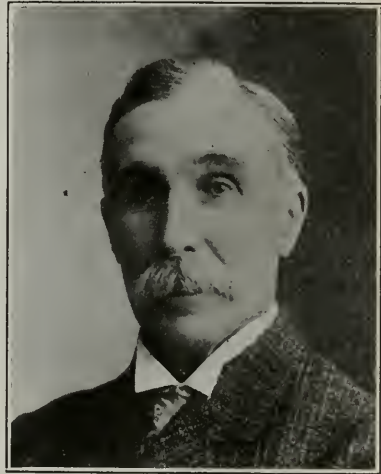
LEWIS, George William, a president of the 90th quorum of Seventy, was born Oct. 29, 1864, at Paris, Idaho, the son of John M. Lewis and Martha Jane Crismon. He was baptized in June, 1872, by James Salmon, ordained a Priest in October, 1883, by John M. Lewis, and a Seventy April 7, 1885, by Apostle John Henry Smith. In 1885-87 he filled a mission to the Southern States, attended the Sunday school course at Provo, Utah, in 1894 and filled a M. I. A. mission in the St. John Stake during the winter of 1898-99. Locally he has labored

as a Ward teacher, Priest, assistant Stake Sunday school superintendent and superintendent, and president of Seventies. Sept. 21, 1889, he married Olina D. Kempe, of St. John, Ariz., who has borne him four children. Elder Lewis is by occupation a farmer and stockraiser and has also taught school. His place of residence have been Paris, Idaho, Richmond and Coalville, Utah, and since January 30, 1879, Mesa, Ariz.

ALLEN, Elijah, first counselor in the presidency of the Southern Arizona Indian Mission, was born January 22, 1878, at Richmond, Cache county, Utah, a son of Charles H. Allen and Elizabeth A. Hoopes. He was baptized Feb. 4, 1886, by Wm. Passey, ordained a Deacon by Bishop James M. Horne, a Priest March 2, 1898, by Bishop Horne, an Elder Oct. 9, 1901, by James Sharp, a Seventy Sept. 22, 1906, by O. S. Stapley and a High Priest Feb. 27, 1907, by Francis M. Lyman. Among the ecclesiastical positions held by Elder Allen may be mentioned: Assistant Ward and Stake clerk, counselor in the Deacons quorum, counselor in the Elders quorum, counselor in the Stake mutual organization, Ward mutual class teacher, Ward teacher and Sunday school teacher. In 1907 he married Pearl Nielsen, by whom he has had three children. By occupation he is a merchant, dairymen and farmer. He graduated from the B. Y. U. commercial department in Provo, Utah, in 1901. His only places of residence so far has been Richmond. Utah, and Mesa, Ariz.

SMITH, Joseph Daniel, Patriarch in the Millard Stake of Zion, is the son of Samuel Smith and Elizabeth Cheek, and was born May 6, 1846, in Essex, England. He was baptized May 3, 1854, by Henry Squires, emigrated to Utah in 1866, and located in Fillmore, where he has resided ever since. After receiving ordinations as

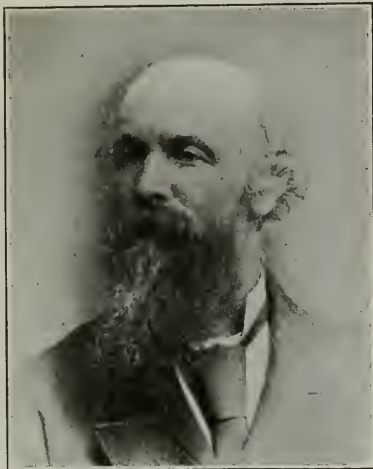
Elder, Seventy and High Priest, he was ordained a Patriarch in 1888 by Apostle Francis M. Lyman. In 1885-87 he filled a mission to Great Britain where he labored in the London conference and afterwards presided in Ireland. At home he has acted as Ward teacher, Ward clerk, superintendent of Sunday school, member of the Stake Board of education. High Councilor, Bishop in Fillmore etc.. July 16, 1866, he married Mary Ann Frampton and in 1888 Adeline Brunson. With these wives he is the father



er of twenty children, eight girls and twelve boys, of whom thirteen are now living. Patriarch Smith has also held a number of civil offices, such as member of the city council and assessor and collector of Fillmore city and of Millard county, and mayor of Fillmore. Otherwise he is a farmer and stock raiser and has also been engaged in merchandizing. As a commercial traveler he has visited all parts of southern Utah. He was one of the founders and directors of the Fillmore Roller Mills, director of the Fillmore Dairy Co., and director in the Fillmore Mercantile Co. While on his mission to England, he was the first "Mormon" Elder who addressed a public meeting in

Toppesfield, Essex county, England. This was on Aug 30, 1885. He was told by old residents that no „Mormon” Elder had ever been heard in that town prior to his visit.

COOPER, John, president of the High Priests' quorum in the Millard Stake of Zion, Utah, is a son of James Cooper and Ann North and was born May 27, 1834. in Loughborough, Lei-



cestershire, England. He was baptized Nov. 5, 1849, by Elder Langley Algood, was ordained a Priest in 1851, an Elder in 1852, a Seventy in September, 1857, by Hyrum Mace, and a High Priest in February, 1894, by Francis M. Lyman. He labored as a missionary in 1854-55 in England, mostly in the Leicester and Sheffield conferences. He filled another mission to England in 1880-82. At that time he traveled in and presided over the Leeds, Nottingham and London conferences. Among the many positions filled by him at home may be mentioned that of president of Seventies, superintendent of Sunday school, choir leader, Ward clerk, Ward teacher and home missionary. He has married three wives, with whom he has had sixteen children, fourteen of whom are still alive. Of civil offices Elder

Cooper has served as a member of the city council in Fillmore, water master, deputy county clerk, county treasurer, member of the Fillmore school board etc. Otherwise he is a boot and shoemaker by trade and has also followed farming and gardening. His permanent residence is in Fillmore, Millard county. In 1856 he was detailed to meet and follow up the belated hand-cart companies. While out on this expedition he was called to stop at the Devil's Gate, together with nineteen others, to protect the property of the emigrating Saints. He remained there all winter. As a member of the Nauvoo Legion he did military duty during the Blackhawk War and holds a medal for bravery during his Indian campaigns.

ROBISON, Franklin Alonzo, a High Councilor in the Millard Stake of Zion and a resident of Fillmore, Millard



county, Utah, was born July 29, 1801, at Creet, Will county, Ill., the son of Joseph Robison and Lucretia Hancock. He was baptized in 1859 by Lorenzo D. Rudd. November 15, 1876, he was ordained a Seventy by Apostle Orson Pratt. At the October conference, 1876, he was called on a mission to the United States, during which he labored in the northern part of Michigan.

At home he has acted as counselor to Bishop Joseph D. Smith and president of the Y. M. M. A.; also as a counselor to Bishop Christian Anderson, of Fillmore, from January, 1901, to December, 1906. With his three wives (Isabella Eleanor Pratt, Harriet Elizabeth Thorpe and Lois Thorpe) he has had twenty-seven children, namely, sixteen sons and eleven daughters. Of these eleven boys, and eleven girls are still living. Of civil offices Elder Robison has acted as sheriff of Millard county for two years and also as one of the city council of Fillmore. With the exception of five years' residence in Woodruff, Apache county, Arizona, he has resided in Fillmore since July, 1854.

ANDERSON, Nephi A., a member of the High Council in the Millard Stake (Utah) and president of the Y. M. M.



I. A., Fillmore Ward, was born Nov. 7, 1881, in Fillmore, Millard county, Utah, the son of Christian Anderson and Anna D. Christiansen. He was baptized Aug. 7, 1890, by Nelson S. Bishop and ordained successively a Deacon, a Teacher, a Priest and a Seventy. The latter ordination took place Nov. 1, 1899, by Apostle John Henry Smith, and on the same occa-

sion he was set apart for a mission to the southwestern States. On this mission he labored as a traveling Elder in the Lone Star conference, Texas, as first counselor to the conference president, and as a clerk of conference and superintendent of Sabbath schools in the same conference. He returned home in March, 1902, and was soon afterwards (May 26, 1902) ordained a High Priest and set apart as a member of the High Council of Millard Stake by Apostle George Teasdale. At home Elder Anderson has acted as president of a Deacons quorum, president of a Teachers quorum, member of the Sunday school board of Millard Stake, and president of Y. M. M. I. and class teacher in the Sunday school in the Fillmore Ward. Early in life he received a common school education in the district schools of Fillmore and a commercial course in the „Eclectic Business College” of Los Angeles, California. He has also held several civil offices such as recorder of Fillmore city, county and district clerk of Millard county, and member of the central committee of the Republican Party in Millard county. His general occupation hitherto has been that of a farmer, stock raiser and stenographer. In 1907 (Oct. 9th) he married Miss Delores Pyper, of Salt Lake City in the Salt Lake Temple.

REEVE, William Arthur, Stake clerk of Millard Stake, Utah, and a president of the 21st quorum of Seventy, was born Nov. 18, 1863, at Virgen City, Utah, the son of Robert W. Reeve and Emma Burgess. He was baptized June 11, 1876 by David B Ott, ordained a Teacher in June, 1876, an Elder Feb. 27, 1886, by Thomas Burgess, and a Seventy Nov. 18, 1877, by Samuel K. Gifford. In 1888 to 1890 he filled a mission to the Southern States, laboring in South Carolina and Georgia. Concerning this mission, he writes: „I could stand but little walking. Some of my friends thought I ought not to go on this mission, but

I wanted to go and looked upon this call as the means of relief from my afflictions. On request, when being set apart, I was blessed in my afflicted limb and promised I should be blessed of the Lord to perform the labors of the call. On arriving in the mission field, I was only able to walk a short distance, but gradually gained strength in my leg and was able to walk, and did walk as long distances, and as many of them, as most of the Elders in our conference. My life was sought many times by mobs while on my mission, but the Lord led me out of trouble and thwarted the plans of wicked men many times in a most marvellous manner. And it has been through the mercy and blessing of the Lord that my life has been spared, even from infancy. I believe few persons have passed through greater experiences in suffering or the hand of the Lord been more visibly manifest than in my life." At home Elder Reeve has acted as superintendent of the Duncan Retreat branch of the Virgin Sunday school, where he also acted as a president of the 9th quorum of Seventy, from June, 1901, to February, 1902. He has been a member of the council of the 21st quorum since May, 1897, and has also acted as ward clerk and as a teacher in Hinckley Ward. Jan. 19, 1888, he married Hannah M. Wright, with whom he has had three sons and seven daughters, all living. He was appointed Stake clerk Jan. 30, 1904; otherwise his occupation has been that of a farmer. He has been a student in the Agricultural College at Logan and a resident of Hinckley since 1902. He was also one of the pioneer farmers of Abraham, Millard county, Utah.

CHRISTENSEN, Anthon Christian, second counselor in the Bishopric of the Oasis Ward, Millard county, Utah, was born April 28, 1853, in Sonder-skov Hjorring amt, Denmark, the son of Christian Madsen and Johanne Mor-

tensen. He emigrated to Utah with his parents and was baptized June 5, 1890, by Joshua Bennett. He was ordained a Teacher by Ira N. Hinckley, when the Oasis Ward was first organized; ordained an Elder April 9, 1891, by Elder Joseph Damron, a Seventy May 4, 1898, by Christian D. Fjeldsted, and a High Priest Feb. 24, 1902, by Mathias F. Cowley. In 1898-1900 he filled a mission to the north-western States. At home he has acted as counselor and president in the Y. M. M. I. A., counselor in the 7th quorum of Elders of Millard Stake, etc. June 15, 1890, he married Mary D. Andersen, who died Dec. 30, 1906. Eight children (seven boys and one girl) were the issue of this marriage. Six of the children are yet alive. Elder Christensen has served as school trustee and road supervisor; otherwise his occupation is that of a farmer.

OVERSON, Christian, second counselor to Bishop Rodney B. Ashby, of the Leamington Ward, Millard county,



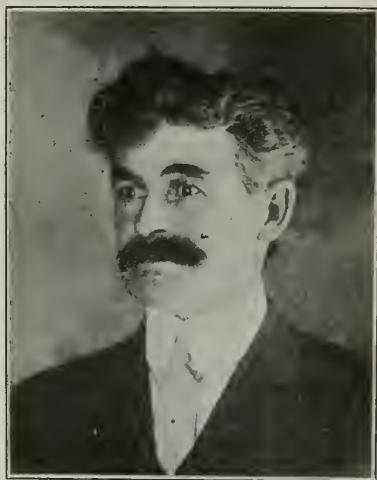
Utah was born June 11, 1840, in Denmark. He joined the Church in April, 1859, together with his step-father, mother, three brothers and two sisters, and emigrated to Utah in 1862. He located soon afterwards in Millard

county, where he has resided ever since. In December, 1862, he was ordained a Seventy in Mt. Pleasant, Sanpete county, by David Candland and a High Priest in April, 1891, by Apostle Francis M. Lyman, on which occasion he was also set apart as second counselor to Bishop Ashby.

RANDALL, Orrin Harley, a High Councilor in the Morgan Stake (Utah), was born Jan. 11, 1850, in Salt Lake City, Utah, the son of Alfred Randall and Margarette Harley. He was baptized in 1858, ordained an Elder in the early 70's, and a Seventy in 1889, by Andrew Dalrymple, at Centerville. In 1889-91 he filled a mission to the United States, laboring principally in Pennsylvania and West Virginia. June 3, 1884, he was ordained a High Priest by John H. Rich, at Morgan, and set apart as an alternate member of the High Council. Two years later he became a regular member of that body. Of the many ecclesiastical positions held by Elder Randall at home may be mentioned that he has acted as a counselor in the presidency of an Elders quorum, and president of Y. M. M. I. A., and Ward teacher. In 1877 (March 12th) he took into himself a wife, by whom he has had eight children. His principal occupation in life has been farming and dairying. In his younger days he drove team considerably, hauling ore in Little Cottonwood Canyon and other places. As a boy he was a member of marshal bands. In conclusion it may be mentioned that he has served as county commissioner in Morgan county four years. He has also labored as a home missionary.

ROBISON, Daniel Alexander, Stake clerk of Morgan Stake (Utah), is a son of William Robison and Margaret Smith and was born July 18, 1853, in Franklin county, Pennsylvania. In the summer of 1854 his parents became converts to „Mormonism,” his father being baptized by Elder Angus M. Cannon and his mother by Elder

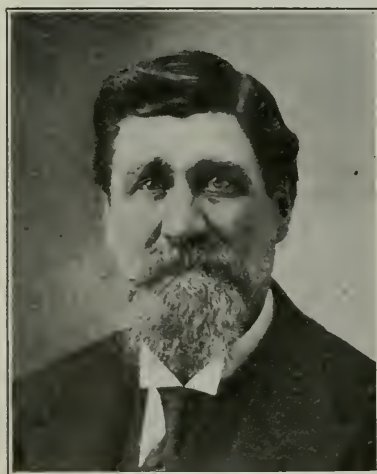
William Tarman. In the spring of 1860 they emigrated to Utah, crossing the plains in Oscar B. Stoddard's hand-cart company, which arrived in Salt Lake City Sept. 24, 1860, and soon after located in Farmington, Davis county, Utah, where they resided three years; they then removed to Weber Valley, settling in what is now Morgan city, where they have resided ever since. The subject of this sketch was baptized in August, 1863, by Philemon C. Merrill. Aug. 31, 1873, he married Mary Morris, daughter of Isaac Conway Morris and



Elizabeth Williams, the marriage ceremony being performed in Salt Lake City (in the Endowment House) by Daniel H. Wells. By this wife he had ten children, four boys and six girls. His wife died Feb. 14, 1895, leaving seven children; three had preceded her to the spirit world. Aug. 31, 1899, Elder Robison married Louisa Winnetta Grover, daughter of Thomas Grover and Louisa Picton, the marriage ceremony being performed by John R. Winder, in the Salt Lake Temple. By this wife he has had two children. He was ordained a Seventy Dec. 8, 1899, and has held many offices of trust, both ecclesiastical and civil. In 1881 he was appointed clerk of

the North Morgan Ward, and in December, 1900, he was called to act as clerk of the Morgan Stake of Zion, which position he still holds. He has traveled much as a home missionary, and also in the Interest of the Y. M. M. I. A. and the Sunday schools, and taken an active part in the Ward as a counselor and secretary of Y. M. M. I. A. and principal teacher in the theological class in the local Sunday school. From 1890-91 and 1894-1897 he served as a member of the city council of Morgan city, and in 1893 he was appointed road supervisor. In 1894 he was appointed deputy registration officer for Morgan precinct by the Utah commission. Later, the same year, he was elected coroner. In November, 1896, he was elected county clerk of Morgan county and ex-officio clerk of the district court. In January, 1899, he was appointed city recorder. At present he also acts as secretary of two canal companies.

PORTER, Joseph Rich, Bishop of Porterville, Morgan county, Utah, from 1877 to 1898, was born March



29, 1844, at Charleston, Lee county, Iowa, the son of John P. Porter and Nancy Rich. He was baptized in March, 1852, in Centerville, Davis county, Utah, ordained an Elder by

John D. T. McAllister Jan. 4, 1868, a Seventy Oct. 9, 1876, by Apostle Brigham Young, and a High Priest and Bishop July 1, 1877. In 1876 he went on a mission to the United States, laboring principally in Illinois and Kentucky. He came to Utah in 1847 and located in Porterville in 1860. He married Eliza Jane Bratton Jan. 1, 1868, and Electa E. Porter May 8, 1876. By these wives he has had nine children. He has held several civil offices in Morgan county, such as county superintendent of schools county commissioner, probate judge, and county attorney. In 1890 he also represented Morgan county in the Utah legislature. His principal occupation has been farming and school teaching. In early days he served as major in the Utah militia under Colonel Philemon C. Merrill. Bishop Porter was the first school teacher in Morgan county, teaching at Porterville in 1862, when he was only 18 years old.

DURRANT, Joseph, Bishop of the Porterville Ward, Morgan county, Utah, was born June 29, 1851, at Deanshunger, Northamptonshire, England, the son of William Durrant and Phebe Hoar. He was baptized Nov 7, 1864, by James Durrant, and ordained to the different positions in the Priesthood in the following order: Teacher, Dec. 11, 1872, by Henry Olpin; Elder, July 13, 1874, by Elias Smith, and High Priest, Feb. 25, 1883, by Richard Fry. Ecclesiastically he has acted as Teacher, Sunday school superintendent, first assistant Stake superintendent of Y. M. M. I. A., second assistant Ward superintendent of Sunday schools, first counselor to Bishop Samuel Carter, and now Bishop. Of civil offices he has held that of school trustee (for eight years), county commissioner, etc. In early Utah days he did military duty as a member of the Nauvoo Legion, and belonged to an infantry company in Morgan county, of which Steward Dickon was cap-

tain. By his first wife (Elizabeth Ann Geary) he has had three children, by his second wife (Margaret Cottam) seven children, and by his third wife (Hattie A. Carter) five children. His occupation has ever been that of a farmer, and Porterville has been his permanent home since he first came to Utah.

DURRANT, Lorenzo Heber, Ward clerk of Porterville, Morgan county, Utah, was born Dec. 2, 1856, at Deanshunger, Northamptonshire, England, the son of William Durrant and Phebe Hoar. He was baptized Nov. 17, 1867, by James Durrant, ordained an Elder June 13, 1878, by Apostle George Teasdale, a Seventy May 6, 1886, by Daniel Burtosh, and a High Priest Feb. 17, 1890, by John W. Taylor. In 1887-89, he filled a mission to Great Britain, laboring successively in the Scottish, Newcastle and Birmingham conferences. At home he has acted as first counselor to Bishop Joseph R. Porter, teacher, chorister and superintendent of Sunday school, and Ward chorister and historian. He has also acted as school trustee for six years. Porterville has been his permanent home and farming his principal occupation. In 1878 (June 13th) he married Sarah Jane Norwood, by whom he has had twelve children, three sons and nine daughters. Elder Durrant was once prominent in military affairs, serving three years in the National Guard of Utah (from 1894-97). He entered the service as a corporal and was promoted to second sergeant. In theatrical affairs he has also been prominent and served for a number of years as president and manager of a local dramatic club. In the numerous positions held by Elder Durrant, both ecclesiastical and civil, he has ever tried to do his duty and has given entire satisfaction.

MECHAM, Joseph Lyman, clerk of Milton Ward, Morgan county, Utah, is a son of Joseph Mecham and Sarah

Mariah Tuttle, and was born Sept. 26, 1856, in E. T. City, Tooele county, Utah. He removed with his parents to Milton, Morgan county, in 1861, and was baptized Sept. 7, 1865, by Lars Peter Christiansen. His ordinations to the Priesthood took place in the following order: Ordained a Priest Aug. 6, 1876, by Joseph Mecham; an Elder in September, 1880, by Willard G. Smith; a Seventy in October, 1887, by Thomas Grover, and a High Priest in August, 1888, by



Willard G. Smith. In 1887, he was called on a mission to New Zealand. From 1870 to 1881 he served as a Sunday school teacher, and from 1877 to 1895 as a Ward teacher. For many years he also labored as a Priest, and acted as secretary and counselor in the Y. M. M. I. A., and as assistant superintendent of Sunday school. In a civil capacity he has acted as school trustee for thirteen years, road supervisor four years, sexton of Milton cemetery, etc. He has also repeatedly been elected delegate to political conventions. His principal occupation has been farming, sheep and cattle raising and school teaching. In 1882 (Feb. 16th) he married Anna Mariah Giles, by whom he has had

eleven children, seven sons and four daughters.

RICHARDS, Evan Alvin, a Patriarch in the Morgan Stake of Zion and a resident of North Morgan, Morgan county, Utah, was born May 10, 1822, at Llanvabon, Glamorganshire, Wales. He embraced the Gospel in his native land in 1849 and emigrated to Utah in 1861. Before emigrating he traveled many year in the ministry, preached the gospel with power and witnessed many marvellous manifestations of the power of God in his behalf. For many years after his arrival in Utah he was a member of the 21st quorum of Seventy, filled a mission to, Wales in 1863 and was ordained a High Priest a number of years ago; later he was ordained a Patriarch. Since his last ordination he has given patriarchal blessings to hundreds of faithful Latter-day Saints. Like many of his country-men, Elder Richards is a natural musician and plays on different kinds of Instruments. His favorite instrument, however, is the harp, and he is the happy possessor of what is believed to be the only harp ever manufactured in Utah. He made the instrument with his own hands. In a brief biographical sketch prepared by himself and which is now on file at the Historian's Office, he relates a number of very interesting incidents, where the sick have been healed under his administrations and where his own life has repeatedly been saved by the interposition of a kind and al-seeing Providence.

Page, Jonathan S., Junior, president of the Nebo stake (Utah county, Utah), is the son of Jonathan S. Page and Mary Leaver, and was born May 14, 1856, at Salt Lake City, Utah. He was baptized May 4, 1865, by Wm. Whitehead, ordained a Deacon at the age of 14, Ordained an Elder Nov. 8, 1876 ordained a Seventy Nov. 15, 1876, by Apostle Charles C. Rich, and ordained a High Priest and Bishop

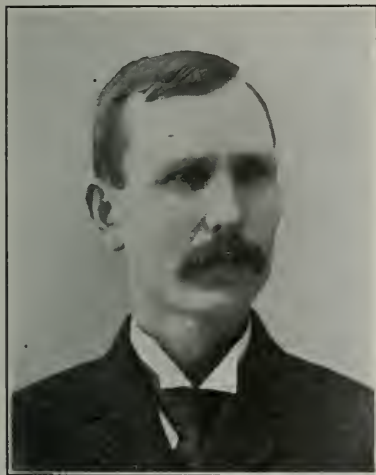
Dec. 13, 1901, by Apostle Abraham H. Cannon. On the latter occasion he was set apart as Bishop of the Payson 2nd Ward. In 1876-77 he filled a mission to the Southern States, laboring principally in Arkansas and Texas; he returned home in charge of a company of emigrating Saints from Texas. At home he has acted as a Ward teacher for many years, also as a Sunday School teacher for about 20 years, president of Y. M. M. I. A., of Payson etc. From Dec. 13, 1891, to Jan. 20, 1901, he acted as Bishop of the Payson 2nd Ward. On the latter day he was set apart as



president of the Nebo Stake by President Joseph F. Smith. While acting as Bishop of the 2nd Ward a \$6000 meeting house was built and a smaller one in Spring Lake, which at that time was a branch of the Payson 2nd Ward. Since he became president of the Nebo Stake, a new Council House and a spacious Stake Tabernacle has been erected in Payson. May 23, 1878, Elder Page married Lillyus Curtis, with whom he has had eighth children. His chief occupation has been merchandising and farming. He has held a number of civil offices, such as justic of the peace, city recorder, city councilman and postmaster of Payson.

LEMMON, Hyrum, first counselor in the presidency of the Nebo Stake (Utah county), Utah, was born Nov. 23, 1849, near Quincy, Adams county, Ill., the son of Washington Lemmon and Tamar Stevens. Together with his parents he came to Utah in 1852; the family located in Mill Creek, Salt Lake county, where Hyrum resided till 1876, when he removed to Payson, Utah county, which has since been his permanent home. He was baptized March 25, 1860, by John Long in Mill Creek, ordained an Elder Dec. 3, 1864, and a High Priest Jan. 2, 1892, by Abraham O. Smoot. In 1888-89 he filled a mis-

sion the constitutional convention which framed the constitution under which Utah was admitted to Statehood. He served as a representative in the first and second State legislature, as a house representative from Utah county. Elder Lemmon was educated in the common schools of Utah, the Morgan Commercial College and the Deseret University; for several years he followed the vocation of school teaching in various districts of Utah. Subsequently he engaged in sheep and stock raising, and in 1891 entered into mercantile business, which he still follows.



sion to the northern States, laboring principally in Indiana. At home he has acted as a Sunday school teacher and as an officer in the Y. M. M. I. A., in Payson. Jan. 2, 1892, he was set apart as first counselor to Bishop John E. Huish, of Payson 1st Ward, which position he held until February, 1901, when he was chosen as first counselor in the Nebo Stake Presidency. Jan. 11, 1883, he married Mary E. Douglas. In 1889 he became a member of the Payson city council. He served as mayor of Payson from 1891 to 1893, and as a member of the city council from 1894 to 1895, and from 1903 to 1907. In 1905 he was a member of

TANNER, William Smith, a Patriarch in the Nebo Stake of Zion, is the son of Joshua Tanner and Rebecca Smith and was born March 28, 1839, in Adams county, Ill. He emigrated to Utah in 1851 and located in South Cottonwood, Salt Lake county, where he resided till 1858, when he removed to Payson, Utah county, which ever since has been his permanent home. He was baptized in 1855 by Joseph Hammond, ordained an Elder March 31, 1867, ordained a High Priest and set apart as a High Councilor in Utah Stake by Franklin D. Richards and ordained a Patriarch Oct. 20, 1895, by Francis M. Lyman. In 1882-84 he filled a mission to England, laboring chiefly in the Liverpool and Nottingham conferences. At home he presided 18 years over the Elders in Payson, where he also acted as presiding Priest about ten years and as Ward teacher. He has also labored as a home missionary in Nebo and Utah Stakes and since 1901 as a member of the High Council of the Nebo Stake. Jan. 19, 1868, he married Clarrisa J. Moore, who has borne him fourteen children, seven boys and seven girls, nine of whom are yet living. Elder Smith has also served as city councilman, while his chief occupation has been that of a farmer and stock raiser, but he has also been prominently connected with a number

of local business enterprises.. As a military man he participated in the so-called Johnston Army war in 1857-58, serving in Lot Smith's company. He also served in the Blackhawk war in 1866-67 under Captain O. P. Miles and achieved the rank of lieutenant in the Utah militia.

NEBEKER, AMMON, an alternate member of the High Council of Nebo Stake (Utah county), Utah, is the son of Henry Nebeker and Ann Van Waggener and was born Feb. 29, 1848, in the Old Fort, Great Salt Lake Valley, being one of the first white children born there. He was baptized when

enterprises. In 1874 (Feb. 23rd) he married Mary A. Dixon who has borne him eight children, six of whom are living.

REECE, Joseph, a High Councilor in the Nebo Stake (Utah county, Utah), was born Aug. 1, 1871, in Payson, Utah county, Utah, the son of James Reece, and Sarah Ann Gunner. He was baptized and confirmed Nov. 6, 1879, when eight years old, ordained a Deacon in 1884, ordained an Elder Sept. 4, 1898, by John Person, called to act in the presidency of the Elder's quorum in Payson 1st Ward April 12, 1899, set apart as president



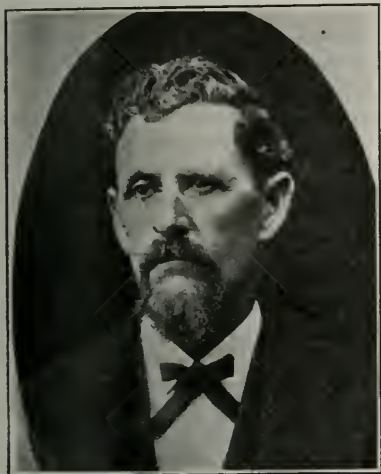
eight years of age and ordained successively to the office of Deacon, Teacher, Elder, Seventy and High Priest. The latter ordination took place in 1901, when he was chosen as an alternate member of the High Council of Nebo Stake. He came with his parents to Payson when about four years old and there he has practically resided ever since. Elder Nebeker has served as school trustee in Payson six years, also as policeman and city councilman, and one term as mayor. His chief occupation is that of a farmer and stock raiser, though he followed freighting as a youth. He is also associated with several local business



of Y. M. M. I. A. of the same Ward. In September, 1901, ordained a High Priest and set apart as second counselor to Bishop Justin A. Loveless Feb. 23, 1902, and appointed a member of the Nebo Stake building committee in the erection of the new Stake Tabernacle, which was built in Payson in 1906. For a number of years he acted as a teacher in the Ward Sabbath school and was a supporter of all the local organizations. In 1892 (Nov. 30th), he married Estrella Depew, who has borne him three sons, namely Wm. Ethabert, born Sept. 24, 1893; Joseph Enos, born Sep. 9, 1895, and James Byron, born July 25, 1900.

Elder Reese was elected mayor of Payson Nov. 5, 1907, and set apart as an alternate High Councilor in the Nebo Stake Feb. 23, 1903.

PAGE, Jonathan S. a veteran Elder in the Payson Ward, Nebo Stake (Utah county, Utah), is the son of Daniel



Page and Mary Socwell, and was born June 4, 1833, at Newport, Cumberland county, New Jersey. He was baptized Sep. 18, 1850, by Joseph Bartholomew at Council Bluffs, Iowa, ordained a Seventy in 1857, and ordained a High Priest in 1877. He served as second counselor in the Payson Ward Bishopric from 1877 to 1891, and acted as Sunday school superintendent for many years in Payson. Since 1901, he has served as first counselor in the presidency of the High Priests quorum of Nebo Stake. Elder Page has been very prominent in public affairs. Thus he has served as a member of the city council of Payson eighteen years, as mayor of Payson two terms (1875-78), as justice of the peace two terms, as member of the Territorial legislature in both houses, as selectman of Utah county from 1879 to 1894, as a member of the constitutional convention, prior to Statehood, etc. As a military man he did much service

during the Blackhawk war, having charge of a company of sixty men which were stationed in Sanpete and Sevier counties. From captain he advanced to the rank of major. Elder Page is a tanner and currier by trade and was employed in the first tannery operated in Utah by Samuel Mulliner. He followed the tanning and leather manufacturing business for ten years, and for a long time he has been engaged in merchandising, being very prominently connected with a number of leading business enterprises in Payson. During the Johnston army troubles in 1857-58 he did active military service in the mountains and on the plains in Captain Wm. B. Maxwells company of mounted men. In 1855 (Aug. 26th) Elder Page married Mary Leaver in Salt Lake City; she died March 4, 1896 after bearing thirteen children, all of whom are still alive, except one.

TANNER, Joseph Smith, Bishop of Payson Ward, Nebo Stake (Utah county, Utah), is the son of John Tanner



and Eliza Beswick, and was born June 11, 1833, at Bolton, Warren county, N. Y. He was baptized in the Mississippi river at an early day and ordained successively to the office of

Elder, High Priest, and Bishop, the latter ordination taking place in 1871, when he was appointed to preside over the Payson Ward. For some time Santaquin, Spring Lake, Salem and Benjamin were also under his jurisdiction. He labored faithfully as Bishop of Payson for twenty years and was honorably released in 1891 on account of ill health. Elder Tanner went to southern California in 1851, being called together with his mother and three brothers to settle and colonize San Bernardino. Returning from there in 1858 he settled in Payson, where he has resided continuously ever since. On his return from California in 1853, he, together with George Clark and John Mayfield, accompanied Col. Thomas L. Kane from San Bernardino to Salt Lake City, Utah. From 1868 to 1870 he filled a mission to the Muddy, in Nevada. In 1884-85, he labored as a home missionary in the Utah Stake, and filled a short mission to California in 1895. Feb. 17, 1860, he married Elizabeth Clark Haws, who, after bearing him thirteen children, died in April, 1882. Some time afterwards he married Jenette Hamilton, who bore him twelve children. In 1886 he married Helen Elizabeth Fogelstrand, who is the mother of six of his children. Altogether he is the Father of thirty-one children, seventeen of whom are living. Brother Tanner served as mayor of Payson two terms (1879-82) and was a member of the city council about ten years. He has been very successful as a farmer and stock raiser and is associated with a number of business-enterprises in Payson. He has acted as president of Payson Co-op twenty years, vice president and member of Utah County Herd Association ten years, member of the board of directors of Utah Woollen Mills ten years, president of the board of Payson Stock raising Association fifteen years, member of the board and president of Payson Butcher and Stock Association twenty years, president and

member of the board of directors of Payson Creamery Company, vice-president and member of the board of Payson Exchange and Savings Bank, etc. Bishop Tanner is a warm friend of education and all his children are well educated.

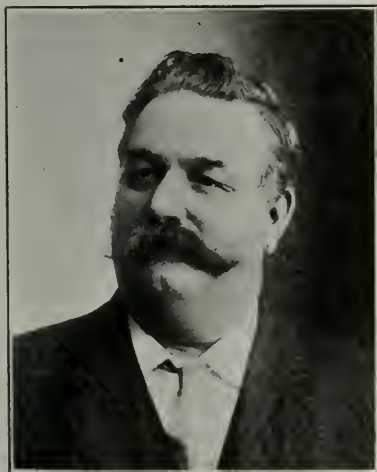
LANT, David, first counselor in the Payson Ward Bishopric from 1877-1891, is a son of Thomas Lant and Ann Pointer, and was born March 14, 1830, at Romsey, Hampshire, England. He was baptized July 9, 1852, by Charles Longston, ordained a Priest Feb. 6, 1853, by Wm. Glover, ordained an Elder June 3, 1853, by J. H. Haine,



and emigrated to Utah in 1855, crossing the plains in Milo Andrus' company. He located in Provo where he remained until 1858, when he removed to Payson, where he has resided ever since. He was ordained a Seventy May 17, 1857, by E. G. Riggs and ordained a High Priest and set apart as first counselor in the Payson Ward Bishopric June 6, 1877, by Apostle Erastus Snow. For many years he served as a Sunday school teacher, a Ward teacher and home missionary in the Utah Stake, always being an earnest worker in the Church and never refusing to do anything he was

called upon to do. He has also held a number of secular offices of a local nature. In 1850 (Feb. 25th) he married Elizabeth Earley; in 1869 (April 5th) he married Elsie Tanner; in 1888 (Aug. 12th), he married Elizabeth Davidson and in 1884 (Jan. 24th) he married Susanna Worth. With these wives he became the father of nine children, six of whom are now living. Early in life (in 1844), by an accident Brother Lant lost his left arm and all the fingers of the right hand except the forefinger and thumb. At the time of his conversion to "Mormonism" he held a good position with a railroad company in England, and after his arrival in Utah he had quite a struggle to make a living. At one time he taught school in Provo, but finally took to herding which avocation he followed for thirty years. Now, in his old age, he is comfortably situated financially. Bro. Lant's life should serve as an inspiration to many who think their lot in life is hard.

HUISH, John Edvard, Bishop of Payson First Ward, Utah county, Utah, from December, 1891, to Febru-



ary, 1902, is the son of Walter H. and Ann S. Huish and was born May 7, 1852, in St. Louis, Mo. He came to

Utah with his parents in 1859 and lived in Salt Lake City till the spring of 1860, when he moved to Payson, his permanent home since. He was baptized in Payson by Wm. G. Mc Mullen, and ordained a Priest by Bishop John D. Fairbanks. In 1876 (Oct. 29th) he married Annie M. Moore, with whom he had eleven children, nine of whom are still living. He was ordained an Elder June 27, 1878, by Wm. J. Smith, and ordained a Seventy Sept. 19, 1886, by George W. Hancock. In 1889-91 he filled a mission to England, laboring chiefly in the Birmingham and Leeds conferences. He was ordained a High Priest and set apart as Bishop of Payson 1st Ward Dec. 13, 1891, by Abraham H. Cannon and served in that capacity till Feb. 16, 1902, when he was set apart as a High Councilor. Otherwise Bishop Huish has served as a Sunday school teacher in Payson for a number of years; he has also labored as a Ward teacher, counselor in the first Y. M. M. I. A. in Payson, etc. In business circles he is well and favorably known. He was director of the Payson Co-operative Mercantile Institution for a long time, and since 1899 he has conducted an extensive furniture establishment, including undertaking and embalming, at Payson. He is also interested in farming and stock raising.

LOVELESS, Justin Anderson, Bishop of Payson First Ward, Nebo Stake (Utah county, Utah), is the son of John Loveless and Mary P. Gauge, and was born Dec. 18, 1867, at Payson, Utah. He was baptized Aug. 2, 1877, by Wm. Whitehead; ordained a Deacon Jan. 17, 1881, by David Lant; ordained an Elder April 13, 1890, by Jesse S. Taylor; ordained a Seventy Oct. 30, 1893, by John B. Fairbanks and ordained a High Priest and set apart as 2nd counselor in the Payson 1st Ward Bishopric Jan. 20, 1901, by Apostle Reed Smoot, and ordained a Bishop to preside over the Payson First

Ward Feb. 16, 1902, by Apostle John Henry Smith. In 1896-98 he filled a mission to California, laboring principally in San Francisco, Sacramento and San Diego. At home he has served as an officer in Y. M. M. I. A., labored as Sunday school teacher and assistant superintendent, president of



the 9th quorum of Elders, secretary of the 46th quorum of Seventy (1895-96); Ward teacher and home missionary (in Nebo Stake). Elder Loveless married Alice Stark April 17, 1890; she died Oct. 30, 1898, and he married Ann E. Jones Sept. 5, 1900; Bishop Loveless is the father of four children. Having learned the trade of a harness maker, he followed that avocation for eighteen years, and is still engaged in that business as senior member of the firm of Loveless and Stark, of Payson. Since March, 1904, he has acted as tithing clerk for both Wards in Payson. Of secular offices Bro. Loveless has also had his share, having served as city recorder from 1893 to 1896, as city councilman for several years, and as mayor of Payson from 1900 to 1905.

TANNER, John Joshua, a member of Zion's Camp, was born Dec. 22,

1811, at Bolton, Warren county, N. Y., the son of John Tanner and Lydia Stewart. He was baptized in New York State about 1832, when the first "Mormon" missionaries visited that part of the country; he was ordained to the different offices in the Priesthood and finally became a president in one of the quorums of Seventy. Having moved to Kirtland, Ohio, he married Rebecca Smith in July, 1835, in Kirtland. She bore him nine children. Emigrating to Utah in 1861, in Isaac Allred's company, he located in South Cottonwood, Salt Lake county, where he resided the remainder of his days. In 1854 he married Mary Ann Nickerson and on March 13, 1856, he married Mahlie Chase, who bore him three children. He also married Nancy A. Ferguson March 13, 1856, with whom he had nine children. In his early days he was personally acquainted with the Prophet Joseph Smith and was associated with him under many perils and trials, and on one occasion imprisoned with him in Missouri. Bro. Tanner passed through the trying ordeals to which the members of the Church were exposed in Missouri, Ohio and Illinois and always remained faithful and true and bore his trials without murmuring. In the early days of Utah he participated in the Indian wars, serving as captain of a company of men who guarded the canyon entrances. He also participated in the Echo Canyon campaign in 1857-58, doing active military duty on the Weber river. His death occurred in the South Cottonwood Ward, Salt Lake county, Utah, Sept. 9, 1896, at the age of eighty-five years. At the time of his demise he had sixteen children, over eighty grandchildren and several great grandchildren living. Bro. Tanner was always active and faithful as an Elder in the Church, and while he did not perform foreign missions he was always busily engaged in Church affairs at home.

PATTEN, George, a pioneer and veteran Elder in the Church, was born Oct. 26, 1828, in Chester county, Pennsylvania, the son of Wm. C. Patten and Julianna Bench. In a sketch prepared for this work, Elder Patten writes: "My mother died when I was six years old. Two years later, I was put out on a farm in the State of Delaware, sixty miles south of Philadelphia, with one of my father's cousins. There I lived till the fall of 1842, receiving in the meantime two months' schooling yearly for several years. In the fall of 1842 we removed to Nauvoo, Illinois, where I attended school the following winter. In June, 1843, I was baptized by Edson Whipples, at the foot of Main street, by the side of the Nauvoo Mansion. During the summer of 1843 I worked in the Temple stone quarry at Nauvoo; later I learned stone cutting under Jerome Kompton. I also became acquainted with the Prophet Joseph Smith and often heard him preach. I was present at the grand meeting held in Nauvoo Aug. 8, 1844, when Brigham Young was accepted as the leader of the Church, and I, together with so many others present on that occasion, received a strong testimony as to who it was the Lord had appointed to lead his people and upon whom the mantle of the Prophet Joseph had fallen. In the spring of 1846 I participated in the exodus from Nauvoo, and father placed me in the care of Bro. Charles C. Rich. Soon afterwards, though only eighteen years old, I was ordained a Seventy and became a member of the 34th quorum of Seventy. In February, 1846, we crossed the Mississippi river and traveled on to Sugar Creek, in Iowa, when the ground was covered with snow about a foot deep. In journeying through Iowa in slush and mud I drove loose stock and being exposed to the inclemency of the weather I caught a very severe cold and came very near losing my life; but I was healed by the prayer of faith and the administration of the

Holy Priesthood. During the summer of 1846 I made two visits back to Nauvoo, my father's family being among those who remained behind till the driving out of the remnant of the Saints. I was present to witness the latter part of the so-called Nauvoo battle. We disposed of our house and lot in Nauvoo, worth about \$500, for a cow valued at \$15.00. Remaining in Iowa during the winter of 1847 to 1848, we hurried on to Winter Quarters early in the spring of 1848 and put in a crop. Being ordered to vacate Winter Quarters as the land on which it stood belonged to the Indians, my father moved his family over the river and made a temporary home on the Big Pigeon, nine miles north of Kanesville, Iowa. Here we struggled hard to get an outfit with which to cross the plains and the mountains to G. S. L. Valley. We started for the Valley in the spring of 1850 with two old wagons, three yoke of cows, one yoke of three-year-old steers, one yoke of three-year-old heifers and a yoke of two-year-old heifers. My team consisted of three-year-old steers, a yoke of cows, a yoke of three-year-old heifers and a yoke of two-year-old heifers. Father's teams consisted of two yoke of cows and an old light wagon. We left Florence June 21, 1850, in Wilford Woodruff's hundred and Edson Whipple's fifty, arriving in Salt Lake City, Oct. 3rd. In the fall of the same year (1850) I settled at what is now called Alpine, Utah county, assisting my brother-in-law Charles S. Peterson in building log houses. We were among the very first settlers of Alpine. In 1851 (Feb. 20th), I married Mary Jane Nelson and moved into a house that had dirt floor and roof. In 1852 I participated in the Walker war as a member of Samuel S. White's company. In the fall of 1854 I moved to Payson, where my father had located in the fall of 1850 as one of the first settlers. In the spring of 1856 I was called out to partici-

pate in the so-called Tintic war by order of Col. Peter Cownover, of Provo. Later in the year I went out as far as Fort Bridger to meet the hand-cart emigrants. During the winter of 1857-58 I participated in the Echo canyon campaign, part of the time under the command of Captain Lot Smith. In the Spring of 1858 I assisted in the general move south and later in the year took up a tract of land just north of Payson. In 1862 I went to the Missouri river in Homer Duncan's company, to assist emigrants across the plains. We made the round trip in 130 days; it was the quickest trip every made by oxtteams. In 1865 I was called on the Muddy Mission and thus became one of the founders of St. Thomas, going there in 1866 to put up a molasses mill and a cotton gin. I built a race and flume and put in a small overshoot wheel which I attached to the gin and thus ginned out their cotton. There being a mountain of nice salt a few miles south of the settlement, I bought a small pair of burrs which I put up and ground salt, thus supplying all southern Utah with fine table salt. In the breaking up of the Muddy mission, later, I lost a thousand dollars. The settlers on the Muddy being compelled to tramp out their grain with horses and clear it up in the wind, I took a fanning mill down to the Muddy on one of my trips, which caused great rejoicing in the colony. After vacating the settlements on the Muddy I located temporarily in St. George, where I fenced in a lot and planted vines and trees. Later, I located in Harrisburg, where I built a house, but later I settled at Levan, Juab county. In 1866 I was elected major in the Nauvoo legion and in early days in Payson I served in the police force and was also a member of the city council. In 1870, together with about 300 others I filled a short mission to the States, visiting Pennsylvania, Delaware and Indiana. I helped to build the first telegraph line

from Provo to Payson. In 1873 I was elected constable of Payson. I also helped to build the Provo Wollen Factory and took a contract for grading a part of the Utah Southern Railway. Later, after the grading was done, I, together with my son, helped to get out ties and bridge timbers from the canyons. In 1874 I helped to finish the St. George Temple and took a small contract for grading on the railroad from Provo to Payson. In 1883 I bought a ranch of 300 acres in Juab county, three miles north of Mona, then known as the Cheeny Ranch, which I greatly improved during the following year. I planted about 4000 trees and named the place Poplar Grove, as I set out a row of poplar nearly half a mile long. I also built a small frame house, a camp house and a barn and shed for campers, and drove three flowing wells. In 1888 I went to Mexico, and located the following year with two of my sons at Colonia Dublan. I remained there about four years, buying out thirteen Mexican claims, and as the brethren moved in, I sold them this land with only a small advance on the price I had paid. In 1893 I returned to Utah. In summing up my busy life, I will say, that I have built eighteen dwellings for myself and sons. Thus I helped to build two houses at Alpine, eight in and around Payson, one at Salem, one at Clinton (Thistle Valley), two at St. Thomas, on the Muddy, one at Harrisburg, one at the ranch, at Poplar Grove, and two at Dublan, Mexico. I have done my share of hard work to build up the country even if I have not done much preaching. I have been a teacher in Sunday schools for fifteen years and a Ward teacher about forty years. My first wife died July 6, 1896, and I married my present wife (Mary Burton) Oct. 10, 1901, in the Salt Lake Temple."

SCHRAMM, Carl CHRISTIAN, president of the German meetings in

Payson, was born May 15, 1835, in Calw, Wurttemberg, Germany, the son of Carl G. Schramm and Christine Augusta Fritz. He was baptized May 26, 1861, at Durlach, Baden, Germany; ordained a Priest June 5, 1861, by Serge L. Ballif; ordained an Elder in December, 1861, by John L. Smith; emigrated to Utah and located in Payson, where he was ordained a Seventy in 1873 by McLellan, and ordained a High Priest in 1893 by Jonathan S. Page. Prior to emigrating to America he labored three years as a local missionary in Baden, Wurt-



Elizabeth Dalder, in November 1864, Louise Schaab, in 1883, and Frederikke Walton, in 1884. With these wives he has had eight children. His places of residence have been Lehi, Richfield and Payson, Utah.

JOHNSON, John, Bishop of Benjamin, Nebo Stake (Utah county), Utah, was born April 20, 1864, baptized Sept. 12, 1886, ordained a Priest in 1886 by P. J. Hanson, and ordained an Elder in 1887 by Carl H. Nordberg. He emigrated to Utah in 1889 and resided in Ogden, Richmond and



temberg and Switzerland. In 1880-82 he filled another mission to Germany, during which he opened the first branch of the Church in Stuttgart, the capital of Wurttemberg, where he baptized twelve persons in one day. Among these were Sister Louise Hague. In confirming her, he told her that she should come to Zion with all her children, which prophecy was fulfilled, though it was only made possible by a miraculous healing through the faith in the ministration of the Elders. Besides raising up the branch in Stuttgart, he baptized a number in other towns and cities in Wurttemberg, and also some in Baden and Bavaria. Elder Schramm has married three wives, namely,

Murray till 1892, when he located in Benjamin, where he still resides. In 1899 (April 21st) he was ordained a Seventy by Seymour B. Young; he was ordained a High Priest Sept. 11, 1904, by Jonathan S. Page jun., and ordained a Bishop Feb. 18, 1905, by Apostle George A. Smith. Before emigrating to America he labored as a local missionary in the Stockholm conference, Sweden, for about two years, and in 1899-1902 he filled another mission to Sweden, laboring chiefly in the Stockholm conference, part of the time as its president. At home he has labored as a Ward teacher, a counselor in the Y. M. M. I. A., a member of the Ward ecclesiastical board and Bishop's counselor from

Sept. 11, 1904, to February, 1905, when he became Bishop of Benjamin. With Edle Wilhelmina Lundell, whom he married Nov. 22, 1889, he has had eight children, seven of whom are still living.

RICHARDSON, Shadrach Montgomery, alternate High Councilor in the Nebo Stake of Zion (Utah county, Utah), was born March 11, 1848, on Keg creek, Mills county, Iowa, the son of Shadrach Richardson and Lavina Stewart. He crossed the plains in the summer of 1852 and settled at Payson, passing through some of the trials of early Pioneer life. He attended the common schools of Payson during the winter seasons until he was eighteen years old; he also studied surveying in the field by practical work. During the Blackhawk war he served in the militia under Captain Thomas Daniels. Brother Richardson was baptized March 22, 1857, by George W. Hancock, of Payson; ordained an Elder June 6, 1875, by Benjamin F. Stewart; ordained a High Priest by President Abraham O. Smoot and set apart as counselor to Bishop A. J. B. Stewart, of Benjamin Ward, June 22, 1886, and set apart as an alternate member of the High Council of the Nebo Stake Jan. 20, 1901. In 1875 (May 30th) he married Keturah Hand, by whom he has had twelve children. Of civil offices held by Bro. Richardson may be mentioned that he has acted as constable of Benjamin, justice of the peace four terms, U. S. deputy surveyor etc. Otherwise his chief occupation has been that of a farmer.

OKELBERRY, Peter, Bishop of Goshen, (Utah county, Utah), was born Sept. 2, 1845, at Genarp, Malmöhus lan, Sweden, the son of Paul Okelberry and Christina Nilson. He emigrated with his parents to America in 1863, crossing the Atlantic in the sailing vessel "John J. Boyd" and the plains in John R. Murdock's ox-train. After spending the winter in

Goshen, Utah county, the family removed to Moroni, Sanpete county, where Peter worked with his father as a carpenter. After the death of his father the family moved to Grantsville, Tooele county, where the mother died. The subject of this sketch was the fifth of ten children, and was eighteen years of age when he came to Utah. He participated in the Blackhawk war in 1866-67, and in the latter year he located in Goshen where he resided till the time of his death, which occurred there Dec. 8, 1906. From the beginning he was one of the leading spirits in Goshen and associated himself with most of the business enterprises in which the citizens there are engaged; for many years he followed merchandising as his principal occupation. In 1870 he married Catharina Morgan, a native



of Utah of Welsh parentage; ten children were the issue of this marriage. His second wife, Julia Jespersen, was also a native of Utah; he married her in 1886 and she bore him four children. Bro. Okelberry was ordained an Elder in 1877; later he was ordained a High Priest and on July 17, 1896, he was ordained a Bishop and set apart to preside over the Goshen Ward by Francis M. Lyman. For twenty years he also served as super-

intendent of the Sunday school in Goshen and for a number of years as leader of the choir, and as second counselor to Bishop Wm. Price. He rose to his high and holy calling as Bishop through the exercise of his own native ability and merits, and by following a course in life which was ever honorable and exemplary.

MONEY, Albert Thurber; Bishop of Palmyra, (Utah county, Utah), is the son of Richard Money and Margaret Armstrong, and was born Aug. 5, 1865, in Spanish Fork, Utah county, Utah. He was baptized when about eight years old by Charles Monk; ordained a Priest by James Robertson; later ordained a Seventy by Wm. Stoker



and finally ordained a High Priest and Bishop Aug. 11, 1901, by Apostle Reed Smoot, and set apart to preside over the Palmyra Ward. Prior to that time he was actively engaged in the Spanish Fork Third Ward, principally as president of the Y. M. M. I. A. In 1889 (Jan. 9th) he married Ann Malinde Jex, who has borne him eight children, all living. Elder Money has also acted as city policeman nine years and as watermaster and street supervisor four years, in Spanish Fork. His chief occupation is that of a farm-

er, but for several years he also followed railroading for a living.

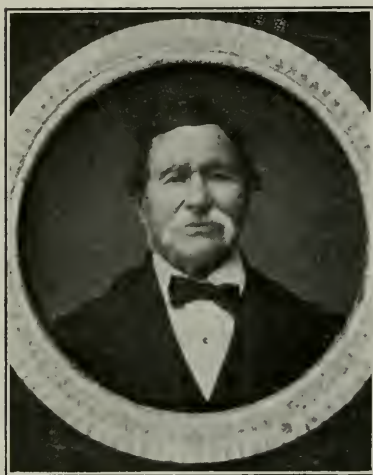
PETERSEN, Peder Andersen, a prominent Elder of Salem, (Utah county, Utah), was born in Hadeland, Christiania amt, Norway, Sept. 2, 1837, the son of Anders Petersen and Marie Rolffsen. He was baptized May 22, 1861 and soon afterwards ordained a Teacher. In the spring of 1862 he was ordained a Priest and appointed to labor as a local missionary in the city of Christiania. In the fall of 1864 he was called to preside over the Langesund district, and two years later his field of labor was extended to Arendal. He was the first "Mormon" missionary who preached in Farsund. In the fall of 1868 he was released from his missionary labors, with permission to emigrate to Zion. He stopped on the way to labor on the Union Pacific Railway in Echo Canyon. In 1895-97 he filled another mission to Norway, laboring principally in Drammen, Fredrikshald, Aalesund and Christiania. On his first mission he was known as Peder Andersen, but through the influence of certain parties he was induced to change his name by adding Petersen, a circumstance which he very much regrets and which should serve as a warning to others. Peder Andersen is universally known, both in Norway and Utah, as a faithful, humble Latter-day Saint, who is ever on hand to do good.

WILKINS, George Washington, a Patriarch in the Nebo Stake of Zion, was born in Petersboro, Hillsboro county, New Hampshire, Oct. 20, 1822, the son of Abraham Wilkins and Mary Emmons. He was baptized Oct. 9, 1842, by Elder Eli P. Maginn, at Petersboro, New Hampshire, and ordained an Elder under the hands of Apostle Brigham Young and Orson Pratt, the latter being mouth, July, 14, 1844, soon after the death of the Prophet Joseph Smith. He was ordained a High

Priest and set apart as a counselor to Bishop John L. Butler, of Spanish Fork Ward, June 6, 1866, by Zebedee Coltrin, and ordained a Patriarch Aug. 18, 1901, by Aposle George Teasdale. He went to California in 1852 and remained there till 1855. In 1871-72 he filled a mission to England, laboring in Bedford and Norwich conferences, part of the time as conference president. He returned home as leader of a company of 602 emigrants. In 1876 he filled a mission to Massachusetts and New Hampshire. July

of him as follows: "We have known him as a wise and careful counselor, a kind and affectionate husband, a true, loving and devoted father and an honorable citizen, neighbor and friend".

MOORE, John, a High Councilor in the Nebo Stake of Zion, was born Oct. 4, 1838, in the village of Borrowash, Derbyshiré, England, the son of Thomas Moore and Ann West. His mother died in 1840 and his father in 1844. Thus he was left an orphan



4, 1846, he married Catharine A. Lovett who bore him eight children. He also married Caroline E. Butler, in April, 1857, and Mary M. Moyer, Sept. 17, 1886; the later became the mother of four children. Bro. Wilkins' occupation has been that of a farmer, but he has also filled offices of a public nature and served as a member of the city council of Spanish Fork. He bears a strong testimony of the truth of the Gospel and relates that prior to his baptism he had acquired a habit of using profane language and that all his efforts to cease the bad habit seemed vain; but immediately after his baptism he felt no more inclination to swear, and to this day he has never been tempted to use an oath. One of Elder Wilkins' neighbors testifies



to be raised by his grandfather, William West, who with his family embraced "Mormonism" and emigrated to America in 1851. They finally reached Great Salt Lake Valley in September 1853, and after residing temporarily in Bountiful, Davis county, Grantsville, Tooele county, and Provo, Utah county, they located in Spanish Fork in 1856. The subject of this sketch was baptized in October, 1854, by Jesse West; ordained a Priest, in 1855, by David Fullmer; ordained an Elder Dec. 1, 1857, by James Youd, at Spanish Fork; ordained a Seventy by Andrew Ferguson March 10, 1873, and ordained a High Priest and set apart as a High Councilor in the Nebo Stake Feb. 7, 1901. In 1860 (Oct. 1st) Elder Moore married Caroline Hicks who

bore him eight children, three sons and five daughters. His wife died May 9, 1878. In 1891-93 he filled a mission to England, laboring in the Nottingham conference and afterwards presiding over the Scottish conference. In returning home in 1893 he had charge of a company of Saints and returning Elders. Elder Moore served Spanish Fork city for twenty years as councilman, alderman and city recorder. He also served as precinct justice of Spanish Fork four years and as a representative in the 31st session of the Territorial legislature in 1893. He labored as a Sunday school teacher for nearly thirty years, served as captain in the Nauvoo legion, in Utah county, and advanced to the rank of major. He has labored in many other positions, chief of which has been salesman in and officer of the Spanish Fork Co-operative Institution, which he assisted in organizing in 1867; he now acts as its secretary. For a number of years he served on its board of directors. This co-operative institution claims the distinction of being the first of its kind ever organized in Utah.

HICKS, George Barton, a veteran Elder in the Church and a former resident of Spanish Fork, Utah county, Utah, was born Dec. 15, 1803, near Enniskillen, county of Fermanagh, Ireland, the son of Robert Hicks and Frances Armstrong. He emigrated to America in 1820 and settled in Canada. In 1834 (Jan. 25th) he married Martha Ann Wilson, by whom he had three sons and four daughters. July 16, 1837, he and his wife were baptized into the Church of Jesus Christ of Latter-day Saints by Priest Theodore Turley and confirmed the same day by Elder Almon W. Babbitt. In November, 1839, he, with his family, came to Nauvoo (then called Commerce) Hancock county, Illinois, where they remained until the final expulsion of the Saints in 1846. The family came to Utah in 1852, arriving in Salt Lake

City Oct. 3rd, of that year. Ever after that he was a resident of Utah and died Jan. 13, 1885, at the town of Spanish Fork as a High Priest in the Church, who had ever lived faithful and true to the Gospel of Christ. His wife died April 2, 1885.

CHRISTENSEN, Christen, Bishop of Chester Ward, North Sanpete Stake of Zion, was born June 27, 1848, at Lyngaa, Aarhus amt, Denmark, the son of Soren Christensen and Maren Nielsen. He was baptized in 1862 and emigrated to Utah in 1862, crossing



the plains in John R. Murdock's company. On his arrival in Utah he first located in Provo, Utah county, but subsequently (in 1865) he moved to Mount Pleasant, Sanpete county, where he resided till 1884, when he made his permanent home at Chester, where he resided until his death. He was ordained to the Priesthood in the following order: Teacher, Elder (in 1866), Seventy (by Levi B. Reynolds) and a High Priest and Bishop Sept. 16, 1889, by Apostle Francis M. Lyman. On that date he was also set apart to preside over the Chester Ward. Prior to this, however, Bro. Christensen had twice presided over the Ward as presiding Elder. He always took an ac-

tive interest in Church work and held such positions as teacher and superintendent of Sunday schools, counselor in the Y. M. M. I. etc. He went to Arizona in 1876 on a colonizing mission. After the mission was closed, he returned to Mt. Pleasant, Sanpete county. In 1873 he responded to a call to work in a rock quarry, getting out building rock for the St. George Temple. Bishop Christensen was during his life time engaged in various occupations, such as freighting, sheep raising and farming. He was a highly respected citizen and held a number of local offices, in which he enjoyed the utmost confidence of his brethren and fellow citizens. His death occurred in Chester June 11, 1906.

CHRISTENSEN, Thomas Christian, second counselor to Bishop Christen Christensen of Chester Ward, North Sanpete Stake, was born April 19, 1863, at Lendum parish, Hjorring amt, Denmark, the son of Berthel D.

dained a Teacher, later an Elder, still later a Seventy and finally a High Priest April 28, 1901, by Christian N. Lund; on the latter occasion he was also set apart as second counselor in the Chester Ward Bishopric. Elder Christensen is the father of six children, all alive. When he first came to Utah he settled in Spring City, where he lived for eight years and then removed to Chester, where he has since resided, engaged in farming and stock raising. He is a director and superintendent of the Chester Reservoir and Ditch Company and share holder in the Sanpete Ditch Company and the Moroni Ditch Company. In 1885 (July 3rd) he married Maria Peterson, who was born in Denmark, July 23, 1860. The issue of this marriage is four children, namely, James C., Berthel C., Thomas A., and Johanna M.,

BAGNALL, Joseph, first counselor to Bishop Christen Christensen of the



Christensen and Johanna M. Thomsen. He was baptized June 18, 1882, by Jens P. Jensen and emigrated to Utah in 1883. Before leaving Denmark he was ordained a Deacon and after his arrival in Utah he was or-



Chester Ward, North Sanpete Stake, was born Dec. 27, 1839, in Wakefield, Yorkshire, England, a son of George Bagnall and Ann Rawling. He learned the trade of a scythe-stonemaker and worked at that trade fourteen years.

He was baptized Feb. 10, 1862, ordained a Teacher, emigrated to Utah in 1865, crossing the plains in an ox-train, and located in Moroni, Sanpete county. Here he was engaged for eleven years in stonecutting and farming and worked six months cutting stone for the St. George Temple. In 1867 he was ordained an Elder by Joseph F. Simth. In 1876 he located in Chester, where he has resided ever since and taken an active part in public affairs. In 1893 he was ordained a High Priest by Henry Beal and set apart as first counselor in the Chester Ward Bishopric. He has also acted as a Ward teacher, Sunday school and Y. M. M. I. A. officer, school trustee etc. During the Blackhawk war he took an active part in military affairs, performing his share of work in guarding the homes and property of the people. Elder Bagnall was married in England Dec. 27, 1864, to Sarah A. Frobisher, who was born in Heath, England, May 6, 1841; they have two children, namely, Joseph F. and William H.

NIELSEN, Lars, a High Counselor in the North Sanpete Stake, and Ward clerk of the Fountain Green Ward Sanpete county, Utah, was born May 3, 1849, in Sonder Vinge, near Randers, Denmark, the son of Jens Nielsen and Mette Christensen. He was baptized May 18, 1857, by Peter C. Madsen, emigrated to Utah in 1859 and located in Spanish Fork, Utah county, where he resided until 1863, when he changed his place of residence to Fountain Green, Sanpete county; where he still resides. As a member of the Nauvoo Legion or Utah Militia from 1865 to 1870 he served in the Blackhawk War. He was ordained an Elder Nov. 27, 1871, by John D. T. McAllister, a Seventy Aug. 5, 1884, by Carl C. A. Christensen and a High Priest Dec. 9, 1900, by Anthon H. Lund. He filled a mission to Scandinavia in 1880-82.

At home he has held many local positions in the Priesthood and in the auxiliary organizations of the Church. Thus he acted as president of a quorum of Seventies eight years, superintendent of the Fountain Green Sunday school eight years and president of the Y. M. M. I. A. two years. He has also held the offices of justice of the peace eight years, president of the town board four years, town trustee six years and school trustee five years. His chief avocation has been that of a farmer and salesman. In 1871 (Nov. 27) he married Maria M. Christensen who has borne him fourteen children, twelve of whom are now living.

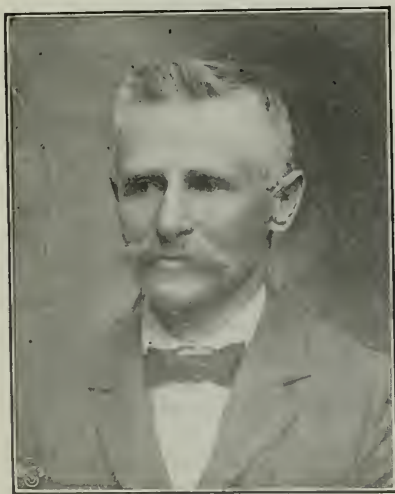
BRADLEY, Orlando, Bishop of Moroni Ward, North Sanpete Stake of Zion, is the son of George H. Bradley and Elizabeth Glove and was born Dec. 25, 1862, at Moroni, Sanpete county, Utah. He was baptized when about eight years of age, ordained an



Elder in 1884 by Peter Olsen, ordained a Seventy by Jens C. Nielsen and became a member of the 37th quorum of Seventy, and ordained a High Priest and set apart as an alternate member of the High Council in the North Sanpete Stake Feb. 3, 1900, by Pres.

Christian N. Lund. He labored in the later capacity till November, 1901, when he was ordained Bishop of Moroni by Apostle Reed Smoot. In 1894-96 he filled a mission to the Southern States, laboring principally in West Virginia. Bishop Bradley has always taken an active part in Church work, having held such positions as teacher and superintendent in the Sunday school in Moroni, president and Stake aid in the Y. M. M. I. A. and Ward teacher. In 1884 (Dec. 4th) he married Irene Draper, the issue of which union is six children, four of whom are living. Bishop Bradley is highly respected by the citizens of Moroni as an honest and industrious man. In proof of this it may be said that he has been honored with many offices within the gifts of the people, such as marshal, city councilman and mayor. Otherwise he is engaged in successful sheep business and is a thrifty and industrious farmer.

HARDY, Aaron, Stake tithing clerk of North Sanpete Stake, is the son of George Hardy and Merah Beard,



and was born Dec. 27, 1839, at Duck-infield, Cheshire, England. He was baptized Feb. 28, 1854, ordained a Priest soon afterwards and ordained an El-

der Feb. 19, 1857, by James G. Browning. He married Elizabeth S. Prestwich Sept. 11, 1861, and emigrated to Utah in 1863, crossing the plains in Captain Nebeker's ox-train. He located in Moroni, Sanpete county, where he has resided ever since. He was ordained a High Priest by Zebedee Coltrin and set apart as second counselor to Bishop George W. Bradley, of Moroni, in which capacity he served till 1877. For nearly twenty years he also acted as superintendent of the Sunday schools in Moroni. In 1870 (Dec. 19th) he married Emma J. Warner. In 1872 (Oct. 2nd) he married Amy S. Faux, and in 1880 (Sept. 8th) he took to wife Anna M. Anderson. For a number of years he labored as a home missionary in the Sanpete Stake, and at the organization of the North Sanpete Stake in December, 1900, he was chosen and set apart as a High Councilor by Apostle John Henry Smith; subsequently, he was appointed Stake tithing clerk. For about five years he also served as Ward clerk of Moroni. He was the first city recorder in Moroni, served six years as mayor of the city, acted one year as county commissioner in Sanpete county, served twelve years as justice of Moroni, and was a member of the House of Representatives of the Utah Legislature in 1897-98. Because of his family relations Elder Hardy was arrested June 27, 1887, and later sentenced to six months imprisonment in the Utah penitentiary for unlawful co-habitation, his term of imprisonment being from Oct 14, 1887, to March 14, 1888. He was arrested a second time June 28, 1890, and on Oct. 6, 1890, sentenced to six months imprisonment and \$300 fine for the same offence: he was finally released April 5, 1891. Elder Hardy is the father of sixteen children, seven of whom are now living.

CHRISTENSEN, James Miller, jun., second counselor to Bishop Orlando

Bradley, of Moroni, Sanpete county, Utah, was born Oct. 27, 1868, at Moroni, Sanpete county, Utah, the son of Jens M. Christensen and Annie K. Zachariason. He was baptized in 1877, ordained successively a Deacon, Teacher and Elder (by Andrew Christopherson Nov. 25, 1894) and ordained a High Priest Nov. 3, 1901, by Peter Matson and set apart as second counselor to Bishop Bradley. Prior to that ordination he acted as a Ward

Tenn., the son of Isaac Allred and Mary Calvert. He was baptized in 1833, and in 1840 he removed to Nauvoo, Ill., where he remained with the Saints until their expulsion in 1846. He was ordained an Elder in Nauvoo, by Seymour Branson in 1840 and ordained a Seventy in 1842, when he also filled a preaching mission in Indiana. In 1843, while living in Nauvoo, he married Lucy Hoyt, who survived him. After the exodus from



teacher, secretary of the Sunday school and secretary and counselor in the Y. M. M. I. A., Stake aid in the Y. M. M. I. A. and Ward Teacher. In 1894 (Dec. 5th) he married Nancy Elizabeth Bradley, with whom he has had five children. Elder Christensen graduated from the University of Utah in 1902, since which he has followed school teaching for a living, being at present principal of the public school of Moroni. He is also engaged in farming and sheep raising and has held a number of civil offices. Thus he has already served three terms as city councilman.

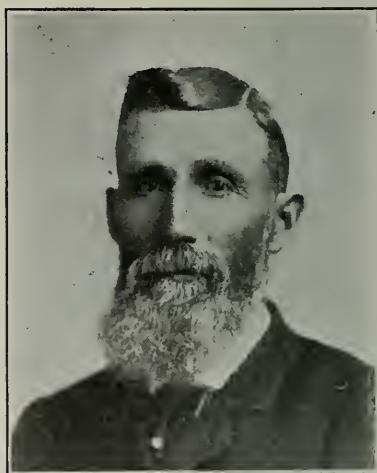
ALLRED, Reddick Newton, Bishop of Chester Ward, Sanpete county, Utah, from 1877 to 1887, was born Feb. 21, 1822, in Bedford county,

Illinois, he enlisted in the famous Mormon Battalion and marched to California and back to Winter Quarters in 1846—47. He came to Utah in 1849 in charge of a company of 73 wagons and located in Salt Lake county. In 1852—55 he filled a mission to the Hawaiian Islands, presiding part of the time over the Maui conference. Upon his return home he removed to Kaysville, Davis county, Utah, where he remained until "the move in" 1858. In 1856 he went out to meet the hand-cart companies, and in that same year he was ordained a High Priest by Bishop Edward Hunter and set apart to act as a counselor in the Kaysville Bishopric. In 1858 he located at Nephi, Juab county, remaining there one year; thence

he removed to Spring City, making his home there in the fall of 1859. From that time until his demise he was a resident of Spring City and Chester. He took a most active part in the Blackhawk war in Sanpete county and served as a colonel in the Nauvoo Legion. In 1867 he was ordained a Bishop by Pres. Canute Peterson and set apart to preside over the Chester Ward; he held that position for ten years. He was ordained a Patriarch by Apostle Geo. Teasdale, May 15, 1898. In 1857 he married Amelia J. McPherson and in 1861, he married Celestia W. Warwick. By his several wives he became the father of twenty children and because of his family relations he served a term of sixty days in the Utah penitentiary in 1888. He filled many positions of honor and trust besides those already mentioned. Thus he served as justice and postmaster in Spring City, served five terms in the Territorial legislature, was a member of the first city council in Spring City, etc. His principal avocation in life, however, was that of a farmer. In all his associations Col. Allred won the respect and esteem of his fellow men among whom he was a natural leader. In all his labors his integrity to the truth, his humility and purity of life and his obedience to proper authority were characteristic of his nature, that exacted the respect and admiration of all. He died in Chester, Oct 10, 1905, leaving a numerous posterity, among whom were seventy grand-children and forty great grandchildren, all of whom are proud of the life record of their illustrious father.

HALE, Solomon Henry, first counselor in the Presidency of the Oneida Stake, Idaho, was born at Quincy, Ill., April 30, 1839, while his parents, Jonathan and Olive (Boynton) Hale, then recent converts to "Mormonism", were on their way to join the

great body of the Church at Nauvoo, where he was later appointed Bishop of one of the Wards in the City. The Hales belongs to the distinguished family of the name that has a glorious record in both English and American history, and numbers among its renowned men Sir Matthew Hale, lord chief justice of England, and Nathaniel Hale, one of the early martyrs to liberty in America. There are now some 23000 members of the family, and its name has adorned every elevated and admired walk of life with the noblest traits of man-



hood and womanhood, the learning of the scholar, the eloquence of the orator, the courage of the soldier, the patriotism of the statesman, the genius of the writer and the daring of the pioneer, all being set down to its credit, and all repeated many times in its membership. The immediate ancestors of Solomon H. Hale were natives of Massachusetts, and could trace their ancestry back in an unbroken and distinguished line to the year 1400, and through all the variations of colonial history in New England. In 1830 they moved from their native State to Ohio, but after a short residence there went to Nauvoo, Ill., where they remained until 1846, and then joined

the first company of saints for the far West. They reached Council Bluffs, Iowa, in the summer and crossed over the Missouri river to Winter Quarters in September of that year; the father soon died, and the mother followed him to the better world a few days later, as did two daughters, their youngest children. Four children were left in orphanage, namely Aroet L., Rachel S., Alma H., and Solomon H. The oldest son was a young man and the sister was also nearly grown at this time and they were able to keep the four together and continue the journey to Great Salt Lake Valley, which they did in the spring of 1848 with the second company. They remained in Salt Lake City four years, and during this time Solomon secured what education he could under the circumstances. In 1852 his two brothers moved to Tooele county, where they engaged in farming on land which they still own and occupy. The sister was married and moved to San Bernardino, California, where she died some time in the seventies. Solomon went to Farmington, north of Salt Lake City, to make his home with his uncle, Jonathan H. Holmes, and worked on his farm until 1854, when he began the battle of life for himself in earnest by going to Utah Valley, near Lehi, and securing employment on a stock ranch. He remained there until 1856 and then removed with the first settlers with a herd of Church cattle to the site of Logan, in Cache Valley. They all intended to remain there, but in the spring of 1857 United States troops came along under the command of General Johnston, and the settlers, by order of President Brigham Young, moved south. In the fall of the year they returned and Bro. Hale came with them. He passed the winter near Logan and in the ensuing spring of 1858 went to Salt Lake to work for William H. Hooper, then one of the most extensive stock-growers and dealers in Utah, with his principal ranches located about thirty miles

north of Salt Lake City, where the town of Hooperville now is. . . Bro. Hale continued his work on the ranch until the spring of 1861, when he left Hooper's employ to break horses for the Pony Express Company in Deep Creek Valley. There was such a demand for riding horses on the express route at this time that Bro. Hale, who, by the way, had the reputation of being the best rider in the county, was required to ride ten bronchos a day. This he kept up for five months, when he was broken down in health and returned to Salt Lake City, spending the ensuing winter in Centerville. These were very troublous and dangerous times with the Indians. Some of the station keepers were killed, and express riders shot and a general state of terror was kept up. Bro. Hale was among those who suffered some very narrow escapes. One incident that showed well his bravery and adventurous spirit, which were so characteristic of him, was when he volunteered to go at the head of nine men in pursuit of two savages who were known to be the principal cause of their trouble. For days they kept a close watch upon their trail in the mountains, when, on their way to do further deeds of terror, the two braves passed the fatal spot where Bro. Hale and four others were successful in capturing and afterwards killing them. On May 1, 1862, Mr. Hale enlisted in the government service in Captain Lot Smith's command of Utah Volunteers and was appointed wagon-master and assigned to do duty in protecting the mails on the overland route, all the government troops having been called off the plains, leaving the Indians in almost full control and using their opportunity to murder emigrants, burn stage houses, destroy coaches, kill the guards and generally keep up a state of terror throughout the country. The Utah volunteers were used in restraining the savages and preserving order, putting up wires, protecting stage coaches and keeping up as far as

possible communication with the east. They enlisted for ninety days, but were kept in service 115, and on their way home, three days before their term expired, they reached Fort Bridger, where Indians had made a raid on the ranch of the old mountaineer, John Robinson, and taken off 136 horses and mules. Yielding to the appeals of the settlers, the forty volunteers set out upon the trail of the savages, following them in swift pursuit for eight days into the Snake River region, the then heart of the Indian country. Not being successful in overtaking the hostiles, they gave up the chase after having reached the vicinity of the Three Tetons. They crossed Snake River at Meek's Ferry, north of Blackfoot, and went on to Pocatello; thence they passed through Malad Valley back to Salt Lake City, where they arrived on the 9th of Aug. and were mustered out of service on the 14th. This expedition, in which only one life was lost and that by drowning in the Lewis Fork of Snake River, has been recorded as being "one of the most hazardous in the annals of local Indian warfare". During the eight days of their pursuit they were almost without food and also suffered untold hardships in other ways. They subsisted principally upon what few birds and animals they could kill by the way and were at one time driven to the extreme measure of killing for food one of their pack horses. Brother Hale remained in the vicinity of Salt Lake until April 17, 1863, when he was married there to Miss Anna Clark, a native of Ohio, daughter of Samuel and Rebecca (Garner) Clark; her father was born in New Jersey and the mother in Tennessee. They came to Utah in 1848, and after a short residence in Salt Lake City moved to Provo, where the father started the first tannery in the Territory. The mother died in southern Utah and the father at the home of a son at Whitney, Idaho. After their marriage Mr. and Mrs.

Hale settled in Skull Valley, Utah, where he was in the employ of William H. Hooper, having charge of all his interests in that region. Mr. Hooper was one of the famous men of early Utah history, being prominent in public life as well as in business circles. In the autumn of 1865 Bro. Hale moved to the Bear Lake country, which then contained but few settlers. He bought land near the present town of Liberty and engaged extensively in the stock industry, raising, buying and selling cattle. He remained there until the spring of 1872, when he changed his base of operations to Soda Springs, where he, in partnership with Brigham Young jun., opened a livery, feed and sale stable. He kept up right along big stock interests, procuring hayland in Gentile Valley for the raising of winter feed. He did the freighting from Logan, Utah, for the branch of the Z. C. M. I. in Soda Springs and acted as their Indian interpreter and trader. In the latter place he built two fine residences and a billiard hall, which was the best equipped of any north of Ogden City. These buildings are still standing and occupied. In the spring of 1875 he sold his interest in Soda Springs and procured other tracts of land in the central portion of Gentile Valley, where the town of Thatcher now is. Here he started a new enterprise and went quite extensively into the stock business and soon became one of the leading stock men of that whole valley. A peculiar incident in his locating in Gentile Valley was that the ranch men and trappers then living on the west side of the river forbade "Mormons" locating among them; they claimed that the valley should be kept exclusively Gentile. It will be plainly seen from this whence Gentile Valley derived its name. Mr. Hale gained the friendship of his neighbors and before a great while a number of other "Mormons" settled there and finally a Ward of the Church was organized, over which he was appointed Bishop.

While living here he served his county (Oneida) for two years as one of its commissioners, during which terms funds were appropriated for the building of the county house in Malad City, the Bear River bridge in Gentile Valley, etc. In April, 1890, he was called by the Church to superintend the erection of the Oneida Stake Academy, at Preston, to which town his family moved the following July, retaining their possessions in the Gentile Valley. It took about five years to build the Academy and in 1894 Elder Hale traded land in the Gentile Valley for the ranch on which he now lives, about two miles south from the center of Preston. Here he has since maintained his home and carried on an extensive cattle and dairying business, also raising and selling large quantities of hay and handling pure breeds of sheep. Throughout his life he has been active in the Church works. He was a member of the High Council of Bear Lake Stake from its organization until the formation of Mormon (now Thatcher) Ward, in Gentile Valley, when he became Bishop of that Ward, holding the position until the Oneida Stake was formed, in May, 1884, when he was made first counselor to President William D. Hendricks. In August, 1887, he was called as first counselor to President George C. Parkinson, of the Oneida Stake, and filled the office until recently. In politics he is a staunch Republican and is active in the service of his party. His family consists of eight children in all. Their names in order of birth are as follows: Solomon H., Jonathan J., S. Clark, Hattie V., Arta D., Heber Q., A. Alma and Lavinna, of whom three are deceased, namely, Jonathan, Clark and Arta.

GOASLIND, Charles David, second counselor in the Stake presidency of the Oneida Stake at Zion, Idaho, was born Nov. 18, 1860, in Richmond, Cache county, Utah, the son of John Goaslind and Susan Allen. He was bap-

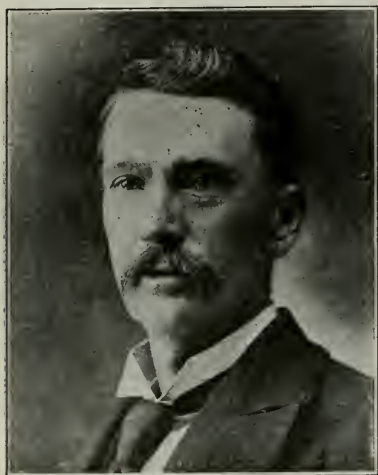
tized in Franklin, Idaho, by Robert Gregory, ordained a Priest by Bishop Lorenzo H. Hatch, ordained an Elder in March, 1885, in the Logan Temple, ordained a Seventy April 3, 1885, by Heber J. Grant, and ordained a High Priest April 25, 1898, by George C. Parkinson. In 1885-1887 he filled a mission to Great Britain, laboring in the Durham and Newcastle conferences as a traveling Elder. In 1893 he labored as a Sunday school missionary in the Malad Stake; he also took a Sunday school course in the B. Y. University of Provo, and taught the Sunday School teachers in Oneida Stake. In 1889 he was appointed



clerk of the Oneida Stake and in 1896 he became the tithing clerk of said Stake. In 1897 he was chosen as an alternate member of the High Council and became a regular member of that body in 1898. For seven years he was Stake president of Religion classes, from which position, in September, 1907, he was chosen as second counselor in the Stake presidency of the Oneida Stake. At present he is State Examiner and ex-officio Insurance Commissioner for the State of Idaho. In 1885 (March 12th) he married Clara C. Parkinson and in 1898 (February 23rd), his first wife having previously died, he married Caroline

C. Parkinson. He is the father of one son by his first marriage and three daughters by his second marriage. Elder Goasland has been prominent in all public affairs and has filled many positions of honor and trust, among which may be mentioned that of justice of the peace in Preston and United States commissioner in Oneida county, Idaho. His parents were pioneers of Franklin, Idaho, where Elder Goasland also resided until 1896, when he removed to Preston.

NELSON., Joseph G., a High Councilor in the Oneida Stake, Idaho, is



the son of Lars Nielsen and Martha Benson, and was born at Goshen, Utah county, Utah, March 10, 1864. He was baptized when about ten years old by Peter Roberts, ordained a Deacon soon afterwards by Carl Olson, ordained an Elder by Peter Okelberry, ordained a Seventy by Apostle Abraham H. Cannon June 19, 1887, and ordained a High Priest, Nov. 9, 1903, by Apostle John Henry Smith. In 1888 he was called on a mission to the Southern States, but was released to labor in the Church schools at home. After his return he organized the Summit Stake Academy at Coalville and was principal of that school for two years. In 1890 he organized

the Oneida Stake Academy at Preston, Idaho, and had charge of the same for three years. In 1898 he filled a short mission to the northwestern States, laboring in Oregon. Aside from his teaching in the public schools of Utah and Idaho he has been a zealous worker in Sunday schools and Religion classes. At the organization of the 116th Quorum of Seventy he acted as one of its presidents until called into the High Council, which position he now holds. In 1888 (June 27th) he married Almenda A. Giles, by whom he has ten children, five boys and five girls, all now living (July 21, 1908).

HART, Arthur William, a member of the High Council of the Oneida Stake, Idaho, was born Oct., 16, 1869, at Bloomington, Bear Lake county, Idaho, the son of James H. Hart and Sabina Scheib, both of London, Eng-



land. He was baptized when about eight years old and later ordained a Deacon and an Elder. He attended the University of Utah in 1889-1890, and later was a student at the B. Y. College, at Logan; he also spent two years in the Bear Lake Stake Academy and took a course in M. I. A. and Sunday school training at the B. Y. the University of Utah in 1889-1890,

he filled a mission to Germany, during which he was appointed the first president of the Stuttgart conference. After his removal to Preston in 1899 he commenced the practice of law and was elected county attorney of Oneida county, Nov. 6, 1901. In 1900 he was ordained a High Priest by George C. Parkinson and chosen as an alternate member of the High Council. In 1898 he was chosen assistant superintendent of Religion classes, in the Oneida Stake, and in 1900 Stake superintendent of M. I. A. which position he still holds. In 1901 he married Ada D. Lowe, by whom he has four children. In 1902 (May 2nd) he was set apart as a regular member of the High Council. Elder Hart is also a leading business man in Oneida county and is associated with a number of business enterprises.

CROCKET, Ozro Ozias, a High Councilor in the Oneida Stake of Zion, was born Nov. 29, 1856, at Payson, Utah, the son of Alvin Crockett and Mary



Sophia Reed. He was baptized July 16, 1865, by Thomas X. Smith in Logan, Utah; ordained a Deacon Jan. 29, 1869, by Elder James P. Jensen; ordained a Priest about 1872; ordained an Elder Jan. 12, 1874, by Samuel Holt; ordained a Seventy Jan. 11, 1882,

and ordained a High Priest Aug. 27, 1899, by Apostle Marriner W. Merrill. He filled a mission to the Eastern States in 1897-1899 and has acted as a High Councilor in the Oneida Stake since 1899.

JENSEN, David, a veteran Elder in Preston, Idaho, was born April 15, 1835, at Oster Toten, Norway, the son of Jens Johnson and Gulline Olsen. He was baptized Feb. 21, 1861, by Hans Poulsen. Two years later, he emigrated to Utah and resided for a short time at Lehi, Utah county, but he soon removed to Franklin, Idaho, at which place he was ordained an Elder under



the hands of Bishop Lorenzo H. Hatch. For many years he acted as a Ward teacher in Franklin and Preston, Idaho, respectively. He also filled with honor the position of first counselor to Bishop Nahum Porter, of Preston Ward, and also acted as superintendent of the Sunday schools, an alternate member of the High Council, etc. In the year 1868 he married Bertha Serine Petterson and subsequently Julia Constance Petterson and Leonora Finland. With these wives he became the father of twenty-one children, of whom thirteen are now living. Elder Jensen has served as trustee and filled many other offices of honor and importance.

He came to Preston in the year 1871, at which place he still resides. Elder Jensen being one of the very first settlers of this section of country naturally chose as his occupation that of farming and stockraising, both of which he has made a success; he is also identified in the butcher business.

PORTER, Nahum, Bishop of Preston Ward, Oneida Stake, from 1878 to 1883, was born June 16, 1831, at Ossian, Livingston county, New York, the son of Abraham Porter and Marcia Bisbee. His parents embraced the Gospel in the summer of 1840 under the administration of Elder David Candland, who at that time labored as a missionary in the east. Nahum was married Oct. 22, 1861, to Rachel A. Murray



and with his wife and his father's house he emigrated to Utah in 1863, locating in Ogden. In 1871 he filled a mission to the States, and in 1877 he removed with his family from Ogden to Preston, Idaho. The following year he was made Bishop of the Preston Ward, which position he held for five years. In 1885 he served three months in the State prison at Boise, Idaho, for conscience sake. He died as a faithful Elder in the Church Feb. 12, 1894, at Preston, Idaho, leaving a fine record behind him.

ROGERS, Henry Tooles, Bishop of Preston First Ward, Oneida Stake, Idaho, was born Jan. 19, 1862, at Hyde Park, Utah, baptized when thirteen years of age; ordained a Deacon when young; ordained an Elder Feb. 3,



1884, by Bishop Alma Harris; ordained a High Priest Oct. 2, 1898, by Mathias F. Cowley and ordained a Bishop Feb. 3, 1902, by Apostle Rudger Clawson, when he was also set apart to preside over the First Ward of Preston.

JOHNSON, Lorenzo, second counselor to the Bishop of the Preston Second Ward, Oneida Stake, Idaho, was born Sept. 18, 1871, at Brigham City, Utah, baptized Sept. 19, 1879, at Hyde Park, Utah; ordained to the lesser Priesthood between the age of 12 and 14 years; ordained an Elder Nov. 15, 1891, by David C. Eames, and ordained a High Priest Aug. 14, 1905.

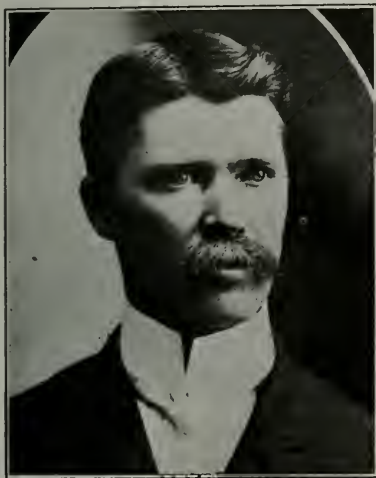
CUTLER, Allen Riley, Bishop of Preston Fourth Ward, Oneida Stake, was born Sept. 22, 1862, in American Fork canyon, Utah county, Utah, the son of Royal J. Cutler and Theda Ann Morton. He was baptized at the age of nine years by Andrew Gibbons and ordained a Deacon and afterwards an Elder in 1886. In 1901 (March 31st) he was ordained a High Priest by

Apostle Mathias F. Cowley and was ordained a Bishop Feb. 3, 1902, at the organization of the Preston Fourth Ward, by Apostle Marriner W. Merrill. In 1887 to 1888 he filled a mission to the Southern States, laboring in Tennessee and North Carolina. During his residence in Glendale, Kane county, Utah, he acted a superintendent of Sunday school. He organized the Panquitch Stake Academy in 1888 and served as principal of that Institution. After that he was principal of the Sevier Stake Academy and later of the Oneida Stake Academy, having received his own education in the common schools of Utah and in the Brig-

ham Young Academy at Provo, and in the L. D. S. University of Salt Lake City. In 1899 he graduated from the College of Physicians and Surgeons in Baltimore and has practiced as a medical doctor in Preston ever since. In 1890 (May 28th) he married Lucy M. Hardy and is the father of nine children. His places of residence has been American Fork canyon, the Muddy (Nevada), Glendale, Richfield, and Salt Lake City, Utah, and Preston, Idaho. He located in the latter place in 1899. Bishop Cutler acted as superintendent of public schools in Kane county, in 1895-1897, and was a delegate to the first State Republican

convention in Utah in 1896. He has also served as a member of the Board of Health at Preston and as school trustee during the erection of the Central School house etc. He was a member of the firm of Daines, Cutler and Co. (merchants at Preston), director in the Co-op Drug Store, and is a director of the Idaho State and Savings Bank of Preston. In 1907 he was honorably released from his position as Bishop and chosen as a member of the High Council of the Oneida Stake.

MONSON, Walter Peter, first counselor in the Bishopric of Preston Fourth Ward, Idaho, was born June



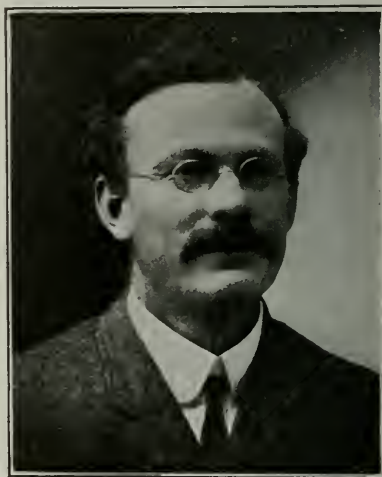
30, 1875, at Richmond, Cache county, Utah, the son of Christian H. Monson and Ellen Monson. He was baptized July 5, 1883, at Richmond, ordained a Deacon by Christian Hyer in 1889, ordained an Elder by Wm. G. Danielson, Nov. 3, 1895; ordained a Seventy Jan. 25, 1898, by Marriner W. Merrill, and ordained a High Priest Feb. 3 1902 by Solomon H. Hale. In 1888-1900 he filled a mission to the northwestern States, laboring chiefly in Oregon and Washington. Of the many ecclesiastical positions held by Elder Monson are these: Treasurer in the M. I. A., counselor of Deacons quorum, president of Elders quorum, ward choir

ham Young Academy at Provo, and in the L. D. S. University of Salt Lake City. In 1899 he graduated from the College of Physicians and Surgeons in Baltimore and has practiced as a medical doctor in Preston ever since. In 1890 (May 28th) he married Lucy M. Hardy and is the father of nine children. His places of residence has been American Fork canyon, the Muddy (Nevada), Glendale, Richfield, and Salt Lake City, Utah, and Preston, Idaho. He located in the latter place in 1899. Bishop Cutler acted as superintendent of public schools in Kane county, in 1895-1897, and was a delegate to the first State Republican

leader, Stake choir leader, president of a conference in Oregon, counselor to the president of the Northwestern States Mission and Bishop's counselor in Preston since 1902. In 1895 (Nov. 6th) he married Leona Smart Parkinson and is the father of 7 children. He has served as constable, member of the village board, and president of the Preston Commercial Club, and county commissioner. He is a manufacturer by occupation and manager of the firm of Superior Lumber Company. Elder Monson was one of the first missionaries in the northwestern States and practically tracted every home in the Grand Ronde Valley, Oregon, before any "Mormon" had ever thought of settling there. When he entered that valley in March, 1898, he predicted that it would be the home of many Saints. He also organized the first branch and Sunday school in Portland, Oregon, and was the first president of the Portland conference. He held the first street meeting in Portland, May 11, 1899, and organized a branch at Hood River, Oregon, Dec. 24, 1899. Dec. 17, 1899, he was called by the mission presidency to labor as first counselor to F. S. Bramwell, president of the Northwestern States Mission.

SKIDMORE, William Alonzo, second counselor to the Bishop of the Fourth Ward, Preston, Idaho, is the son of Wm. L. Skidmore and Sarah Armina Knapp, and was born March 29, 1869, at Richmond, Cache county, Utah. He was baptized Aug. 22, 1877, at Richmond; ordained a Deacon Feb. 11, 1885, by W. L. Skidmore; ordained an Elder Dec. 10, 1890, by W. C. Burnham; ordained a Seventy May 15, 1892, by Christian H. Monson, and ordained a High Priest, Feb. 3, 1902, by Wm. C. Parkinson and set apart to his present position in the Bishopric. He has acted as Deacon, Ward teacher, secretary of Seventies, president of the Y. M. M. I. A., member of choir, etc. In 1893 (Dec. 13th) he married Ellen

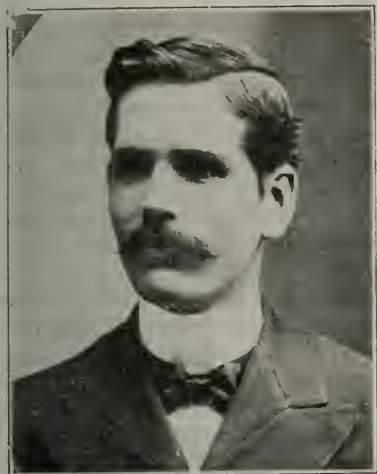
Marinda Monson and is the father of five children. He has also been prominent in military circles, having served as 2nd lieutenant in the 2nd Regiment of Infantry, National Guard of Utah. For some time he acted as marshal of Richmond. By occupation he is a farmer, carpenter and lumber man, and his places of residence have been Richmond, Utah, and Preston, Idaho. Elder Skidmore left Salt Lake City for a mission to Great Britain April 18, 1906; he labored in the London confer-



ence until released May 21, 1908. While there he baptized fourteen persons, made many friends, and had a time of thorough satisfaction. While on his mission the 4th Ward of Preston was reorganized with an entire new Bishopric. Elder Skidmore having received an honorable release with the others is now laboring in company with a member of the Oneida Stake High Council as a regular home missionary.

JENSEN, Junius Charles, a Bishop's counselor in Preston, Idaho, was born Jan. 21, 1877, at Preston, Idaho, the son of David Jensen and Julia K. Peterson. After having officiated as a Deacon and afterwards as an Elder, he was ordained a Seventy Feb. 17,

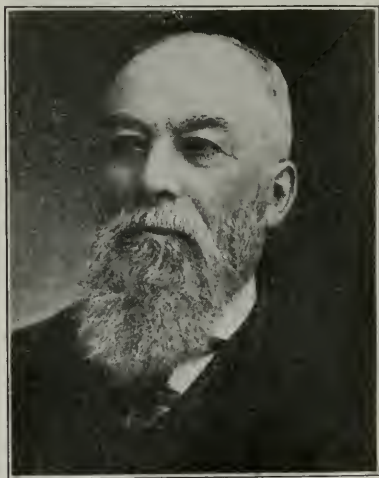
1899, by George Teasdale and ordained a High Priest Feb. 3, 1902, by Joseph



S. Geddes; he filled a mission to the northern States in 1899-1901.

PARKINSON, Samuel Rose, a Patriarch in the Oneida Stake, was born April 12, 1831, in Barrowford, Lancashire, England, the son of Wm. Parkinson and Charlotte Rose. In 1839 he went with his parents to the Cape of Good Hope, Africa, thence to Sydney, Australia, thence to New Zealand in 1842, thence to Valparaiso, Chili, and then back to England in 1846. The family came to America in 1848 and located in St. Louis, Missouri, where the subject of this sketch accepted the Gospel, and was ordained a Teacher. He emigrated to Utah in 1854 and located in Kaysville, where he resided till 1860, when he changed his residence to Franklin, Idaho, being one of the pioneer settlers of that place, where he has lived ever since. He assisted in locating the present site of Franklin and was one of three men who surveyed the farming land and made allotments to the settlers. He was ordained a Seventy in 1857 (when the 55th quorum of Seventy was organized in Kaysville, Utah); ordained a High Priest by Moses Thatcher in

1877 and ordained a Patriarch by Joseph F. Smith April 29, 1892. Elder Parkinson acted a first counselor to Bishop Hatch, of Franklin Ward, filled a colonizing mission to Arizona in 1873 and crossed the plains several times to help immigrating Saints to the Valley. In 1852 (Jan. 1st) he married Arabella Ann Chandler. In 1866 (Dec. 16th) he married Charlotte H. Smart and in 1867 (Feb. 15th) he married Maria H. Smart. By these wives he became the father of 32 children, of whom 27 are now alive. In June, 1877, he was tried in Malad, Idaho, for unlawful cohabitation, but was acquitted for lack of evidence. In 1886 he was convicted for unlawful



cohabitation at Blackfoot, Idaho, and served six months in the Boise penitentiary. In the year 1879 he built and operated the first woollen mill in southern Idaho. This mill, which was known as the North Star Woollen Mill of Franklin, did an extensive business for many years. Elder Parkinson has filled many civil positions in Franklin, where he is known as a successful farmer and merchant. He has also imported a great deal of machinery from the East and is engaged extensively in sheep business.

Parkinson, Samuel Chandler, Bishop of Franklin Ward, Oneida Stake of Zion, Idaho, since 1907, was born Feb. 23, 1853, at St. Louis, Missouri, the son of Samuel R. Parkinson and Arabella Chandler; ordained a Deacon, a Tea-



cher and an Elder successively, the latter ordination taking place in May, 1885, by Pres. Daniel H. Wells. He filled a mission to the Southern States in 1885—1886 and was ordained a High Priest in 1886. He filled another mission to the northwestern States in 1898.

DAINES, William Moroni, a Patriarch in the Oneida Stake of Zion, is the son of Robert Daines and Jemima Seamons and was born Dec. 6, 1862, at Hyde Park, Cache county, Utah. He was baptized June 11, 1871, at Hyde Park; ordained an Elder in 1883 by Bishop Robert Daines; ordained a High Priest July 13, 1884, and ordained a Patriarch Nov 19, 1905, by Apostle Charles W. Penrose. In 1884—1885 he filled a mission to the States, laboring in the Virginia conference; he finished his mission in England, where he labored in the Norwich conference and returned home in 1886. At home he has acted as president of Y. M. M.

I. A. and as Sunday school superintendent at Hyde Park, Sunday school officer at Colonia, Diaz, Mexico, Sunday school officer in Franklin, Idaho, first counselor to Bishop Geddes, in the Preston Second Ward, from 1902 to July, 1905, and member of Oneida Stake Sunday School Union board in 1906—1907. In 1883 he married Elizabeth Ann Hatch and later he took Chloe Viola Hatch to wife. By these wives he became the father of seventeen children, ten girls and seven boys. Elder Daines has served as school trustee in Hyde Park, clerk of Franklin village and clerk and treasurer of Preston village. He has taught school in Colonia, Diaz, Mexico, St. Joseph, Arizona, and Franklin, Idaho. His principal occupation has been that of a salesman and merchant.

NASH, Isaac B., a Patriarch in the



Church and a resident of Franklin, Idaho.

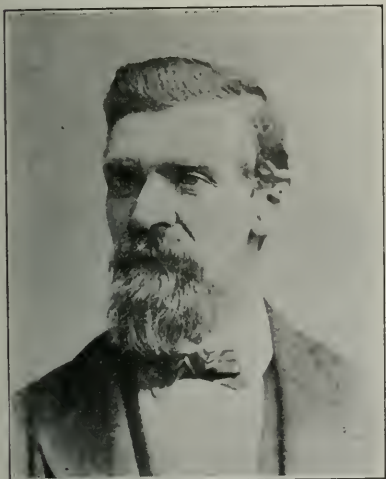
BUCKLEY, Edmund, a member of the High Council in the Oneida Stake of Zion, was born April 25, 1839, in Saddleworth, Yorkshire, England, the son of James Buckley and Emma Waterhouse. He was baptized Dec. 13, 1856, by Elder Wm. Schofield, in the Oldham branch of

the Manchester conference, and was turned out of home and employment because he joined the "Mormons". Nov. 25, 1860, he was ordained an Elder and sent out to preach the Gospel; in 1862 he was appointed to preside over the Oldham branch which position he held till the spring of 1863, when he emigrated to Utah, crossing the Atlantic in the "Antarctic" and the plains in Captain Peter Nebeker's company. He settled in Bountiful, Utah. In 1864 he operated a carding machine in Big Cottonwood, Salt Lake county, making wool rolls. In 1865 he removed to Richmond, Cache coun-

ty, where he also operated a carding machine. Here he remained several years, after which he labored in the Brigham City Woollen Mills, and later in the Woollen Mills at Logan, Cache county. In 1878 he started a Woollen Mill in Franklin. Later he purchased machinery for a woollen mill in Orderville, southern Utah. From 1879 to 1884 he acted as president of the 11th quorum of Elders in Cache Stake. When the Oneida Stake of Zion was organized he was chosen a member of the High Council. In October, 1888, he was sentenced to four months imprisonment in the Boise penitentiary, for unlawful co-habitation. For many

years Elder Buckley has been actively engaged in home missionary labors, and in performing his duties as a member of the High Council. He also holds the position of second counselor in the presidency of the High Priests quorum of the Oneida Stake. To Bro. Buckley belongs the honor of having started the first woollen machinery in the States of Idaho and Wyoming.

HATCH, Lorenzo Lafayette, Bishop of Franklin Ward, Idaho, from 1877 to 1907, was born Dec. 25, 1851, in Lehi, Utah county, Utah, the son of Lo-



ty, where he also operated a carding machine. Here he remained several years, after which he labored in the Brigham City Woollen Mills, and later in the Woollen Mills at Logan, Cache county. In 1878 he started a Woollen Mill in Franklin. Later he purchased machinery for a woollen mill in Orderville, southern Utah. From 1879 to 1884 he acted as president of the 11th quorum of Elders in Cache Stake. When the Oneida Stake of Zion was organized he was chosen a member of the High Council. In October, 1888, he was sentenced to four months imprisonment in the Boise penitentiary, for unlawful co-habitation. For many

renzo H. Hatch and Sylvia S. Eastman. He was baptized at an early age and ordained an Elder by his father. In 1876 he was ordained a High Priest and appointed to preside over the ecclesiastical affairs in Franklin. On Sunday, May 20, 1877, he was ordained a Bishop by Orson Pratt. In 1873 (December 1st) he married Miss Annie Scarborough and ten children (four boys and six girls) were the issue of this marriage. A second marriage to Miss Sarah Doney took place in 1863. He filled a mission to Great Britain in 1884—86. Having been honorably released as Bishop July 14, 1907, he was set apart as a High Coun-

cilor in the Oneida Stake by Francis M. Lyman Dec. 1, 1907.

Durrant, Thomas Hoar, second counselor in the Franklin Ward Bishopric, Oneida Stake, is the son of William Durrant and Phoebe Hoar, and was born March 27, 1849, at Deanshunger, North Hamptonshire, England. He was baptized Sept. 28, 1851, by Alfred Henson, ordained a Teacher and later



an Elder. On July 11, 1877, he was ordained a High Priest by Bishop Wm. B. Preston and set apart as second counselor to Bishop Lorenzo L. Hatch of the Franklin Ward, which position he held until quite recently. Elder Durrant acted as president of the first Y. M. M. I. A. ever organized in Idaho, this organization being effected in 1875 at Franklin. He also acted as secretary of the Sunday schools in Franklin for several years, was Stake secretary of Sunday schools in the Oneida Stake twelve years, acted as Ward clerk in Franklin and served as acting Bishop of Franklin from 1885 to 1886. He married Agnes Nish Dec. 28, 1874, and is the father of eleven children, five boys and six girls. He has acted as justice of the peace in Franklin, as village police judge, member of the 6th Idaho State legislature, clerk of Franklin, member of the city

council and member of the village board at the organization of the Franklin village. After his arrival in Utah in 1868 he located in Morgan, together with his parents, and settled in Franklin in 1870, where he has resided continuously ever since. He is widely known as a railroad man, being prominent during the construction of the Union Pacific, the Utah Central and the Utah Northern railroads. He was station agent and operator at Corinne, in 1872—73 and at Franklin from 1874 to 1875. He engaged in lumber dealing and saw-milling business in 1875; otherwise he is a farmer by occupation.

LEATHAM, James, second counselor in the presidency of the High Priests quorum in the Pioneer Stake Salt Lake City, is the second son of Robert Leatham and Janet Urquhart, and was born in the town of Hugan-



field, Lomarkshire, Scotland, Dec. 15, 1830. He heard the glorious tidings of the Gospel in 1843, and was at that early age impressed with its Divinity. He was baptized May 19, 1848, by Elder James Jordan, ordained a Deacon in the fall of 1848 and a Priest in the spring of 1850. Filled with youthful enthusiasm and love for the truth, he did telling missionary work in the sur-

rounding cities and towns, and through his diligence and perseverance was able to add many new members to the cause of salvation. He was ordained an Elder April 9, 1851, and at the Glasgow Conference, held in the month of October, he was called to labor as a traveling Elder in that conference. In 1852 (Dec. 31st) he took to wife Margaret Irvine, a faithful member of the Church. He continued his missionary work with uniform success until March, 1853, when he was honorably released for the purpose of emigrating to Zion. He sailed from Liverpool on board the ship "Falcon" March 28, 1853, and arrived in New Orleans May 18th of the same year; thence he proceeded up the Mississippi River as far as Keokuk, Iowa. Here, after stopping several weeks, he joined Capt. Appleton Harmon's wagon train bound for Zion. The Missouri River was crossed at Council Bluffs, and the transferring of the wagon train, from one side to the other, was a task requiring skill and judgment, and in which he took an active part. At Green River, where a halt was made, he with five other brethren, was called to go ahead of the train on foot and carry a special message to President Brigham Young at Salt Lake City, for the purpose of obtaining provisions and relief for the rest of the company. They pushed on, and after fording numerous creeks and several rivers they finally arrived in the City Oct. 5, 1853. Bro. Leatham attended conference, on the following day, and on the 9th day of October, he was ordained a member of the 37th quorum of Seventies. Soon after entering the Valley he was employed by President Young, and in all his life's work he has adhered strictly to his advise, to stay at home and assist in building up the material welfare of City and State. He was one of the first to break ground for the erection of the "Lion House", which work was commenced in January, 1854, and was actively engaged on the con-

struction of many of the prominent buildings, including the Salt Lake Temple, Tabernacle, Assembly Hall and Salt Lake Theater. He also helped to construct the wall of masonry buildings, including the Salt Lake Temple Square. That famous old landmark, the "White Bridge", which spans the Jordan River on North Temple street, is another structure, on which he put in many busy days. Soon after his arrival in Salt Lake Valley, he made arrangements for the emigration of his wife and her family, including her father, mother, four brothers and two sisters, who arrived in Salt Lake City, Oct. 24, 1855. He drove the "Kitchen" carriage for President Young and his company on his annual tour through the southern settlements in the spring of 1854. They journeyed as far south as Cedar City and Harmony, and on the return trip located the site for the present town of Goshen, at the south end of Utah Lake. Parley P. Pratt and President Joseph F. Smith were distinguished members of this party, the former on a mission and to locate a southern route to California, and the latter on his first mission to Hawaii. Elder Leatham has worked for the Church, in the aggregate, over thirty years. He also helped to quarry rock for the construction of the Temple in Red Butte and Little Cottonwood canyons, and was employed in building a wagon road in Big Cottonwood canyon as far up as Silver Lake. In the fall of 1854 a relief expedition consisting of three four-mule teams was organized and sent out to meet incoming emigrant trains, which very often ran short of provisions and supplies. He drove one of the teams which went out as far as the "Sweetwater". In 1857, he received his blessings and endowments in the House of the Lord. He was present at a celebration of July 24, 1857, at the lake in Big Cottonwood canyon, when word was received of the approach of "Johnston's Army".

The following fall he was appointed as a member of the guard, stationed in Echo Canyon, and served faithfully through those dark and trying days. He was one among a force of men who plowed up the ground, and carefully covered up the walls of the Temple prior to the famous "move south". He accompanied his family, including all their earthly effects, as far south as the town of Payson. After seeing them located as comfortable as the circumstances would allow, he returned to Salt Lake City and stood guard until all trouble was amicably settled, and the United States soldiers had passed through the city to their camp over the Jordan River. In 1859, he met with a very serious accident, while working on the Temple Block, having his left leg badly fractured below the knee. This misfortune proved very serious, and kept him in confinement the better part of a whole year. Through his industry and frugality, he was able, in the year 1860, to purchase a home, located in the Sixth Ward where he was appointed asst. superintendent of the first Sunday school organized in that Ward in 1865; later he was the first president of Y. M. M. I. A. in the same Ward. He has done an unusual amount of work in the Temple for relatives and friends who have passed beyond. June 12, 1870, he became a member of Pres. John Taylor's Prayer Circle, and remained an active and faithful member of the same until the division of the old Salt Lake Stake of Zion which took place in 1904, when he joined the High Council Circle of the Pioneer Stake. In June, 1877, he journeyed by wagon to St. George and in the St. George Temple took to wife Emma Nielsen. He has seen long and faithful service as a Ward teacher, and has never lost an opportunity to bear witness to the truth of the Gospel, to the many strangers with whom He has come in contact in his long and varied career. He worked eighteen consecutive years on the Temple Block, meeting, dur-

ing that time, hundreds of strangers and tourists. He distributed innumerable "Tracts" bearing on the principles of the Gospel, and by his natural tact and diplomacy sent many a stranger on his way with a much higher opinion of the sincerity and honesty of the "Mormons" than they previously held. Feb. 16, 1882, he took to wife Rachel H. Hill, and on the 11th day of Oct., 1866, Isabella Harris. During the troublesome time he was one among the many who suffered for conscience sake, being imprisoned for six months in the Utah penitentiary for "unlawful cohabitation" in 1890. He is the father of nineteen children, eight boys and eleven girls. Jan. 31, 1891, he was ordained a High Priest, and in April, 1904, when the original Salt Lake Stake of Zion was divided, he was called and set apart as second counselor to David McKenzie, president of the High Priests Quorum of the Pioneer Stake of Zion. Since that time he has been actively engaged in home missionary work in this Stake, besides attending to the numerous duties which attach to his office.

Hatch, Meltiar, a High Councilor in the Panguitch Stake, Utah, was born July 15, 1825, at Farmersville, New York, the son of Ira S. Hatch and Wealthy Bradford. He became a member of the Church in 1844, and was ordained an Elder by Pres. Brigham Young about 1852. Later he was ordained a High Priest. In 1856 he was called from Bountiful, Davis county, Utah, to settle Carson valley, now in Nevada. After his return, he located in Salt Lake City, and settled in Dixie, southern Utah, in 1862. After residing in different valleys, he finally located at Panguitch where he served as a member of the High Council and died July 8, 1895. Elder Hatch was intimately acquainted with the Prophet Joseph Smith and heard him deliver his last speech before going to Carthage. He also carried mes-

sages to and from Carthage while the Prophet and his companions were confined in jail. Bro. Hatch attended the funeral of the martyrs and was present at the famous meeting in Nauvoo, where Pres. Brigham Young was acknowledged the head of the Church. He witnessed many trying scenes in the early days of the Church and as a pioneer of the west. He was also prominent in military affairs, being a

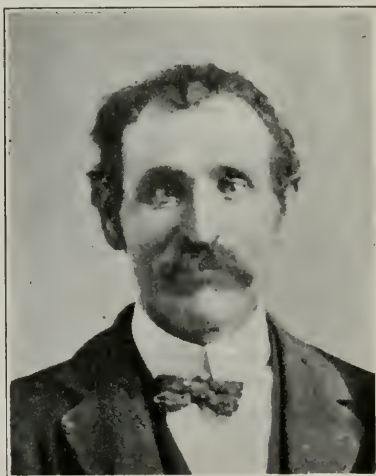


lieutenant in the Nauvoo Legion. In 1846 (January 1st) he married Permelia Snyder and in 1856 (May 8th) Mary Ann Ellis. He was the father of nineteen children and in 1906 his grandchildren numbered 137 and his great grandchildren 220.

Riding, Alfred Hall, first counselor in the Bishopric of the Panguitch Ward, Garfield county, Utah, was born July 11, 1848, in St. Louis, Mo., the son of Christopher L. Riding and Mary Ann Hall. His birth took place six weeks after the arrival of his parents at St. Louis from England. The family came to Utah in the fall of 1852. In 1859 his father was called to southern Utah, to strengthen the settlements there, and he located with his family in St. George about 1863, where the subject of this sketch labored as a Ward teach-

er and as assistant superintendent of Sunday schools for a number of years. In 1866 he made a trip to the Missouri river after the poor. In 1869 he married Mary E. Hall and moved to Panguitch in 1883, where he was called to act as one of the presidents of the 86th quorum of Seventy. March 29, 1887, he was ordained a High Priest and set apart as first counselor to Bishop Allen Miller, of the Panguitch Ward, of the Panguitch Stake by Jesse W. Crosby. In August, 1900, he was set apart as first counselor to Bishop James B. Heywood of the Panguitch Ward by Apostle Abraham O. Woodruff which position he still occupies.

Snow, Joseph Homer, first counselor in the Bishopric of the Kingston Ward, Piute county, Utah, was born Jan. 21, 1860, in Provo, Utah county, Utah, the son of James C. Snow. He was baptized in July, 1869, and accompanied

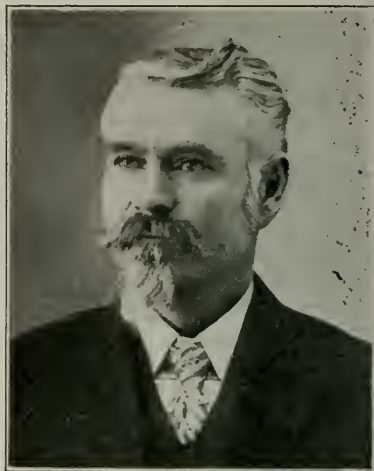


a part of his father's family to southern Utah. In December, of the same year, (1869) they settled at Belview, the first settlement reached in Dixie after crossing the Black Ridge from the north. Here the family lived six years, during which time the subject of this sketch passed through many hard-

ships owing to the lack of sufficient clothing and food; many times he had to subsist on a little corn ground on a coffee mill, stirred up in cold water, and baked over the fire; and frequently he had not enough of that to keep the pangs of hunger away. Much of this suffering was caused through the settlers not being able to cross Black Ridge in the winter and also through failure of crops. Joseph spent most of his time while in Dixie herding cattle. After six years of hardship his father was released from his mission to Dixie and settled then in Sanpete county, where he lived until the time of his death in 1884. Joseph was ordained to the office of a Deacon when sixteen years old by Bishop Petty, of Pettyville Ward (now called Sterling). In October, 1884, he was ordained an Elder and set apart as Sunday school superintendent of the Sterling Ward; he served in that capacity until October, 1888, when he removed to Emery county, Utah. The same year he married Mary Nielsen and lived in Emery county one year and acted as first counselor to Bishop Casper Christensen in the Muddy Ward. The water and climate disagreeing with his health, he moved back to Sterling, where he resided two years; thence he removed to Kingston, Piute county, where he still resides. In his new home he acted as a Ward teacher for several years, after which he was chosen second counselor to Bishop Rufus A. Allen. A couple of years later he was chosen and set apart to his present position. He is the father of nine children, five boys and four girls.

PETERSON, James Ephraim, Bishop of the Circleville Ward (Panguitch Stake) Piute county, Utah, was born Nov. 16, 1855, at Ephraim, Sanpete county, Utah, the son of Jens K. Petersen and Helene Christine Hansen. He was baptized by Jens Thomsen Balle when about nine years old; ordained a Priest by Isaac W. Pierce; ordained an Elder by Jacob Gates, March 8,

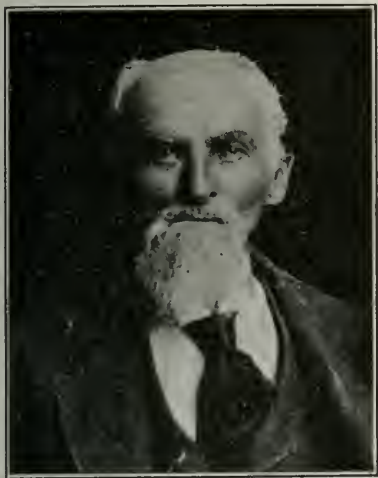
1877; ordained a High Priest by David Cameron Nov. 25, 1883, and ordained a Bishop by Apostle Heber J. Grant, March. 29, 1887. In 1880 he settled on Clover Flat, in Grass Valley, and when the Marion Ward was organized



he was chosen second counselor to Bishop Culbert King. In 1885-86 he filled a mission to the northwestern States. He moved to Circle valley in 1887 and was chosen Bishop of the Circleville Ward at the time of its organization. Bishop Peterson has followed farming, stock raising and merchandising for a living. In 1877 (March 8th) he married Caroline Gottfredson, with whom he has had twelve children. Among the public positions held by Bishop Peterson may be mentioned that he has served as school trustee, county commissioner, post master, State representative, notary public, etc. He also acted as Ward teacher for eleven years.

STEWART, William A., Bishop of Inverury. Sevier county, Utah, from 1880 to 1900, was born June 2, 1839, in Tuscaloosa county, Alabama. His parents joined the Church about 1839, and cast their lots with the body of the Church in eastern Iowa. They

participated in the exodus from Nauvoo, Ill., in 1846 and arrived in Great Salt Lake Valley in September, 1847. In 1848 William was called to the Weber, to assist in making a settlement there. In 1853 he married Jane N. Browning, daughter of James G. Browning. He acted as a Ward teacher and as a counselor in an Elders quorum and participated in the Echo Canyon expedition in 1857-1858, as a captain of infantry in the Nauvoo Legion. In 1865, responding to a call from the president of the Church, he



went to Dixie, in southern Utah, and settled in St. George, where he acted as a Ward teacher. In 1869 he married Cynthia P. Terry, daughter of Charles A. Terry, and in 1869 he was released from his southern mission, owing to ill health, when he settled at Invermury, Sevier county, where he acted as Ward teacher, post master, justice of the peace, presiding Elder and Bishop. Being released from the latter office he labored as a Sunday school superintendent and as a home missionary. In 1890 he served a term in the Utah penitentiary for conscience sake and again in 1894 to 1895 for the same "offence". Being involved in debt, owing to these prosecutions, he was obliged to sell his

home on the Sevier and move to Circleville, where he still resides.

KING, Culbert, Patriarch in the Panguitch Stake, Garfield county, Utah, was born Jan. 31, 1836, in the State of New York. His parents joined the Church and moved to Illinois, where the family became intimately acquainted with the Prophet Joseph Smith. They joined the general exodus of the Saints in 1846 and crossed the plains in 1851, settling at Fillmore, Millard county, where they built the first house erected at that place. The subject of this sketch served as a soldier during the Indian troubles both in the Walker and the Black Hawk wars, but afterwards became a great friend to the Indians and quite proficient in speaking their language. In 1863 he was called to Kanosh, where he acted as Bishop for fifteen years, after which he moved with his family to Circleville, Piute county, where he lived in the United Order for a number of years and also served as a member of the Bishopric there until the breaking up of the order. He then moved to Grass valley and in 1882 was made Bishop of the Marion Ward. From December, 1885, till June, 1886, he served as a prisoner in the Utah penitentiary for conscience sake. He labored as Bishop at Marion until 1901, when he was honorably released and ordained a Patriarch by Apostle Francis M. Lyman. Patriarch King has ever been a true and staunch friend to the cause of truth, kind to his family and loyal to the Priesthood of God.

HILTON, Joseph, an active Elder in the Church, was born in Lehi, Utah county, Utah, March 17, 1860, the son of Hugh Hilton and Isabella Pilkington. His parents emigrated from Lancashire, England, to Utah about 1852 and resided in the Ninth Ward, Salt Lake City, until the "Move" in 1858, when they moved to the Point of the Mountain south and later to

Lebi, Utah county. Being called on the Dixie mission they settled at Virgen City, where they encountered many hardships through Indian depredations, grasshopper ravages and lack of food. The subject of this sketch was baptized when nine years old; ordained a Teacher by Bishop John Parker, March 21, 1877; ordained an Elder by Bishop John Parker Oct. 11, 1881; received his endowments in the St. George Temple Oct. 12, 1881; married Ellen May Richards, daughter of Samuel W. and Mary Ann Richards, of Salt Lake City, in the St. George Temple, March 21, 1883; ordained a Seventy by Edward Stevenson June 7, 1885, and ordained a High Priest and set apart as 2nd counselor to Bishop Leroy W. Beebe in Virgen City by Henry Eyring Nov. 17, 1886. This latter position he filled till 1893. He also acted as second assistant superintendent in the local Sunday school from Jan. 13, 1877, to Sept. 2, 1888, and as superintendent from Sept. 2, 1888, until released Oct. 1, 1893. He removed to Tropic, Garfield county, Utah, in the spring of 1893 and thus became one of the original settlers of that place. He acted as presiding Elder of the Tropic branch from Aug. 13, 1893, to Aug. 28, 1894; as chorister for some time; as Ward clerk from Feb. 20, 1897, to June 7, 1903; as first assistant superintendent in the Sunday school from July 7, 1895, to July 22, 1900; as superintendent from July 22, 1900, to May 1, 1904, and as first counselor to Bishop Joseph A. Tippetts from April 24, 1904, to Oct. 7, 1906. From 1904 to 1906 he labored as an instructor in the theological department of the Sunday school, and has also labored much for the redemption of the dead in the St. George and Salt Lake Temples. He has buried his father and mother (being left an orphan at fifteen years of age), sisters, brothers, a child and last an affectionate and devoted wife (who passed away Oct. 16, 1900) and many relatives and dear friends. He has an abiding faith in

the plan of salvation and the divinity of the Prophet Joseph Smith's mission.

ARTHUR, Christopher Jones, a Patriarch in the Parowan Stake of Zion, was born in the village of Abersycchan, near Pontypool, Monmouthshire, South Wales, March 9, 1832. In a sketch prepared for this work Elder Arthur writes: "I was born of goodly and God-fearing parents, Baptists by profession. My father was the deacon and pillar of the church. I was stricken with smallpox at the age of two, although vaccinated. The scab covered me from head to foot, no good flesh being visible; but I escaped with little marking through care and attention. When three years old



I took down with measles. At four I went to the infant school and remained there until I was eight, when my parents took me many miles from home to an academy, my older brother Joshua being there also. I stayed at this academy eighteen months, and was then placed in the district school until I was thirteen years old, when my father took me into his business of shopkeeper and baker. I remained in this business until I was seventeen, when I was strick-

en down with a high fever. The doctor attended me six weeks and gave me up to die, but through the administration of my father, who was an Elder in the Church of Jesus Christ of Latter-day Saints (he having joined the Church a short time previously) I was instantly healed, although not yet a member of the Church. After recuperating my health I was sent to another academy in Gloucestershire, where I stayed eighteen months and completed my education. At the expiration I was given charge of my father's business. At nineteen, not finding work enough at home I accepted a position in the British Iron Works store as warehouseman, baker and store clerk, where I stayed until the day before leaving for Utah, I again took charge of my father's funds, which he lavishly spent in giving to the Elders, and was the second heaviest stockholder in the Deseret Iron Company. He also paid emigration fare for forty persons to Utah. On the ship "International" that brought us to New Orleans, I was made under-secretary. I also acted as assistant to Elder John Lyon, who from New Orleans to St. Louis had charge of the 10-pound company and from there to Keokuk, Iowa, the starting and fitting-out point for Utah. I drove two pair of oxen and wagon across the plains and was made secretary of the company, arriving in Salt Lake City, Sept. 26, 1853. Father bought a 110-acre farm in Big Cottonwood of James Huntsman. In March, 1854, he was instructed to move to Cedar City, Iron county, Utah. Consequently, he sold the farm (for which he had paid gold) for "chips and whetstones" and started for Cedar City with his children, my mother having died in Abersychan, Wales, in November, 1852. We arrived in Cedar City in March, 1854. Father was assigned to superintend the Iron Company's farm, and I was appointed under-secretary to Secretary Franklin D. Richards, under-

treasurer to Thomas Tennant, and to take charge of the Iron Company's books and the company's store, where I remained until the Iron Company closed their business in the spring of 1858. I then went into the making of furniture; afterwards I engaged in farming, and when co-operation started in 1869, I went into the business wholesouled and have been in it more or less up to the present time (1908) serving as secretary, treasurer and superintendent, and made a success. I held position twenty years as city councilman and alderman, and served one term as mayor. I was baptized into the Church April 9, 1853; ordained an Elder by Bishop P. K. Smith in December, 1857; ordained a Seventy and president of the Sixty-third Quorum of Seventy by President Henry Harriman, April 18, 1863; ordained a High Priest by instruction of President Brigham Young in December, 1857, by Bishop Henry Lunt; set apart as Bishop of Cedar Ward July 29, 1877, by Apostle Erastus Snow and Wilford Woodruff, and ordained Patriarch Sept. 18, 1893, by Apostle Francis M. Lyman. I have held the position of tithing clerk over forty-two years, and at the same time acted as Bishop's agent's assistant and Stake tithing clerk twenty-nine years, and Ward clerk twenty years. I have married four wives, my first wife, Caroline E. Haight I married Dec. 30, 1854; she bore me eight children, and died in 1874 in childbed. My present first wife living, Ann Elizabeth Perry, I married Feb. 17, 1875; no children. My next wife, a widow, Marion Brown, with two children, I married Nov. 22, 1875; no children. I married my next, Jane Condle, on the 18th of January, 1877; she bore me seven children. The last three wives are still living, and all have comfortable homes. I have buried one wife and eight children, five by the first and three by the last. I have accepted all principles advanced in

the Church with all my heart and I have a burning testimony of the Gospel, and enjoyed it ever since I became a member. The acts of men never trouble me. My reliance is on God my Father. I am 77 years old, hale and hearty and work hard every day. I am promised to live to see my Savior and look forward with a glorious anticipation of the event. The Gospel to me is worth more than all the world can bestow. I love it and cherish its principles. I filled a two years' mission to Europe, laboring five months in the Sheffield conference, and nineteen months in the business department of the Liverpool office. I served a six months' sentence in the Utah penitentiary, paid \$320 fine and costs, spent an enjoyable time, receiving kind treatment, met 150 of my brethren coming into the "Pen" and parted with the same number in going out. My experience there will never be forgotten.

MATHESON, Alexander Gordon, an alternate member of the High Council of the Parowan Stake, and a resident of Cedar City, Utah, was



born May 9, 1865, at Panguitch, Garfield County, Utah, the son of Alexander Matheson and Elydid Evans.

He was baptized May 9, 1873, by Wm. C. McGregor, ordained a Deacon and an Elder early in life, ordained a Seventy by Edward Stevenson May 24, 1885, and afterwards acted as one of the presidents of the Sixty-ninth quorum of Seventy, which position he held till Sept. 17, 1900. In 1898-1899 he filled a mission to the Northwestern States, laboring part of the time as president of the Missoula conference. In 1879 he went to Snowflake, Ariz., where he endured some hardships through cold and the lack of the necessities of life; he returned to Utah in the year 1880. In 1887 (July 14th) he married Mette Katrine Rasmussen, with whom he became the father of five boys and four girls. Elder Matheson has followed farming, sheepraising, sawmilling, shop-keeping, and flour milling as a means of living and has filled a number of local offices of a civil nature. At present he is first counselor in the Bishopric of the East Cedar Ward.

KAY, Hyrum, Stake ecclesiastical clerk of the Pocatello Stake, Idaho.



was born June 10, 1861, in Christiania, Norway, the son of Bernt Olaus Kay and Anne Engelbretsen. He was

baptized Aug. 7, 1873, by Daniel H. Wells; ordained a Deacon in Logan, Utah, when about eighteen years old; ordained a Priest at Pocatello, Idaho, Aug. 16, 1896, by Bishop Carl J. Cannon, and ordained an Elder Nov. 14, 1897, by Bishop Cannon. In 1897 and 1898 he labored as a home missionary in the Oneida Stake. For a number of years he was an active Sunday school officer and an officer in the Y. M. M. I. A., and is still a member of both organizations; he has also acted as Ward clerk since 1899, as tithing clerk since 1902, and clerk of the High Council of the Pocatello Stake, and from March 1, 1907, till February, 1908, he filled the important position of Stake clerk of the Pocatello Stake. In 1889 (Dec. 12th) he married Henriette Emelia Larsen, by whom he has had four children. Elder Kay possesses musical abilities and belongs to a musical family. In order to earn a livelihood he has labored considerably as a railroad employee, and in the different localities where he has been employed he has always taken an active part in Church affairs.

RALPHS, Ephraim, Bishop of Rockland Ward, Pocatello Stake, Idaho, was born April 19, 1848, at Bonaparte, Van Buren county, Iowa, the son of Thomas Ralphs and Sarah Johnson. His parents joined the Church in England, emigrated to America in 1842, and shared in the persecutions of the Saints in Illinois; the subject of this sketch was born while his parents were en route as exiles from Nauvoo to the Rocky Mountains. Arriving in G. S. L. Valley, he lived with his parents in the Tenth Ward, G. S. L. City, until 1855, when they moved to Brigham City, Box Elder county, Utah. His father died when he was between ten and eleven years old, but he was left in the care of a good and wise mother, whose teachings impressed him early in life for good. His schooling was limited, but

early in life he became a diligent student in the Sunday schools of the Church, and in 1888 he was appointed superintendent of the Brig-



ham City Third Ward Sunday school. He acted in that position until 1895, when he, with his family, removed to Rockland, Idaho, where he acted as superintendent of the Rockland South Fork Sunday school from 1897 to 1900. In the latter year he was ordained a High Priest and Bishop and set apart to preside over the Rockland Ward. Bishop Ralphs shared in the privations of early pioneer days in Utah and subsisted, together with many others, for some time on segos. After being baptized June 26, 1859, by Abraham Hunsaker, he was ordained a Teacher; subsequently he was ordained a Seventy and became a member of the Fifty-eighth Quorum of Seventy. From 1886 to 1900 he acted as one of the seven presidents of said quorum. In 1900 (June 17th) he was set apart as Bishop of the Rockland Ward by Apostle Matthias F. Cowley. From 1881 to 1884 he filled a mission to New Zealand, laboring principally among the Europeans. Elder Ralphs married Karen Sophia Nielsen Oct. 24, 1870, and the result of that union has been "happi-

ness and contentment and thirteen bright children, six boys and seven girls."

COX, Thomas Levis, president of the High Priests quorum, Pocatello Stake, Idaho, was born April 1, 1846, at Countesethorpe, Leicestershire, England, the son of Nathan Cox and Jane Pretty. He was baptized at Auckland, New Zealand, March 20, 1880, by Elder John P. Sorensen; ordained a Teacher March 21, 1880, by John P. Sorensen, and ordained an Elder June 6, 1880, by Thomas A. Shreeve. He labored as first counselor to the president of the Auckland branch, New Zealand, and also as superintendent of the branch Sun-



day school; afterwards he presided over the Waikato conference, and was one of the first Elders to preach the Gospel to the Maoris. He emigrated to Utah in 1888, and located in Logan; thence he moved to Ogden, where he was ordained a Seventy July 5, 1891, by F. S. Holveran. Later (Aug. 7, 1897,) he was ordained a High Priest by Alonzo De Bell, at Iona, Idaho. In 1892-1894 he filled a mission to New Zealand and in 1902-1904 he labored as a missionary in Great Britain. He has also labored as a home missionary in the Weber

Stake, Utah, and in Bingham and Pocatello Stakes, Idaho. For many years he served the Church as head Ward Teacher and also as superintendent of Religion classes. In 1865 (June 6th) he married Hannah Harris, with whom he has had thirteen children, ten boys and three girls. Elder Cox is a shoemaker by trade, and has also been engaged in mercantile business for years. He has held many offices of trust and served his native country under Queen Victoria.

ARMSTRONG, David, president of the First Quorum of Elders, first counselor in the Bishopric of the Garden Creek Ward, Pocatello Stake, Idaho, and a resident of Robin, Idaho, was born Nov. 2, 1866, in Randolph County, West Virginia, the son of Z. P. Armstrong and Willana Amos. He was baptized Oct. 4, 1892, by John S. Curtis; emigrated from Old Virginia, near Richmond, to Utah in 1893; was ordained a Teacher in 1894 by John C. Marley, and ordained an Elder Dec. 15, 1895, by William Jenkins. He has labored as a home missionary in the Pocatello Stake, and locally as a Ward Teacher; has also filled the position of first assistant Sunday school superintendent, class leader in and president of an Elders quorum, etc., and since October, 1907, he has acted as counselor in the Garden Creek Bishopric. He was married to Virginia E. Powers April 24, 1888, by whom he has had eleven children. His principal occupation is that of a farmer.

FOTHERINGHAM, William, a Patriarch and a veteran Elder in the Church, was born April 5, 1826, at Clackmannan, Scotland, the son of John Fotheringham and Charlotte Gentle. He was baptized in the fall of 1847 by Elder John Sharp; ordained a Teacher March 19, 1848, by Elder Wm. Gibson; ordained a Seventy in the winter of 1849-50, by Joseph Young; ordained a High Priest Dec.

3, 1870, by Jehu Blackburn; ordained a Bishop in 1877 by Apostle Erastus Snow to act as Bishop's agent in Beaver Stake, and ordained a Patriarch Jan. 22, 1905, by Francis M. Lyman. He was one of the first settlers of Lehi, Utah county, locating there in 1850, and in the spring of 1852 he accompanied President Brigham Young on an exploring tour through Utah, Juab, Sanpete, Millard, Beaver and Iron counties. In 1852-55 he filled a mission to Indiana, during which he traveled more extensively than any other Elder who has ever performed missionary labor for the Church in that country. He traveled 2200 miles in a bullock wagon, and



to Cape Town, South Africa. He presided over the mission until 1864, when he returned to Utah. At the Missouri River he assisted in the immigration of the Saints and acted as assistant captain to Warren S. Snow in leading the last company of the season (84 wagons) to Zion. The trip was a severe one, as nearly all the teamsters were inexperienced in handling oxen. At home Elder Fotheringham has been a very diligent and zealous Sunday school worker, spending about forty years of his life, more or less, in the Sunday school service. He has also labored considerably as a home missionary, and is at present filling a mission in the St. George Temple from Beaver Stake as an ordinance worker. Of civil offices he has held quite a number; thus he has acted as alderman of Lehi City, mayor of Beaver City, probate clerk of Beaver county for sixteen years, a justice of the peace of Beaver precinct, and been a member of of the Utah Territorial legislature from Beaver and adjacent counties. In his youth he learned the trade of ship carpenter and after his arrival in Utah he helped to build the old Tithing Office in G. S. L. City, and other buildings. Of ecclesiastical positions at home he has acted as a president of the Forty-fourth Quorum of Seventy, was Stake tithing clerk in the Beaver Stake twenty-four years, acted as a member of the High Council and as first counselor in the presidency of the Beaver Stake, and was also Sunday school superintendent twenty years. He married his first wife in April, 1856, a second wife May 25, 1857, and a third wife Oct. 10, 1865. By these three wives he has had thirty children, namely, eighteen sons and twelve daughters. On account of his family relations he served three months in the Utah penitentiary as a prisoner for conscience sake. Through the providence of God he was saved from a long term of imprisonment later on. Elder Fothering-

ham went as far inland as the Himalaya mountains. In the province of Orissa he resided six months close to the Temple of Juggernaut. After his return to Utah he accompanied President Brigham Young on an exploring expedition to Salmon River (now in Idaho), and the following winter participated in the Echo Canyon campaign. In the spring of 1861 he left Salt Lake City on a mission to South Africa. In crossing the plains he assisted Captain Ira Eldredge in taking charge of fifty wagons to the Missouri River, and was ninety-nine days making the voyage from London, England,

ham is one of the staunch Elders of the Church who has ever been true to his God, to his friends, and to his family, and is universally beloved and respected by all who know him.

ORTON, Joseph, a High Priest and clerk of the High Council in the St. George Stake, Utah, was born Oct. 4, 1833, at Amington, Warwickshire, England, the son of William M. Orton and Mary Welton. He was baptized in 1855 in Birmingham, England; ordained a Priest Feb. 10, 1856, by Joseph Howard, in Birmingham; emigrated to America in 1856; was



ordained an Elder in 1858 by Edward Cox in New York; came to Utah in 1858; was ordained a Seventy in 1859 by Gilbert Clements in Salt Lake City; called to the southern Utah mission in 1861, arriving in St. George valley Dec. 3, 1861; ordained a High Priest April 17, 1877, by John D. T. McAllister in St. George; filled a mission to Great Britain in 1880, and another mission to the same country in 1886. He has also labored as a home missionary, and acted as clerk of the Twenty-third Quorum of Seventy, Ward clerk, Bishop's counselor, superintendent of Sunday schools, theological class teacher, parents' class supervisor, ordinance worker,

and now a recorder in the St. George Temple, a district watermaster, alderman, justice of the peace, school trustee, county superintendent of public schools, etc. By occupation he is a boot and shoemaker, and as a military man he has done service as corporal, first sergeant and first lieutenant with rank of captain. In 1866 he married Emma Webb, and in 1884 he took Rebecca H. Wilkinson to wife. While on missions he traveled 9,500 miles without purse or scrip and besides doing regular missionary work he searched thirty-two sets of parish church records, culling therefrom 9,000 names for himself and others. For at least fifteen hundred of these he has done Temple work.

WOOD, John, Jun., Bishop's counselor in Grafton Ward, St. George Stake, Utah, was born Sept. 27, 1858, at Lehi, Utah County, Utah, the son of John Wood and Ellen Smith. Together with his parents he moved from Lehi to southern Utah in 1862; he resided in Long Valley from 1865 to 1866, and then located at Duncan, where he was baptized. In 1869 he moved to Rose Valley, Lincoln county, Nevada, and in 1877 moved to Grafton, Washington county, Utah. He was ordained an Elder by Bishop Charles N. Smith in 1882, and ordained a High Priest at St. George, Utah, in December, 1887, by Erastus Snow and set apart as first counselor to Bishop James M. Ballard, of the Grafton Ward. He served in that capacity until May 18, 1907, when Bishop Ballard resigned. In 1882 (June 30th) Elder Wood married Sarah J. Gibson, by whom he has had nine children, five boys and four girls. He is a farmer and stockraiser by avocation, has served as justice of the peace in the Grafton precinct and as county commissioner in Washington county, and now resides at Hurricane, Utah

EARL, Joseph Ira, Bishop of Bunkerville Ward, Lincoln county, Nevada,

(St. George Stake), was born Sept. 6, 1852, in Salt Lake City, Utah, the son of Sylvester H. Earl and Lois Caroline Owen. He was baptized Sept. 6, 1860; ordained to the Lesser Priesthood soon afterwards; ordained an Elder in 1874, and ordained a High Priest Aug. 26, 1888, by Daniel D. McArthur. He acted as superintendent of the Pine Valley Sunday school about three years; served as superintendent of the Bunkerville Sunday school from March 29, 1885, to March 31, 1907, was set apart as second counselor to Bishop Edward Bunker, jun., Aug. 26, 1888, set apart as first counselor to the same Bishop Sept. 16, 1906, and chosen Bishop of the Bunkerville Ward Jan. 9, 1908. In 1880 (March 15th) he married Miss Elethea Calista Bunker, by whom he has had nine children, six girls and three boys. In 1885 (Dec. 11th) he married Agnes Viola Bunker, by whom he has had eight children, two boys and six girls. Elder Earl is a carpenter and blacksmith by avocation and has also engaged in farming and bee keeping.

LEANY, Hyrum, first counselor to



Bishop Brigham Y. McMullin, of the Leeds Ward, St. George Stake, Utah,

is the son of Wm. Leany and Elizabeth Searce, and was born Aug. 26, 1852, at Parowan, Iron county, Utah. He was baptized when about eight years old; ordained a Deacon, a Teacher, an Elder and a Seventy successively, and finally ordained a High Priest June 17, 1894, by Daniel D. McArthur, and set apart as second counselor in the Leeds Ward Bishopric. Later he became first counselor. In 1899 (May 15th) he married Mary Margaret Woodbury, who has borne him nine children, eight of whom are living. Elder Leany is a sturdy and thrifty Church worker and has done much for improving conditions in southern Utah. He moved with his parents from Parowan, where he was born, to Harrisburg, Washington county, in 1862.

PETERSON, Brigham Y., first counselor to Bishop Ove E. Overson of



the St. Johns Ward, Arizona, was born April 17, 1879, at Brigham City, Ariz., and removed with his parents to St. Johns, Ariz., (where he still resides), when about eleven months old. At the age of eight years he was baptized by Eder N. P. Johnson; was ordained a Deacon at the age of thirteen and an Elder when twenty

years old; attended the B. Y. University at Provo, Utah, from October, 1901, til May, 1904; was married to Stella Jarvis May 25, 1904; was chosen first assistant to Superintendent L. R. Gibbons of the St. Johns Sunday school Feb. 19, 1905, and chosen superintendent of said school June 11, 1905. In the year 1905 (Nov. 19th) he was ordained a High Priest and set apart to his present position.

GIFFORD, Samuel Kendall, a Patriarch in the St. George Stake of Zion, (Utah), was born Nov. 11, 1821, at Milo, Yates county, New York, the son of Alpheus Gifford and Anna Nash. He was baptized in the spring of 1833 in Jackson county, Mo., ordained a Teacher in 1844 by Isaac Morley; ordained a Seventy of the 26th quorum in 1845 by Joseph Young; became a president of the 28th quorum of Seventy in 1857 and was ordained a Patriarch in September, 1902, by Matthias F. Cowley. Elder Gifford passed through the drivings and mobbings to which the Saints were exposed prior to their coming to Utah. He was one of the early pioneers of Utah and one of the founders of Manti, Sanpete county. In 1863 he removed to southern Utah and passed through all the trying scenes in the early days, of that country, while building up the Dixie mission. For several years he acted as presiding Elder of the Shunesburg branch of the Rockville Ward, and also acted as superintendent of the Springdale Sunday school for many years. As a military man he saw rough service in the field, and served as a captain of a company during the Walker war; later he served in the Navajo Indian war in southern Utah. Oct. 1, 1848, he married Lora Ann Demill, by whom he had ten children. Patriarch Gifford died June 26, 1907.

GIBBONS, Andrew Smith, one of the Pioneers of Utah, was born March 12, 1825, in Ohio. When an infant

his father gave him away to a family by the name of Smith, a relative of the Prophet Joseph Smith. This circumstance, no doubt, caused him to become a member of the Church and to become well acquainted with the Prophet Joseph. In 1845 he married Rizpah Knight, a daughter of Bishop Vinson Knight, and left Nauvoo in 1846, at the time of the expulsion of the Saints; the following year he came to the Great Salt Lake Valley as one of the original pioneers under the leadership of Pres. Brigham Young. He returned east the same year to his family in Iowa and arrived in the Valley a second time in 1852. He located in Bountiful, Davis county, and later moved to Lehi, Utah county, whence he, in 1854, was called to Iron county to strengthen the settlements which were being made there at that time. Here he became identified with the Indian mission, then in charge of Jacob Hamblin. In 1858, in company with ten other men, he visited the Pueblo Indian villages, east of the Colorado river; in making this journey they traveled through a country then unknown to white men, and crossed the Colorado river at the old Ute Crossing. In the spring of 1861 Bro. Gibbons moved to St. George, where he was elected sheriff of Washington county. In 1865 he was called to the Muddy (now in Nevada) by Apostle Erastus Snow, to locate and mediate between the white and the red men. In 1868 he represented Piute county, Arizona, in the Arizona legislature, which met at Tucson. This necessitated a very long and dangerous journey through a country infested with hostile Indians. At the breaking up of the settlements on the Muddy, Brother Gibbons moved to Glendale, Kane county, Utah, from which point he made several trips of exploration with Jacob Hamblin and James S. Brown into Arizona and New Mexico, looking to the colonization of Saints in those territories. In 1880 he moved to St. Johns, Arizona, where

he passed through the trying scenes connected with the settlement of that place. At the time of his death, which occurred at St. Johns, Feb. 9, 1886, he was a member of the High Council of the Eastern Arizona Stake of Zion. He died, as he lived, a faithful Latter-day Saint.

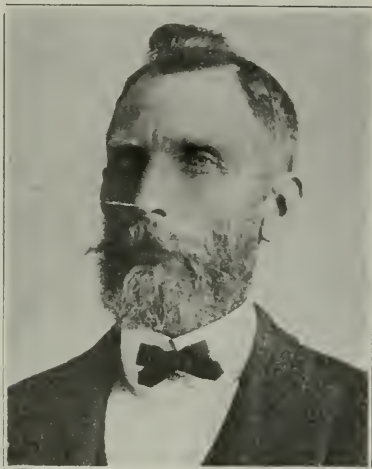
ECHOLS, Samuel, Bishop of the Franklin Ward, St. Joseph Stake, Arizona, was born Jan. 13, 1856, in Tallapoosa county, Alabama, the son of Lewis B. Echols and Emily J. Echols. In 1860 his father moved to Shelby county, Alabama, where the family lived during the war of the rebellion. After the war the family moved to Georgia, where the subject of this sketch married Mary Minerva Vincent Nov. 31, 1879. (They subsequently separated). In 1881 (Aug. 31st) Samuel was baptized, having, together with his father and mother and other relatives, become converts to "Mormonism." In December following he was ordained a Priest by Elder Walter Scott, and after that his home was ever open to the Elders. In the spring of 1882 he emigrated to Colorado and settled, together with his parents, at Manassa, Conejos county. In 1883 he went back on a mission to the Southern States and labored in the Georgia conference. He returned home to Colorado in 1884, and soon afterwards went to Utah, where he received his blessings in the Logan Temple, and was married to Arminta M. Lee, Oct. 16, 1884. After returning to Colorado, he labored as a Ward teacher in Manassa Ward, and as a home missionary in the St. Luis Stake, Colorado. In 1896 he removed with his family to Arizona, settling on the Gila River, in Graham county, where he assisted in the founding of a new settlement, about four miles above Duncan. Here a branch of the Church was organized March 21, 1897, with himself as presiding Elder. The branch was named Franklin. The following

year the branch was given a Ward organization with Elder Echols as Bishop. After serving in that capacity about three years, he moved to Thatcher, where he is still taking an active part in Church matters.

MOODY, William Alfred, Bishop of Thatcher Ward, St. Joseph Stake, Ariz., was born June 28, 1870, in Dry Valley, Lincoln county, Nevada, the son of Wm. C. Moody and Cynthia Elizabeth Damron. He was baptized in the summer of 1878 in Eagle Valley, Nevada; ordained a Deacon by James Hutchison, and later ordained a Priest and still later a Seventy by James R. Welker. In 1894 (June 4th) he married Ella Adelia Williams and soon afterwards, together with his wife, left home on a mission to Samoa, where he labored diligently and successfully about four years, but while on this mission his wife died May 24, 1895. He returned to Arizona in 1898. The next year (May 17, 1899) he married Sarah E. Blake. By his two wives he is the father of six children. In 1902 (Nov. 25th) he was ordained a High Priest and Bishop by Hyrum M. Smith and appointed to preside over the Thatcher Ward. Bishop Moody is a successful banker and merchant, and has acted as pro-tem judge and county school superintendent of Graham County, Ariz. He has always been faithful and devoted to his religion, and is at the present time presiding over the Samoan mission.

ALLEN, John Matthew Johnson, second counselor to Bishop Wm. A. Moody, of the Thatcher Ward, St. Joseph Stake, Arizona, was born Nov. 22, 1849, in Pottawattamie county, Iowa, the son of Matthew Johnson and Elizabeth Ann Berkett. In 1850 his mother left her husband to join the Saints, the father not believing in "Mormonism"; subsequently, his mother married O. M. Allen. In 1852 the family emigrated to Utah and lo-

cated in Springville, Utah county; afterwards they became residents of Palmyra, in the same county, and when that place was abandoned, they located in Spanish Fork. In 1861 the family removed to southern Utah, and after residing a few years in St. George located in Toquerville, where the subject of this sketch was ordained a Deacon, having been baptized Nov. 24, 1857, in Spanish Fork. In 1870 (Nov. 3rd), he married Hannah Batty. The following spring (1871) he was ordained an Elder and in 1885 (June 28th) he was ordained a Seventy by S. K. Gifford. His wife died Feb. 3, 1887, after bearing him nine children. In 1888 (Sept. 7th) he married Anu



Marshall and in 1884-96 he filled a mission to the Southern States. After his return he was chosen to act as president of the 9th quorum of Seventy, and in 1898 he removed, with his family, from Toquerville, Utah, to Thatcher, Arizona, where he still resides. In 1900 he was set apart as a president of the 89th quorum of Seventy and appointed head teacher of the Thatcher Ward. In September, 1903, he was chosen as second counselor to Bishop Wm. A. Moody, which office he still holds.

CARPENTER, Erastus Snow, a High Councilor in the St. Joseph

Stake, Arizona, was born March 31, 1845, at Centerville, Newcastle county, Delaware, the son of John Steel Carpenter and Margaret McCullough. When about eight years of age his father died, leaving his mother with four small children, the subject of this sketch being the eldest. In 1857 the family emigrated to Utah and the following spring participated in the "great move south". After his return to Salt Lake City he hauled rocks for the Salt Lake Temple, and labored on the Tabernacle, the Salt Lake Theatre and other buildings. Later, he delivered material and provisions to the St. George Temple and labored on the foundation of the Manti Temple. In 1868 he went to Laramie as a Church teamster after immigrating Saints in Capt. Joseph S. Rawlin's company. In the fall of the same year he went as a missionary to the Muddy (now in Nevada), where he remained till the settlements in that locality were broken up in 1871, when he moved to Long Valley, Kane county, Utah. Here he became identified with the United Order, in Glendale, and acted as vice president of that association. In the meantime he had married and had now quite a family. In 1883 he removed with his family to Arizona and located at Thatcher, which, at that time was a wilderness of mesquit and other brush. After awhile he was chosen first counselor to Bishop Samuel Claridge, but in 1885, because of existing circumstances, he was compelled to go into Old Mexico for a season, and in 1891 found it necessary to go there a second time. In 1892 he went to Utah, but returned to Arizona the following year. At the re-organization of the St. Joseph Stake with Andrew Kimball as president, he was set apart as a High Councilor, which position he still holds and magnifies the same with marked ability.

BARNEY, Danielson Buran, a veteran Elder in the St. Joseph Stake, Arizona, was born Sept. 14, 1831, at

Amherst, Lorain county, Ohio, the son of Edson Barney and Lillis Balou. His father's family, who had joined the Church in the spring of 1831, removed to Kirtland, after his father had returned from Missouri, whence he went as a member of Zion's Camp. The subject of this sketch learned to read in the school taught in the Kirtland Temple and as a child moved about with the Saints until they reached Nauvoo, Ill, where he was baptized by the Prophet Joseph Smith in the Mississippi river. He experienced the mobbings, incident to the

called to Arizona, but stopped temporarily in the San Juan country, Utah, where he helped to build a canal. He finally reached Thatcher, Arizona, in 1886, where he has resided ever since, with the exception of making an underground trip to Mexico in 1890.

DAVIS, William Charles, a prominent Elder in the St. Joseph Stake, Arizona, was born Aug. 12, 1848, in Fladbury, Worcestershire, England, the son of Wm. Davis and Sarah Hayden. He emigrated, with his parents, to America, in 1866, crossing the



Saints being driven out of Illinois, participated in the exodus from Nauvoo in 1846, spent the following winter at Winter Quarters and afterwards resided temporarily in Pottawattamie county, Iowa. In 1851 the family emigrated to Utah and located at Provo, where Elder Barney experienced hardships and danger during the wars with Indians and grasshoppers. In 1855 he was called on a mission to the States, where he met and married Laura Matthews. From Provo he was called to Dixie in 1861 and settled in St. George, where he resided for many years and helped to build the St. George Temple. In 1879 he was



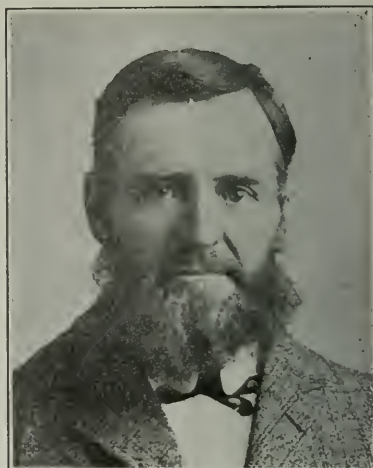
Atlantic in the ship "John Bright," and the plains in Captain Wm. H. Chipman's train. After residing temporarily in Mill Creek, the family moved to Rockport, Summit county, in the spring of 1868, where the subject of this sketch met Annie Johanna Williamson to whom he was married Nov. 22, 1869, in the Endowment House, Salt Lake City. In 1876 he was called on a mission to Arizona, but on account of sickness he stopped in Panguitch and thence returned to Midway, Provo Valley. Later he settled in Heber City, whence he was called on a mission to St. Johns, Arizona, in 1884. There he was chosen

as a president of the 104th quorum of Seventy, Sept. 6, 1891. In 1892 (Sept. 6th) he was ordained a High Priest by Apostle Anthon H. Lund and set apart as first counselor to Bishop Charles P. Anderson, of the St. Johns Ward. This position he held until he moved to Clifton, Arizona, where he was chosen superintendent of the Sunday school in the branch organization effected there May 25, 1905. Elder Davis is the father of eleven children; two of his sons have filled honorable missions and they are all firm in their belief in the Gospel. Elder Davis is now a resident of Layton, Graham county, Arizona.

MONTEIRTH, Alvin Moroni, a Patriarch in the St. Joseph Stake of Zion, Arizona, was born Dec. 29, 1824, in Wiscasset, Maine. When about sixteen years old he went to Cape Cod, Mass., and hired out to a retired sea captain, who lived on his farm. He joined the Church when young (about eighteen years old) and married Caroline Hardy. In 1846 Ezra T. Benson gave him a special mission to gather his wife's family to the headquarters of the Church. He went to St. Louis, Mo., where he remained two years, and then moved to Kanesville, Iowa, where his wife died after giving birth to two children who both died at birth. In 1852 (Aug. 1st) he married Harriet W. Crapo at Kanesville, Iowa. She bore him eleven children, namely Alvin B., Mary A., Annie M., Marion W., Charles W., Harriet A., Eugene E., Clarence C., George F., Caroline K., and Eva M. In 1853 he arrived in Salt Lake City, where he was ordained a Seventy by Joseph Young. After residing there about four years he was called to Brigham City by Lorenzo Snow to take charge of the public works at that place. During the winter of 1857-53 he participated in the Echo Canyon campaign and at the time of "the move" he located at Springville, Utah county. Later he settled in Draper,

and still later he became one of the early settlers of Paradise, Cache Valley, where he resided until 1884, when he removed to Arizona and located on the Gila river. For fifteen years he acted as a member of the High Council of the St. Joseph Stake, and in 1903 (June 7th) he was ordained a Patriarch by Apostle Matthias F. Cowley. In March 1866, he married a plural wife (Susan Griffin) by whom he had two children (Melvin G. and Adaline).

PERKINS, Abraham Junius, a prominent Elder in the Layton Ward,

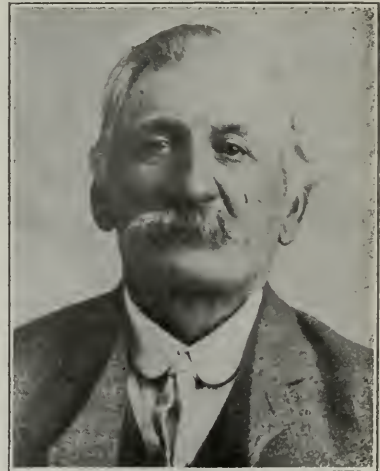


St. Joseph Stake, Arizona, was born Aug. 11, 1848, in Harris Grove, Pottawattamie county, Iowa, the son of Abraham Perkins and Sarah Loring. The father died when Abraham was only ten months old. Through the assistance of friends his mother emigrated to Utah in 1853 with her two children, and soon afterwards she became the wife of Henry Harriman, one of the first seven presidents of Seventies, who in 1861 was called on the southern Utah mission. Bro. Harriman went there with his whole family, consisting of himself, three wives and seven children. The mother of the subject of this sketch being

a weakly woman succumbed to the hardships of pioneer life and died Dec. 20, 1865. In 1863 Abraham went to San Bernardino, California, to live with relatives. In 1867 he returned to Utah with his aunt and went on to the Missouri River with Crisman Bros. Afterwards he spent sometime in Nevada, but returned to Utah in 1871, and after being ordained an Elder he located in Washington, southern Utah. In 1872 (July 23rd) he married Elizabeth Gubler. During the construction of the Temple in St. George, he was one of the permanent workers on the building. In 1877 he was called on the Arizona mission and arrived at Sunset, or Lot Smith's camp, on the Little Colorado river, in May of that year. Here he joined the United Order, but the lower valley of the Little Colorado not being very suitable for settlements the Saints moved further up and Elder Perkins located in Taylor, on Silver Creek. The first white child born at that settlement, Feb. 25, 1879, was his. Here he also engaged in succesful farming and milling. In 1887 he went to Utah with his wife, who had become somewhat demented, and after spending eight years in the asylum at Provo, she died. Brother Perkins returned to Arizona, and was soon afterwards called on a mission to the Apache Indians. He was appointed by the government officials to take charge of a small flouring mill, near Fort Apache, belonging to the Indians. While grinding grain for the Indians he gained great influence over them, which caused the government officials to become jealous and order him to leave the Indian reservation forthwith. Complying with the order, he went to the Gila Valley, where he ran a flouring mill for Pres. Christopher Layton. In 1889 he visited Utah and for the last time saw his wife at the Provo asylum. In 1889 he married Hannah Salisbury. In 1890 (March 22nd) he was ordained a High Priest by Apostle Francis M. Lyman and

set apart to act as second counselor to Bishop John Welker; later (May 27, 1893) he was set apart as first counselor to the same Bishop. When the St. Joseph Stake was re-organized (Feb. 1, 1898) he was set apart as a member of the High Council, which position he filled about two years. He was then released to go to Sonora, Mexico. From this mission, however, he was released because of his age. Elder Perkins has acted as Ward clerk of the Layton Ward since October, 1899, has been Sunday school teacher of the theological and other classes for many years, and also superintendent of the Ward religion classes. He is the father of nine children, four by his first and five by his second wife.

Welker, Adam, a High Councilor in the St. Joseph Stake of Zion, Arizona, was born Feb. 19, 1841, in Adams county, Ill., the son of James Welker and

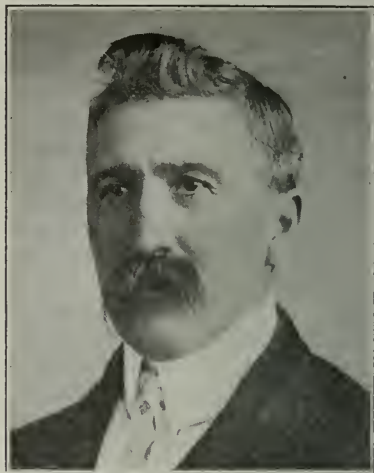


Elizabeth Welker. In 1852 he emigrated to Utah and located in Willard, Box Elder county. His father having died when he was very small, and he being the youngest child of the family, he was constantly engaged in making a living for himself and moth-

er. He was baptized in June, 1855, ordained a Deacon in 1857, and ordained a Seventy in the 59th quorum, Feb. 8, 1859. In 1864, responding to call, he went back to the Missouri river as a Church teamster in an ox-train, to bring emigrants to Utah. In 1865 (Feb. 22nd) he married Agnes Dock and in the same year moved to Bloomington, Bear Lake county, Idaho, where he resided until 1883, passing through many trials and hardships in helping to subdue that cold and inhospitable country. His health failing in the high altitude, he concluded to move south, which he did in November, 1883, and located at Safford, Graham county, Arizona, on the Gila river, where he purchased a good farm, on which he still resides. By the foregoing it will be seen that Elder Welker has always been energetically engaged in helping to convert desert lands into farms and beautiful homes. In 1898 (Dec. 5th) he was ordained a High Priest and set apart as a High Councilor in the St. Joseph Stake, in which calling he still labors faithfully. Elder Welker has twelve living children, seven sons and five daughters, all of whom are members of the Church and some of them occupying prominent positions.

WELKER, James R., Bishop of Layton Ward, St. Joseph Stake, Arizona, was born Jan. 25, 1866, in Bloomington, Bear Lake county, Idaho, the son of Adam Welker and Agnes Dock. He lived with his parents in Bloomington until 1883, during which time he received a common school education. In 1875 (Sept. 5th) he was baptized by Peter Greenhalgh and confirmed by George Osmond. In the fall of 1883, together with his parents, he moved to Safford, Graham county, Arizona, and thus became one of the pioneers in helping to settle that part of the country. Soon after his arrival in Arizona he was called, in company with other men, to follow a band of Indians who had stolen a number of

horses belonging to the citizens. During the night they overtook three of the Indians and secured about twenty-five head of horses, but failing to get all the animals, they pursued the savages until ten o'clock the next day, when they were ambushed by the Indians, and two of the boys, Lorenzo and Seth Wright, were shot and killed, while riding side by side of Brother Welker. He was ordained a Deacon in 1884, and labored faithfully in that calling until Jan. 24, 1886, when he was ordained an Elder and set apart to preside over the Y.



vi. M. M. I. A. of the Layton Ward. In 1886 he was ordained a Seventy and set apart as a president in the 89th quorum of Seventy by Seymour B. Young; two years later he became the senior president of said quorum. Sept. 16, 1886, he married Louisa Peel. In 1894-1897 he filled a mission to the Tongan Islands, where he labored for two years and eight months, during which time he visited many islands and encountered a variety of dangers on the sea. On one occasion, when visiting some of the islands of the Tongan group, he was caught in a great storm, during which the boat sprang a leak and he and his missionary companion, Elder Robert A. Smith, together with the boat

crew, drifted to the Fiji Islands, after having been on the water eight days. Elder Welker finished his mission as president of the Tongan Islands and arrived home May 11, 1897. After his return he engaged in mercantile business. In 1898 (Feb. 5th) he was ordained a High Priest and Bishop of the Layton Ward by Apostle John Henry Smith.

McMILLEN, William, Bishop of the Twenty-eighth Ward, Salt Lake City, Utah, was born Aug. 1, 1852, at Dal-



ston, Cumberland county, England, the son of John McMillan and Elizabeth Adams. He was baptized Nov. 2, 1862 at Carlisle, England; ordained an Elder at South Shields, North Cumberland, in August, 1872; appointed president of the South Shields branch in 1873, and presided over the Newcastle-upon-Tyne branch from 1876 to 1879, when he emigrated to Utah, and located in Milford, Beaver county. The following year (Oct. 29th) he was ordained a High Priest and set apart as Bishop of the Milford Ward. He presided in that capacity

until Dec. 8, 1884, when he was honorably released, as he was moving away to Salt Lake City. Here, on Feb. 9, 1902, he was chosen and set apart as Bishop of the Twenty-eight Ward by Apostle Rudger Clawson. Bishop McMillan has been married twice, first to Emily Newton and second to Agnes Newton; he has six living children. The Bishop has served in the fourth session of the Utah State legislature and is now serving as a member of the seventh session. He is also representative-elect of the eight session of the legislature. While serving his first term he became the author of the anti-compulsory vaccination law, which was passed over the governor's veto. He has held many other responsible positions in a business capacity.

CHRISTIANSEN, Hans Jacob, special missionary to the Scandinavian



Saints, was born Jan. 9, 1848, at St. Jorgensbjerg, near Roeskilde, Denmark, the son of Christian Hansen and Margrethe Jacobsen. He was reared by his grandparents, and his

grandfather being a sailor, Hans became attached to the sea from his early youth. Having a great desire to see the world, he hired out, when about fifteen years old, to make a voyage with the bark "Valkyrien" as a deck boy, and with that vessel he visited different parts of the world, including America. In South America he witnessed a cruel treatment of the black slaves by their white masters (the Portugeese), and on one occasion he had a narrow escape from being devoured by a shark. In New York he was taken sick with typhoid fever and robbed of all his money and clothing. After recovering from his sickness, he hired out to a big American bark, with which he visited the northern part of North America and had throughout a very hard experience before he returned to his native land. His father, who had been an employee of the Roeskilde post office for twenty-seven years, died at the age of forty-seven years, leaving his wife and six children; Hans, the oldest son, now about eighteen years of age, succeeded to his father's place in the post office. At the age of twenty-one he entered the Danish army and served a part of his time as a corporal. While yet in the army he married Nikoline Emilie Steffensen, who died after having given birth to a little girl. In the meantime his mother became a convert to "Mormonism" and under her influence Hans began to investigate the principles of the restored Gospel, believed and was baptized Dec. 26, 1871, in Copenhagen, by Elder Martin Willumsen; he was confirmed by Anthon H. Lund. Six months later, in June, 1872, he emigrated to Utah, together with 396 other emigrants, crossing the Atlantic in the steamship "Nevada". On the voyage he acted as captain of the guard and arrived in Salt Lake City July 17, 1872. He now learned the harness and saddle business and in October following his arrival in Utah he married Laura M. Larsen, and was

on the same day (Oct. 28, 1872) ordained an Elder. In 1873 he moved with his family to Logan, Cache county, where he worked at his trade and soon became a possessor of a little home of his own. He also took a prominent part in Church matters and acted as a Ward teacher. In 1875 (Jan. 17th) he married Elise Haraldsen, and in 1880-1882 he filled a mission to Scandinavia where he labored in Copenhagen conference, first as president of a branch and later as president of the conference. During this mission he endured many hardships and trials, witnessed numerous marvelous manifestations of the power of God, and baptized eighty-five persons. Returning home from this mission in August, 1882, he led a company of emigrating Scandinavian Saints to Liverpool. After his return to Logan he engaged again in his former occupation and responding to a call he labored as an ordinance worker in the Logan Temple from May 30, 1884, to March 23, 1885. In 1883 (Aug. 30th) he married Inger Marie Larsen, and in 1885-1888 he filled a second mission to Scandinavia, during which he presided over the Christiania conference (comprising at that time all Norway) for upwards of three years. On this mission he was summoned before the courts several times for having administered the ordinances of the Gospel; he also encountered considerable opposition on the part of the Lutheran clergy, but was blessed with the privilege of adding one hundred and twenty-six souls to the Church by baptism. Returning home in July, 1888, he had charge of a company of emigrating Saints, which crossed the ocean in the steamship "Wisconsin". Once more at his home in Logan, he engaged in mercantile business with Bishop Isaac Smith as partner. In 1893-1895 he filled a third mission to Scandinavia. On the outward journey he visited the world's Fair in Chicago, Illinois, and reached Denmark by way of Holland and Germany. Once more

he was made president of the Christiania conference, but he had only been absent from home about a year when the sad news of the demise of his wife Laura was received, and one week later he was informed that his eldest daughter Emilie was dead. This filled his heart with inexpressible grief, as it all came to him so unexpectedly. On this mission he visited all the branches of the Church along the coast of Norway between Christiania and Tromsø and beheld the midnight sun. After a successful mission and after baptizing sixty-four persons, he returned home in August, 1895, in charge of another company of emigrating Saints. While laboring as a missionary in Norway he became very much attached to the inhabitants of that country. In 1897 (Nov. 14th) he was set apart as one of the presidents of the 32nd quorum of Seventy. From Nov. 14, 1897, to June 30, 1898, he acted as superintendent of the religion class in the Logan Sixth Ward. In May, 1898, he was called to preside over the Scandinavian meetings in Logan, having previously acted as counselor to his predecessor, Niels C. Edlefsen. When the 119th quorum of Seventy was organized and located in the Sixth and Seventh Wards, Logan, Feb. 7, 1899, Elder Christiansen was chosen as senior president of the same. In 1902 he removed with his family to Salt Lake City, where he still resides. In 1902-1905 he filled a fourth mission to Scandinavia and labored as president of the Copenhagen conference. Having the privilege of laboring together with some of his best friends such as Anthon L. Skanchy, C. D. Fjeldsted and Andrew Jenson, he enjoyed his labors very much. He visited all the branches of the conference, made a host of friends and baptized fifty-four persons. In 1905 he made a business trip to California, and in October of the same year he was called to labor as a special missionary among the Scandinavian Saints in all the Stakes of Zion. He has recently

been ordained a High Priest, and since the beginning of 1906 he has acted as assistant editor of "Bikuben".

NIELSEN, Jens, Bishop of Bluff Ward, San Juan county, Utah, was born April 26, 1820, on the island of Lolland, Denmark, the son of Niels Jensen and Dorteia. M. Thomsen. He was baptized March 29, 1854, by Johan Sandberg, and after being ordained a Priest and subsequently an Elder he labored as a local missionary in his native land about one and a half years, and emigrated to Utah in 1856, crossing the plains in Captain Willie's handcart



company. He located at Parowan, Iron county the same fall and lived there until the spring of 1864, when he, together with seventy-five other families, was called to settle Panguitch, where he was appointed the presiding Elder and held that office until the infant settlement was broken up in 1866 because of Indian troubles. Elder Nielsen then located in Ceder City, where he acted as a High Councilor, and afterwards as first counselor to Bishop Christopher J. Arthur. In 1879 he was called by Apostle Erastus Snow to assist Silas S. Smith in establishing a mission and settlement on the San Juan river, and bring about friendly

relations with, the Navajo Indians who at that time were committing a great many depredations in southern Utah. This company of missionaries consisted of about two hundred and forty souls, all told, and traveled over a very rough, unexplored country through which they had to make roads, and thus they spent six months in traveling three hundred miles. They finally arrived at the present site of Bluff City, on the San Juan river, April 6, 1880. Soon after their arrival there, Elder Nielsen was ordained a Bishop under the hands of Apostles Erastus Snow and Brigham Young junior and set apart to preside over the Bluff Ward, which position he held until Jan. 6, 1906, when he was honorably released because of failing health. His death occurred in Bluff April 24, 1906. During his whole life Bishop Nielsen was faithful and true to the cause of God, and was ever obedient and willing to labor as he was directed by those placed over him in the Priesthood. His zeal, integrity and wisdom was universally acknowledged and he was indeed a father to his Ward, honest and true in all the walks of life. Surely he was one of God's noblemen. Before he embraced the Gospel in his native land, Elder Nielsen married Else Rasmussen and after his arrival in Utah he married two other wives, namely, Kirsten Jensen (in October, 1857) and Katrine Johnson (in March, 1874). By these wives he became the father of sixteen children. Besides the many ecclesiastical positions filled by Bishop Nielsen, he also acted as city councilman in Cedar City ten years and as county commissioner of San Juan county four years. His main avocation was that of a farmer and stock raiser.

WHEELER, Joseph Edward, a High Councilor in the San Juan Stake, was born Aug. 22, 1856, at Ogden, Utah, the son of Joseph Wheeler and Alice Reed. He was baptized in 1866, and

when grown ordained an Elder. His mother died when he was about a year old. For several years he lived in Huntsville, whence he was called to settle in the San Juan Stake in 1885. In the fall of 1886 he was ordained a High Priest and chosen as first counselor to Bishop George Halls; later he was chosen as a member of the High Council of the San Juan Stake. Elder Wheeler's first marriage took place March 14, 1878; he was married a second time Oct. 9, 1881, and is the father of twenty-eight children, fifteen boys and thirteen girls. Elder Wheeler has been a diligent worker in the Sunday schools and Mutual Improvement Associations, and has filled many positions of honor and responsibility.

HALLS, William, first counselor in the presidency of the San Juan Stake of Zion, was born May 25, 1834, in the village of Orsett, county of Essex, England, the son of John Halls and Susanna Selstone. Becoming a convert to "Mormonism" at the age of fifteen years, he was baptized Jan. 26, 1851; subsequently he was ordained a Teacher, then a Priest and later an Elder, and called to preside over the Orsett branch. In October, 1854, he was called to labor as a traveling Elder in the Essex conference; in June, 1858, he was called to preside over the Lincolnshire conference and in August, 1859, he was called to preside over the Bradford (now Leeds) conference. In April, 1861, he married Louisa C. Enderby, and emigrated to Utah, crossing the sea in the ship "Underwriter," and the plains in Captain Ira Eldredge's ox-train. He located in Kaysville, Davis county, where he taught school during the winter of 1861-1862. In December, 1862, he removed to Huntsville, Weber county, where he again taught school. In 1864 he went to the Missouri river as a Church teamster after emigrants, traveling in Captain Wm. B. Preston's company. In 1869 he was ordained a

Seventy and set apart as one of the presidents in the 76th porum of Seventy. In 1871 he married Johanna M. Frandsen. In 1877 he was ordained a High Priest and set apart as first counselor to Bishop Francis A. Hammond in the Huntsville Ward. In 1880 he married Eleanor Howard. In March, 1885, he left Huntsville for Bluff, San Juan county, and in June, of that Year, he was set apart as first counselor to Pres. Francis A. Hammond of the San Juan Stake. In February, 1886, he settled at Mancos, Colorado where he still resides. Nov. 25, 1900, while traveling with Pres. Hammond, he was thrown from a carriage and badly bruised, while Pres. Hammond was injured fatally. After Pres. Hammond's death he took temporary charge of the San Juan Stake until August 1901, when he was chosen first counselor to Platte D. Lyman, who died a few weeks later, leaving Elder Halls in temporary charge of the Stake once more. In May, 1902, he was chosen first counselor to Walter C. Lyman, which position he still holds. Elder Halls is the father of nineteen chillren, eighteen of whom are now living.

LARSEN, John Parley, Bishop of Moab, Grand county, Utah, (San Juan Stake), was born Jan. 7, 1865, at Spring City, Sanpete county, Utah, the son of Christen G. Larsen and Anetta Johnson. He was baptized in 1873; ordained a Priest April 22, 1883, at Castle Dale, Emery county, Utah, by his father, and ordained a High Priest May 21, 1900, by Francis A. Hammond, and set apart as second counselor to Bishop D. A. Johnson, of Moab Ward. He filled that position until Jan. 7, 1904, when he was ordained to his present position. In 1889 Brother Larsen married Alice Dotson, by whom he has had six children. He lived in Spring City, Sanpete county, until 1880, when he moved with his father's family to Emery county and lived at Castle Dale until

May, 1889, when he moved with his family to Moab, where he still resides. Elder Larsen has been an activ worker in the Y. M. M. I. A., and has served two years as town councilman at Moab. At present he is chairman of the school board at Moab.

SORENSEN, Andrew Philip, first counselor in the Bishopric of Moab, San Juan Stake, was born April 4, 1861, in Denmark, emigrated, when two years old, with his parents, to Utah, and settled in Smithfield, Cache county, where his youth was spent. He attended the district schools as a boy, and also the B. Y. College at Logan for two seasons; after that he attended the University of Deseret two years and graduated in the normal department in 1885. He followed the profession of school teaching for eight years and then engaged in mercantile business, which he followed for ten years. His health failing, he engaged in out-door work and has since been working on his farm in Moab. His parents being poor, he was obliged to make his own way through school, borrowing money with which to pay his tuition, and defray his other expenses, returning the same as he earned it by teaching. Elder Sorensen has filled various positions in the Church, commencing, when fourteen years of age, with the office of counselor to the president of a Deacons quorum. He also acted as secretary of Sunday schools and teacher of theological classes in the various Wards where he taught district schools and acted as secretary and president of Y. M. M. I. A. in several places. In 1889 (Aug. 20th) he was ordained an Elder by Robert A. Bain, and married Mary A. Hammond, daughter of Pres. Francis A. Hammond, Aug. 28, 1889. He moved to Bluff, San Juan county in 1888, where he taught school for four years, filling various callings in the Sabbath schools, Y. M. M. I. A., and also acted as Ward teacher. He then moved to Montecello, San Juan

county, where he was ordained a High Priest Aug 21, 1893, and set apart as first counselor to Bishop F. I. Jones. In 1896 he moved to Moab, Grand county, where he was chosen first counselor to Bishop D. A. Johnson in the spring of 1897. When the Bishopric of Moab was re-organized Jan. 7, 1904, he was chosen as first counselor to Bishop John P. Larsen, which position he still occupies. Besides the almost continuous work in the ministry, Elder Sorensen has filled a number of civil offices. Thus he acted as county attorney in San Juan county, superintendent of district schools and as the representative of that county in the first Utah State legislature. From Grand county he has also been sent as a representative to the legislature and has served as county assessor, member of the town council, probation officer of Grand county, etc.

BERTHELSEN, Soren Christian, a High Councilor in the San Luis Stake of Zion, Colorado, was born Aug. 11, 1844, in Jutland, Denmark, the son of Christian Berthelsen and Anna Sorensen. He was baptized June 2, 1859, by Ingward Hansen, and labored as a local missionary in the Aarhus conference, under the name of Soren Christiansen, from 1861 to 1865, when he emigrated to Utah. He was ordained a High Priest Oct. 28, 1878, by Bishop Hans Jensen Hals and was chosen as a High Councilor in the San Luis Stake when the Stake was first organized. In 1888 (April 25th) he was ordained a Bishop by Apostle John Henry Smith, and set apart to preside over the Sanford Ward. He acted in that position for eleven years, when he was returned to the High Council. In 1865 he married Mariane Sorensen, and on Oct. 15, 1884, he married Josephine Echols. He is the father of six children. Brother Berthelsen has also acted as justice of the peace and filled other responsible positions. He is a potter by trade and followed

that business in Utah for fourteen years; otherwise he is a farmer. He first came to San Luis Valley in 1878.

WITHNEY, Ira Blanchard, a High Councilor in the San Luis Stake, was born Dec. 6, 1856, at Parowan, Iron county, Utah, the son of Francis T. Whitney and Clarissa Alger. His father was a member of the Mormon Battalion and one of the first settlers of Parowan, where the subject of this sketch was raised. During his young manhood he acted as a Deacon of the Parowan Ward and later was ordained a Teacher. In 1880 he was ordained an Elder and married Julia M. Burton Oct. 27, 1880. He was also an active member and officer of the Y. M. M. I. A. In May, 1882, he removed to Huntington, Emery county, where he son became an officer in the Y. M. M. I. A. and Sunday school. In 1884-1885 he studied as a normal student at the University of Deseret, and in 1885 he was ordained a Seventy. In 1889 he removed with his family to Colorado and became a member of the Sanford Ward, and an officer in the Y. M. M. I. A. From January to April, 1904, he attended the B. Y. Academy at Provo, Utah, as a Sunday School normal, and on his return home he became assistant superintendent of the Sunday school of the St. Luis Stake of Zion. In 1894 (Nov. 18th) he was set apart as Stake superintendent of Sunday schools, which position he still holds. He was ordained a High Priest May 26, 1894, by Apostle John Henry Smith, and set apart as a High Councilor in the San Luis Stake. In 1898-1900 he filled a mission to the Northern States, laboring twenty-six months in the State of Michigan. Since his return home from this mission, he has been busily engaged in Sunday school work.

HORNE, Joseph Smith, first counselor in the Sevier Stake presidency, is the son of Joseph Horne and Mary Isabella Hales, and was born in Nau-

voo, Hancock county, Ill., May 14, 1842. He emigrated to Utah with his parents in 1847 and was baptized June 15, 1851, by Bishop Abraham Hoagland. When about sixteen years old he was ordained a Teacher, and a few years later he was ordained an Elder by Samuel L. Sprague. In 1863 he was ordained a Seventy by his father. In September, 1878, he was ordained a High Priest and Bishop and set apart to preside over the Richfield Second Ward by Pres. John Taylor. In this capacity he labored until 1894, when he was chosen and



set apart as second counselor in the Sevier Stake presidency; subsequently (November, 1894) he was called to act as Stake Tithing clerk and on June 29, 1902, he was set apart as first counselor to Stake President Wm. H. Seegmiller, in which office he is at present serving faithfully and with marked ability. In 1868 (Sept. 7th) he married Lydia A. Weiler; in 1879 (Dec. 5th) he married Maria Baum, and in 1880 (Feb. 14th) he took Martha M. Morrison to wife. By these wives he is the father of fifteen children, of whom all but three are now living. Pres. Horne has earned his daily bread mostly as a house carpenter and wheelwright and is at present en-

gaged in the undertaking business in which he has had twenty-five years experience. He has always been a zealous Church worker and has ever proven himself faithful and true in all cases where trust and confidence have been reposed in him. In 1865-1868 he filled a most successful mission to Europe, presiding a part of the time over the Swiss and German Mission; he returned to Utah in 1868 in charge of a company of emigrants. In 1868, soon after his return from Europe, he was called by Pres. Brigham Young to go to Gunnison to take charge of the affairs of that Ward. In 1876-1877 he filled a second mission to Europe, during which he again presided over the Swiss and German Mission. In 1898 (Aug. 21st) he was ordained a Patriarch by Anthon H. Lund and is at present officiating in that capacity. At various times he has held responsible civil offices; thus he has served one term in the territorial legislature, has acted as county selectman, superintendent of district schools in Sevier county, as mayor of Richfield one term, and as city councilman in the same place three times.

ENZ, Gottlieb, senior member of the Sevier Stake High Council, was born Aug. 24, 1840, at Itobel, Canton Thurgau, Switzerland, the son of Jacob Enz and Elizabeth Wegman. He was baptized in February, 1860, by John Keller, ordained an Elder in 1862, later ordained a Seventy by Horace S. Eldredge, and ordained a High Priest in 1873 by Joseph A. Young. In 1873-1880 he filled a mission to Europe, laboring principally in Switzerland and Germany. In 1862, and again in 1863, he went to the Missouri river as a Church teamster, after emigrants. In 1866 (Dec. 16th) he married Elizabeth James, who bore him five children, four sons and one daughter. In 1873 he married Caroline James as a plural wife, who bore him seven children, six sons and one daughter. On account of this mari-

tal relations he served a term of imprisonment in the Utah penitentiary for "conscience sake" in 1887-88. Elder Enz has always been a diligent Church worker. As a choir member for forty years, a Sunday school teacher for thirty-five years, a counselor to Bishop Poul Poulsen in Richfield three years and a member of the High Council since 1873; he has always performed his duties faithfully and true. Having emigrated to Utah in 1860 from his native land, he resided first in Salt Lake City, next in Tooele valley, but moved back to Salt Lake City, on account of Indian troubles; since 1872 he has been a resident of Richfield. By trade he is a miller, and after following that vocation for fifteen years, he engaged in farming. Since 1892 he has been in the implement business for Studebaker Bros. During the Black Hawk war in 1865 and following years he took an active part in military affairs and had some very interesting experiences in fighting Indians. He is still a well preserved man, considering the hardships he encountered in early days in Utah and the many accidents through which he has passed. All his children are alive, except the oldest son, who was accidentally killed. Four of his sons have filled honorable missions.

LAURITZEN, Jacob Marinus, Stake superintendent of Sunday schools of the Sevier Stake, was born Sept. 9, 1869, in Aalborg, Denmark, the son of Niels Lauritzen and Larsine Jacobsen. He was baptized June 2, 1878, by Elder Anders Frederiksen and emigrated to Utah at the age of nine years, in company with his younger brother John, and located at Richfield, where he has resided ever since. From his early youth he has been active in Church work. He has held every grade of Priesthood, having been ordained a Deacon Dec. 17, 1884; a Teacher in December, 1886; an Elder April 29, 1888, by Elder William H.

Seegmiller; a Seventy May 26, 1888, by Apostle John Henry Smith, and a High Priest Sept. 8, 1907, by Elder Henry N. Hayes. For twelve years he served as secretary of the 36th quorum of Seventy. He has been an active worker in the auxiliary organizations, but more especially in the Sunday school, having acted as teacher, secretary, treasurer, librarian, assistant Ward superintendent, Ward superintendent, assistant Stake superintendent and Stake superintendent. In 1899-1901 he labored successfully as a missionary in Scandinavia, his



principal field of labor being the Trondhjem conference, Norway. From June 29, 1902, to March 18, 1906, he served as Stake clerk an historian and clerk of the High Council of the Sevier Stake. Jan. 27, 1904, he was set apart as Stake superintendent of Sunday schools of the Sevier Stake by Elder Joseph S. Horne. Elder Lauritzen received his education in the public schools and in the Sevier Stake Academy. In January, 1889, he was engaged as principal of the Richfield Public Schools, which position he occupied for a period of two years. He has filled a number of civil positions in Sevier county, among them being that of county recorder one term.

county treasurer two terms, referee in bankruptcy four years, justice of the peace for Richfield city six years, manager of the Sevier Valley Abstract Company and manager of the Richfield Real Estate Exchange. In the fall of 1906 he purchased the furniture business of Joseph S. Horne & Co. and six months later incorporated the business under the name of the People's Emporium. He has taken an active part in the development of the Sevier Valley, being largely instrumental in inducing the State to undertake the building of the Piute Reservoir and Canal by means of which 20,000 acres of land in Sevier Valley will be irrigated. He was one of the organizers of the Western Construction Company, which now has the contract from the State to build the Piute Canal. In 1889 (June 19th) he married Annie Pratt Gardner, who has borne him nine children, five boys and four girls.

HAYES, Henry Nephi, first counselor to Bishop Archibald G. Young of the Richfield Ward, Sevier county, Utah, is the son of John J. Hayes and Rachael Wagstaff, and was born at Pleasant Grove, Utah county, Utah, Jan. 28, 1867. He was baptized Aug. 27, 1875, by Thomas Woolley and confirmed the same day by Bishop John Brown; ordained a Deacon in 1888; ordained an Elder Jan. 10, 1891, by Wm. H. Seegmiller; ordained a Seventy June 25, 1893, by J. Golden Kimball, and afterwards became a president in the 56th quorum of Seventy. He was ordained a High Priest and set apart as a High Councilor in the Sevier Stake in 1897 by Apostle Abraham O. Woodruff. In 1899 (March 25th) he was set apart as first counselor in the Richfield Ward Bishopric by Apostle Anthon H. Lund. From his earliest youth Elder Hayes has been an active Church worker. He has served as secretary of a Deacons quorum, secretary, counselor and pres-

ident of a Ward Y. M. M. I. A., assistant superintendent and superintendent of a Sabbath school and later assistant in the Stake Sunday school superintendency. For a number of years he was a member of the Sevier Stake High Council. In 1892 (Aug. 21th) he married Emma Heppler, who has borne him nine children, six boys and



three girls. Elder Hayes was educated in the district schools at Pleasant Grove, the B. Y. Academy at Provo, and the University of Michigan; in the latter institution he graduated with honor from the law department. For a number of years he followed successfully the profession of school teaching. He has also acted as clerk of Sevier county, county superintendent of schools, county attorney, chairman of the Richfield school board, a member of the city council of Richfield, a member of the State Land Board, etc.

BEAN, Virginus, Bishop of Richfield Second Ward, Sevier Stake, Utah, was born July 21, 1872, at Provo, Utah county, Utah, the son of George W. Bean and Mary Jane Wal- (the daughter of Captain William W.

Wall). He was baptized June 1, 1881, by Hans Hansen; confirmed June 2, 1881, by William Ogden; ordained a Deacon Jan. 5, 1886, by Theodore Brandley; ordained a Teacher Dec. 16, 1892, by Joseph S. Horne; ordained a Priest Dec. 20, 1893, by Joseph S. Horne, and ordained an Elder Nov. 28, 1894, by Simon Christensen. In 1895 (May 22nd) he married Leah Annie Bartlett, taught school for five years, filled a mission in the Southern States from 1900-1902, and when set apart for that mission June 13, 1900, he was



also ordained a Seventy by Christian D. Fjeldsted. Jan. 17, 1904, he was ordained a High Priest and Bishop by Hyrum M. Smith and set apart to his present position. In 1907-08 he filled a second mission, laboring in the Northwestern States. Bishop Bean is the father of five children. He received a common school education in the public schools of Utah and finished his studies in the B. Y. Academy at Provo. For many years he was an active member and officer in the auxiliary organizations of the Church.

COONS, George William, Bishop of Richfield Third Ward, Sevier Stake, was born Sept. 17, 1876, at Richfield, Sevier county, Utah, the son of John

W. Coons and Eliza A. Ogilvie. He was baptized Oct. 1, 1884, at Richfield, by Elder John W. Coons; ordained a Deacon Jan. 14, 1890, by Elder W. C. B. Orrock; ordained an Elder Feb. 11, 1891, by Elder William H. Seegmiller; ordained a Seventy Feb. 20, 1901, by Seymour B. Young, and ordained a High Priest and a Bishop Jan. 17, 1904, by Apostle George Teasdale. From Feb. 23, 1901, to June 1, 1903, he filled a mission to the Southwestern States, laboring chiefly in the State of Kansas. At home he has labored as an officer in the Y. M. M. I. A., as Ward teacher, and four years as city councilman. In 1898 (Jan. 5th) he married Annie S. Larsen, who has borne him three children. He has followed the occupation of merchandizing for a living, having worked for local firms, and being at present manager of the Model Mercantile Company at Richfield, Utah.

CHRISTENSEN, Lars Peter, a prominent Elder of the Sevier Stake



of Zion, was born Jan. 17, 1837, in Gunderup, Vrelley parish, Hjorring

amt, Denmark, the son of Christen Larsen and Gjertrud Hansen. Becoming a convert to "Mormonism" he was baptized Sept. 8, 1858, by Elder Jens C. Ostenkjar. His parents rejected the Gospel, but the son rented a blacksmith shop and soon earned means which enabled him to emigrate to Zion. Soon after his baptism he was ordained an Elder and appointed to preside over the Taars branch. Later he presided over the Harritslev branch. He also labored one year as a local missionary and baptized eleven persons. In 1861 he emigrated to Utah, crossing the Atlantic in the ship "Monarch of the Sea," and the plains in Captain Samuel Woolley's Independent Company. After spending about one and a half years in Davis county, he settled in Milton, Morgan county, where he presided over that branch of the Church about ten years, and also acted as a Bishop's counselor. In 1875 he removed with his family to Richfield, Sevier county, where he still resides. Having previously been ordained a member of the 65th quorum of Seventy, he was ordained a High Priest in July, 1877. For twelve years he acted as counselor to Bishop Poul Poulsen in Richfield First Ward, and was president of the United Order in Richfield from November, 1876, till the order was dissolved in March, 1881. In 1881-1883 he filled a mission to Scandinavia, during which he presided over the Hjorring branch one year, and baptized 41 persons; after that he presided another year over the Aalborg conference. Returning home in 1883, he brought with him from Aalborg conference one hundred and twenty-two emigrants. In 1861 (May 16th) he married Anna Marie Lee, who bore him eight children; in 1866 (Sept. 8th) he married Anna Marie Pedersen (generally called Mary), who is the mother of nine children, and in 1883 (Dec. 13th) he married Karen J. A. Jacobsen, who is the mother of eight children. In

1889 he served three months in the Utah penitentiary for unlawful cohabitation. Subsequently, in order to avoid arrest, he went into exile and established himself as a blacksmith in Pioche, Nevada, and later at Delamare. While visiting his families occasionally, he was twice arrested by U. S. deputies, but was discharged on both occasions. He returned to his families at Richfield in 1898, but on the instigation of enemies he was again arrested and fined for unlawful cohabitation. Bro. Christensen is the grandfather of fifty children and has done considerable labor in the Temple for the dead.

FAIRBANKS, Joseph Warrent, Bishop of the Annabella Ward, Sevier Stake, Utah, was born Jan. 2, 1856, in Payson, Utah county, Utah; baptized when eight years old; married to Estella V. Dixon July 27, 1880; moved to Richfield, Sevier county, in 1880; moved to Annabella, same county, in 1881; was ordained a High Priest and set apart as first counselor to Bishop Joseph S. Staker, of the Annabella Ward, July 7, 1888; acted as superintendent of the Sunday school for a number of years, and was chosen Bishop of the Annabella Ward Jan. 14, 1893; he was ordained a Bishop Feb. 20, 1893, by Apostle John Henry Smith.

ANDERSEN, Frederick, second counselor in the Bishopric of the Inverury Ward, Sevier Stake, is the son of Anders Mortensen and Maren Jacobsen, and was born June 29, 1860, at Viemose, Præstø amt, Sjælland, Denmark. He was baptized July 3, 1879, by Elder Andrew Jenson; ordained a Deacon Sept. 3, 1879, by Andrew Jenson; ordained a Teacher Dec. 3, 1879, by Andrew Jenson; ordained a Priest Nov. 12, 1880, by Herman F. F. Thorup; ordained an Elder Sept. 11, 1887, by Daniel B. Jones, and ordained a High Priest May 25, 1891, by Apostle

Anthoⁿ H. Lund. Ever since he joined the Church in his native land, Elder Andersen has been a diligent Church worker. He was an officer in the first Y. M. I. A. organized in Scandinavia, commenced to distribute tracts in the city of Copenhagen soon after his baptism, and later labored two years as a local missionary in the Copenhagen conference. He emigrated to Utah in 1883 and located in Salt Lake county, where he acted as a Ward teacher in South

Baptists, but about 1856, together with his parents, he joined the Church and became a member of the Abersychan branch of the Herefordshire conference. In 1857 he was ordained a Deacon; later he was ordained a Teacher, still later a Priest and finally an Elder. For a number of years he led the singing in the Abersychan branch. In 1867 he emigrated to America and arrived in Salt Lake City Oct. 5, 1867. He located in Washington, southern Utah, where he labored as a Ward



Cottonwood. In 1891 he moved to Inverury, Sevier county, where he was soon called to the position of a counselor in the Ward Bishopric, and later (in 1893) called to act as Ward clerk. In 1887 (Sept. 28th) he married Leah H. C. Myer. In 1892 (Sept. 7th) he married Christine J. Jensen, and in 1900 (Jan. 17th) he married Annie M. Lundgren. He is the father of ten children.

GOOLD, Samuel William, Bishop of Monroe Ward, Sevier Stake, Utah, was born Sept. 3, 1845, in Pontenwindde, Monmouthshire, England, the son of Robert Franklin Goold and Emma Watts. He received early religious training from his parents who were

teacher, Sunday school teacher and a member of the Ward choir. After three years' residence in Washington he moved to St. George, where he resided the following ten years, laboring as a gardener for Pres. Brigham Young. He testifies that Pres. Young was the most honorable man he ever knew, always good as his word; whenever he made a promise or an agreement with any one, he would always fulfil it to the very letter. He was associated with the President at his dining table, in his parlors, prayer circles and private office, and never heard or saw anything unworthy of a man of God. His example was worthy of imitation in every instance. In 1873 (July 28th) Elder Goold married Miss Sarah Ann

Lewis, late of the Abersychan branch, and continuing his residence in St. George, he worked considerably on the Temple and was present at its dedication. While a member of the Third Ward, St. George, he served as a Ward teacher, Sunday school teacher and leader of the Ward choir. In 1877 (July 15th) he was appointed superintendent of the Third Ward Sunday school, which position he filled for two and a half years. He then moved into the St. George Fourth Ward, where he served as first assistant superintendent in the Sunday school, Ward teacher and member of the choir. In the spring of 1880 he moved to Bellview, where he remained three years. In the spring of 1883 he moved to Graves' Valley, now called Hanksville (in Wayne county, Utah), being one of the first pioneers to that place. He only remained there a few months. In 1883 he moved to Monroe, Sevier county, where he at once became associated with ecclesiastical labors and acted as a Sunday school teacher, teacher of the Theological class, and as assistant Sunday school superintendent for five years, being appointed to that position Dec. 2, 1889. In 1893 (June 4th) he was appointed superintendent of the Ward Sunday school, which position he filled for eight years, serving at the same time as Ward teacher, member of the Ward choir and Sunday school choir. In 1884 (Oct. 26th) he was ordained a Seventy and became a member of the 41st quorum of Seventy, and assistant secretary. The following year (March 28th) he was set apart as one of the seven presidents of said quorum. In 1894 (Dec. 16th) he was ordained a High Priest and set apart as first counselor to Bishop Orson Magleby, which position he filled for seven years. After Bishop Magleby's resignation, Brother Gould was appointed acting Bishop of the Monroe Ward, Dec. 15, 1901. Soon afterwards (Dec. 29th) he was ordained Bishop by Apostle Rudger Clawson. Bishop Gould has been a

Sunday school worker for forty years and has officiated extensively in the ordinances of the Gospel. He has also been intrusted with many civil offices and has been a public servant throughout for forty-five years. He has a family of nine children, three sons and six daughters.

RICHARDS, Joseph Hill, a Patriarch in the Snowflake Stake, Arizona, was born Dec. 5, 1841, in Canada, the son of John Richards and Agnes Hill. His parents, who were of Scotch descent, belonged to the Church when the subject of this sketch was born and gathered with the Saints to Nauvoo, Ill., in 1842; they passed through the persecutions, trials and hardships which befell the Saints at



that time and assisted in building the Nauvoo Temple. The father was among the first of the exiles who left Nauvoo for the west as a pioneer early in February, 1846, and crossed the Mississippi river on the ice. Returning to Nauvoo he started with the family in July of the same year. They stopped temporarily at Winter Quarters and in Iowa, until 1851, when they reached the Valley. Joseph was then nearly ten years old. With his par-

ents he became a pioneer to Cache Valley, Utah, and assisted in building the first house in the old fort at Mendon. He was a member of a company known as "minute men," whose duty it was to guard the property and the lives of the settlers against the raid of the Indians, and was often exposed to great dangers. In 1864 he made a trip to the Missouri river as a Church teamster after emigrants. In February, 1876, he was called on a mission to Arizona, and located on the Little Colorado river, where he assisted in building forts, dams and water ditches and where he has had thirty years experience in trying to solve the very difficult problem of controlling the waters of that treacherous stream, the Little Colorado. In 1892-1893 he filled a mission to Great Britain, presiding over the Scottish conference a part of the time. In September, 1878, he was ordained a Bishop and acted in that office ten years; during that time he presided over the Little Colorado Stake nearly three years. When the Snowflake Stake was organized in Dec., 1887, he was called to the position of second counselor in the Stake presidency, which position he held until Feb. 10, 1907, when he was ordained a Patriarch. Elder Richards holds the commission of captain in the first militia of Arizona, served as postmaster in St. Joseph, Arizona, twenty eight years and a half, and has also held the offices of county treasurer and county commissioner.

SMITH, Samuel Francis, president of the Snowflake Stake, was born Nov. 21, 1873, at Parowan, Iron county, Utah, the son of Jesse N. Smith and Emma S. West. His father was a son of Silas, who was a son of Asahel Smith, the common ancestor of the Smiths of early Church history. On his mother's side his ancestors were thrifty, sturdy Southerners, though his grandfather, Samuel West, was the only member of the West family to ac-

cept the Gospel and cast his fortune with an unpopular people. His parents were both good, noble people. Samuel Francis is the youngest of his mother's nine children, while he numbers the fifteenth of his father's forty-four. At the age of six years, or in the spring of 1880, he left his birthplace and with his parents moved to Arizona, settling in Snowflake, Apache county, since called Navajo county. He was baptized by his father Dec. 9, 1881, and in due time he received the Priesthood and magnified his call-



ing in every step of the same. From 1889 to 1898 he held numerous positions of honor and trust, such as secretary and counselor in the Ward Mutual, teacher in the Ward and Sabbath school, Ward clerk, and secretary of the Snowflake and Taylor Irrigation Company. When but a small lad he became of much use on his father's farm; he did farm work in the summer and attended school in winter, acquiring thus considerable knowledge. He attended the common district school; also the Snowflake Stake Academy. In 1898-99 he filled a mission to the Southern States. After reaching Chattanooga, Tenn., he was appointed to labor in the State of Mississippi and served a short time as first counselor to Conference President Osmer D.

Flake. Early in May, 1899, he contracted a severe case of malarial fever from which he did not recover until after reaching home. After his return home he was chosen as second assistant superintendent of the Y. M. M. I. A. of the Snowflake Stake. In February, 1900, he was called to act as junior president of the 83rd quorum of Seventy and also as Stake Sunday school secretary. April 5, 1900, he married Miss Lula J. Hatch, daughter of Lorenzo H. Hatch, in the Salt Lake Temple. He taught school very successfully for several years, then his occupation became varied, such as farming and clerking in the A. C. M. I., the largest business house in this part of Arizona. He was appointed Stake tithing clerk in January of 1905, which position he filled with honor, until Feb. 11, 1907, when, at the quarterly conference of the Snowflake Stake, he was appointed and sustained as president of the Snowflake Stake, a place made vacant by the demise of his honored father. He was ordained a High Priest by Apostles Jno. H. and Hyrum M. Smith. His labors in life so far have brought him in close contact with men of different views and abilities, thus enabling him to study men's character. Reared in a new country and in a large family, he has learned valuable lessons in economy and self-denial. Industry and thrift characterize his every-day labors. He is a kind, considerate husband and father, obliging and kind to friend and stranger, and has gained the respect and confidence of the honorable men and women over whom he is called to preside.

FISH, Joseph, a High Councilor in the Snowflake Stake, Arizona, was born June 27, 1840, at Twelve Mile Grove, Will county, Illinois, the son of Horace Fish and Hannah Leavitt. Horace Fish was born Jan. 6, 1799. The grandfather, Joseph Fish, was a native of New Hampshire, and was born April

17, 1770, a son of Nathan Fish, whose birth occurred in Massachusetts. The Fish family descends from English ancestry, but has long been identified with American history, and one of the name served under Captain Churchill in King Philip's war. Several members of his grandmother's family served in the colonial army during the Revolution and fought under Morgan as sharpshooters, assisting in the capture of General Burgoyne at Saratoga. One of his uncles (Joseph Fish) enlisted in the United States army during the war of 1812-15, but died soon after. The boyhood days of Horace Fish were spent in Canada, where his father resided from early manhood until death; one branch of the Fish family resided in the State of New York. In 1836 the mother, Hannah Fish, joined the Church of Jesus Christ of Latter-day Saints, and shortly after the family with many relatives started to join the Saints in the west, but before gaining the object of their journey the Saints were driven out of Missouri, and the family located in Will county, Ill., for a time. Here the subject of this sketch was born and the father Horace was baptized. In the fall of 1840 the family moved to Nauvoo, where the father built a home in the eastern part of the city, rented lands from Bishop Edward Hunter, and worked for some time on the Temple. He went through the hardships that the people endured in building up that city and guarding against their enemies. When the exodus of the Saints from Nauvoo came, the family followed, crossing the Mississippi May 1, 1846. Not having team or an outfit for moving, the journey across the State of Iowa was slow and attended with many hardships; they, however, reached the banks of the Missouri river, early in 1847, where they remained until the spring of 1850. Here Joseph, the subject of this sketch, was baptized by Brother Clark in June, 1849, and while here

attended school for a period during the winter months. In the spring of 1850 the family started for the Valley, traveling in Milo Andrus' company, which was the first of that season. On arriving in the Valley they located at Centerville, Davis county. Brother John C. L. Smith, who had married Sarah, the second daughter of the family, being called to settle in Iron county, the family moved to that place, starting in the fall of 1852; but storms came on so severe that they spent the winter at Provo and continued their journey in the spring of 1853. The family located at Parowan. Horace Fish died July 6, 1870, at his daughter's, at Beaver, and was buried at Parowan. His wife Hannah passed away some six years later. They had six children (Julia, Sarah, Jane, Joseph, Anna Maria and Franklin R.) Joseph Fish was ordained an Elder by F. T. Whitney March 11, 1856; ordained a Seventy by W. C. McGregor Feb 22, 1865, and ordained a High Priest and set apart as a member of the High Council by Pres. Joseph F. Smith March 14, 1869. He has occupied the position of High Councilor most of the time since that period. March 22, 1859, he married Mary Campbell Steele, daughter of John and Catherine (Campbell) Steele. From Scotland, their native land, this family came to America and in 1846 enlisted with the Mormon Battalion. Turning off at Santa Fe they went to Pueblo and the next year entered Great Salt Lake Valley close behind the Pioneers. Mary C. died Dec. 11, 1874, leaving six children, four daughters and two sons. In 1869 (July 26th) Bro. Fish married Eliza Jane Lewis, daughter of David and Elizabeth (Carson) Lewis. (Brother Lewis was one of the few survivors of the Haun's Mill massacre). Eliza never had any children of her own, but she merits a great reward for her devotion to her husband and the tender care and attention she gave to his children to whom she was even more than a mother. During

Bro. Fish's residence in Parowan of twenty-five years he was engaged in a variety of labors, such as lumbering, farming, mercantile business, etc. Nor was his labors in the Gospel neglected. He often acted as teacher and labored in the Sunday school. From 1865 to 1871, during the Indian campaigns, he was a member of the Utah militia, serving in the Tenth Iron County Regiment, commanded by Col. William H. Dame. At first he held commission as lieutenant, later being promoted to the rank of major and aide-de-camp to the colonel. While in the service he took part in a few skirmishes with the Indians. After studying law he was admitted to the bar in October, 1874, and served for some time as justice of the peace; he was also treasurer of Iron county for one term, and served as county clerk for some time. May 1, 1876, he married Adelaide Smith, daughter of Jesse N. and Margaret (West) Smith. By this marriage he had three sons. Dec. 3, 1878, he started to Arizona with a part of his family and in January, 1879, located at Snowflake; the same fall he returned to Utah for the rest of the family. During the latter part of 1880 he had charge of the commissary department for John W Young, contractor in building the Atlantic and Pacific Railroad through the western part of New Mexico and eastern Arizona. In 1881 he became connected with the Arizona Co-operative Mercantile Institution (helping to start that business); this has claimed most of his time ever since, with the exception of some four years spent in Mexico and on the Gila. In 1883 (April 19th) he married Julia Ann (York) Reidhead. The fruits of this marriage has been eleven children; five of them, however, died while infants. On account of the persecutions that the Saints underwent in 1884, Elder Fish and many others went to Mexico, where he remained a year; then returned and resumed his labors in the store at Holbrook. In 1893, with a part of his family, he went to the

Gila Valley, where he entered into the mercantile business with I. E. D. Zundel. While there he was elected on the Republican ticket, a member of the house of the eighteenth Arizona legislature, and while in that body served as chairman of the committee on irrigation and a member of the judiciary and ways and means committee. While in the Gila Valley he also visited the different settlements as a home missionary. In 1896 he returned to Holbrook where he again took up the job of bookkeeping for the firm (Arizona C. M. I.). In 1905 he and others were arrested for living with their wives, but through the clemency of Judge Robert E. Sloan they were permitted to send in the fine of \$100 without appearing in court; this saved much expense and annoyance. When the Eastern Arizona Stake was organized, he was chosen a member of the High Council. At the organization of that Stake he was also chosen Stake Recorder, a position he held until he moved to the Gila; in this labor he gathered up considerable historical data. In 1896 he began the collection of data for a historical work on Arizona, and later all works and items treating upon the early history of the Rocky Mountain region (down to 1850) that fell in his way were gathered up (nearly 400 volumes of books and magazines). From this collection and great numbers of letters, interviews, etc., etc., he has written a history of Arizona which contains about 700 pages of typewritten matter, but as he lacks the means to get it published, the work may never be presented to the public. About 1902 he commenced on a work which he entitles, "The Pioneers of the Rocky Mountains." This he estimated would take ten years of his spare time; he has already about 800 pages written.

HANSEN, Joseph Christian, counselor in the Bishopric of St. Joseph Ward, Snowflake Stake, Arizona, was born Jan. 16, 1854, in Liverpool, Eng-

land, the son of Jens Hansen and Marie Katrine Christensen. At the time of his birth his parents were on their way to Utah as converts to "Mormonism." His mother, like so many others, was unable to stand the hardships of crossing the plains. She was at times so weak that she could not stand the jolting of the wagons, but had to be carried. At last she succumbed to her sufferings in death, leaving her husband with an infant child to care for as best he could. His father made his home in Salt Lake City until the time of the move in 1858, when he located permanently at Spanish Fork. When Joseph was eleven years old, his father, who then had four wives, and 17 children, was called on a mission to Scandinavia; the following years were hard, trying times for the family. In 1877 Joseph was called to go to Arizona as a pioneer settler. He arrived at St. Joseph on Christmas eve of that year, and there he made his home on the banks of the Little Colorado river. In 1881 (May 28th) he was set apart as first counselor to Bishop Joseph H. Richards, and when Bishop Richards was promoted to a position in the Stake presidency, Elder Hansen became first counselor to the new Bishop, John Bushman. Elder Hansen has put forth much energy and skill and spent much of his time in building dams in the treacherous Little Colorado river. Many dams were washed away in the earlier days of the settlement, but now the people of St. Joseph believe they have a permanent dam built of cement on a rock foundation, which they think will stand.

OWENS, James Clark, Bishop of Showlow Ward, Snowflake Stake, Arizona, was born Jan. 14, 1857, at Fillmore, Millard county, Utah, the son of James Clark Owens and Lucretia P. Robison. He was baptized and confirmed a member of the Church when about eight years old. His chances for education were limited. In 1878

he went with his father and family to Arizona and the following year (1879) he married J. Cecilia Cluff, daughter of Moses Cluff, and made his first permanent home at Woodruff, now in Navajo county, Arizona. In 1880 he was ordained a High Priest and set apart as second counselor to Bishop James C. Owens, his father. Later, he acted as counselor to Bishop E. M. Webb, and still later as first counselor to Levi M. Savage. In 1890-1901 he filled a mission to the Eastern States and in 1903 (Aug 2nd) he was ordained a Bishop by Apostle Rudger Clawson, and set apart to preside over the Showlow Ward, which position he still occupies.

WHIPPLE, Willard, second counselor to Bishop James C. Owens of Showlow Ward, Snowflake Stake, Arizona, was born March 16, 1858, at Provo, Utah county, Utah, the son of Edson Whipple and Harriet Yeager. He was baptized when eight years old by Elder James Hardy, was ordained a Deacon six years later, went to Arizona in 1882, and at the organization of the Showlow Ward (May 13, 1884) he was ordained a High Priest and set apart to act as second counselor to Bishop Hans Hansen by Lorenzo H. Hatch. He acted in that position until the death of Bishop Hansen in 1901, and at the reorganization of the Bishopric Aug. 18, 1903, he was chosen and set apart as second counselor to Bishop James C. Owens. Before being chosen as a member of the Bishopric, Elder Whipple acted for several years as superintendent of the Sunday school of the Adair branch of the Showlow Ward.

FLAKE, James Madison, first counselor in the Stake presidency of the Snowflake Stake, Arizona, was born Nov. 8, 1859, in Beaver, Beaver county, Utah, the son of William Jordon Flake and Lucy Hannah White. His principal occupation in early life was

that of dairying and riding on the range, looking after cattle. In 1877 he went to Arizona in answer to a call made upon his father's family. In 1887-1889 he filled a successful mission to Great Britain, laboring in Scotland and the north of England. At home he has acted as Ward teacher, member of the Old Folks' Committee, a teacher in the Sunday school, Ward Sunday school superintendent, and Stake Sunday school superintendent, and at the re-organization of the Snowflake Stake with Samuel F. Smith as president, Elder Flake was chosen as first counselor in the Stake presidency.

WILLIS, William Wesley, a High Councilor in the Snowflake Stake of Zion, was born May 14, 1846, in Nashville, Lee county, Iowa, the son of William W. Willis and Margaret Jane Willis. He arrived in Great Salt Lake City, Sept. 28, 1847; was baptized in 1857 by Richard Harrison; ordained a

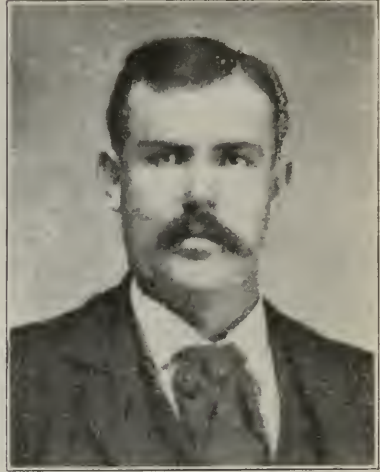


Deacon in 1863 by Bishop Philo T. Farnsworth; ordained an Elder in 1865 by Alfonzo Farnsworth; ordained a Seventy Dec. 14, 1884, by Heber K. Perkins; ordained a High Priest Dec. 18, 1887, by Lorenzo H. Hatch, and set apart as an alternate member of the High Council; set apart as a

regular member of the High Council Dec. 10, 1900, by Apostle Abraham O. Woodruff. In 1886-87 he filled a mission to the Southern States, laboring principally in the State of North Carolina. He filled a mission among the Mutual Improvement associations in southern Utah and Nevada from Oct. 29, 1897, to March 25, 1898. He has also acted as first counselor in the presidency of the High Priests quorum. In his younger days he distinguished himself in military circles and served as first sergeant in the Utah militia during the Black Hawk War. He also served as an Indian interpreter in the settling of the Muddy in Nevada. His places of residence have been Salt Lake City, Cedar City, Beaver, and Virgen City, Utah, and Brigham City and Snowflake, Arizona. In Virgen City he served as justice of the peace and has held a similar position in the Snowflake precinct. In 1870 (March 22nd) he married Gabrilla Stratton, by whom he has had fourteen children. Elder Willis has followed farming and brick making for a living.

OWENS, Clarence Edward, an alternate member of the High Council of the Snowflake Stake, Arizona, was born Jan. 12, 1865, at Fillmore, Millard county, Utah, the son of James C. Owens and Lucretia P. Robinson. He was baptized Aug. 25, 1877, by Francis M. Lyman, and was ordained to the different grades of the Priesthood as he advanced in years. He was ordained a Seventy Feb. 29, 1892, by Joseph W. Smith; ordained a High Priest Nov. 14, 1898, by Abraham O. Woodruff, and left home on a mission to the Southern States in November, 1894; he labored twenty-eight months in Alabama and Mississippi. At home he has labored as a Mutual Improvement association missionary and as first assistant in the Stake superintendency of Sunday schools. He first came to Arizona in 1879 and spent one summer in Bush Valley; he then located in

Woodruff and subsequently (in September, 1906) in Snowflake, where he still resides. In July, 1889, he married Sarah Ella Hatch, daughter of Loren-



zo H. Hatch; they were married in the Logan Temple. Seven children are the issue of this marriage.

WILLIS, John Henry, counselor to Bishop John Hunt of Snowflake Ward, Snowflake Stake, Arizona, was born



May 15, 1858, in Toquerville, Kane (now Washington county), Utah, the

eldest son of John Henry Willis and Frances Reeves; he was the first white child born in Toquerville. His father was the eldest son of Lieut. William W. Willis of the "Mormon" Battalion, who was one of the earliest members of the Church. The family came to Utah in the fall of 1847. The subject of this sketch was ordained an Elder in the St. George Temple in 1878 and was married to Fanny Jane Roundy, daughter of Bishop Lorenzo W. Roundy, of Kanarra, Utah, Nov. 29, 1878. In the spring of 1879 he was called to Arizona, together with quite a number of other young men, called from southern Utah. Together with his father's family, he settled in Snowflake, in December, 1879. In the spring of 1885 he was ordained a Seventy and became a member of the 83rd quorum of Seventy; afterwards he acted as the quorum secretary. He was ordained a High Priest in December, 1885, and chosen as second counselor to Bishop John Hunt, which position he still occupies. In 1891 he filled a special mission in the interest of Sunday schools to the Maricopa Stake of Zion and in 1897-1900 he filled a mission to the Southern States, laboring as president of the South Alabama conference the last year of his mission. At home he has served as county commissioner of Navajo county, Arizona, five years. He is now engaged in farming and merchandising and is the father of eleven children.

SMITH, Joseph West, a president of the 83rd quorum of Seventy and a resident of Snowflake, Arizona, was born Sept. 6, 1859, at Minersville, Beaver county, Utah, the son of Jesse N. Smith, and Margaret T. West. The greater part of his youth was spent in Parowan, Iron county, Utah, where he was baptized Sept 8, 1867. His first ordination to the Priesthood was to the office of a Teacher and his second ordination to the office of an Elder, May 3, 1877, by Jacob Gates. In

1879 he married Miss Sarah Ellen Marsden, and the young couple immediately set out for Arizona, arriving at Snowflake Dec. 14, 1879, where they have resided ever since. Soon afterwards Bro. Smith was appointed a home missionary, and at the organization of the Y. M. M. I. A. of the Eastern Arizona Stake, he was chosen as a member of the presidency, which position he held for many years, and also acted as head teacher in the Snowflake Ward. For four years (from



July 1, 1894, to July 1, 1898) he served as government mail contractor and proprietor of the Holbrook and Fort Apache Stage Line. He has served two years as justice of the peace in the Snowflake precinct, and is now officiating as notary public in Navajo county. In 1884 (Dec. 14th) he was set apart as a president of the 83rd quorum of Seventy, which position he still holds. In 1898-1900 he filled a mission to Great Britain, laboring principally in Ireland and at the mission office in Liverpool. Soon after his return, he became an active worker in the Y. M. M. I. A. and was soon appointed Stake superintendent of that organization in the Snowflake Stake, which position he still holds. For thirteen years he taught school

in different localities, and in 1886 (Oct. 29th) he married Della Fish. In financial matters Elder Smith has been very successful and has ever exhibited liberality and energy in all matters where the Church was concerned. In January, 1908, he was instrumental in effecting the organization of the Bank of Northern Arizona, at Snowflake, Arizona, and is at present its cashier, and most active supporter.

SHUMWAY, Wilson A., an active Elder in the Snowflake Stake, Arizona, was born April 22, 1877, at Johnson Kane county, Utah, the son of Wilson G. Shumway and Maria Averett. His parents were both of good pioneer stock and his grandfather Shumway was one of the one hundred and forty-three original pioneers who first entered Salt Lake Valley. Elder Shumway, in a sketch prepared for this work, writes: "In 1880 Grandfather Shumway received a call to go to Arizona, and my father and his family at that time, consisting of a wife and two children, preceded him with the cattle, arriving at the small settlement of Concho, Apache county, in the spring of 1881. Here my parents lived for two years, the poorest of the poor pioneers, in a dugout for a house and living on barley bread for a time, but later they were able to build a small log cabin and provided themselves with corn bread and molasses, sandwiched with flour-bread on Sundays. In the spring of 1883 we moved to the town of Shumway, where we still reside. I was six years old at that time, but did not have the advantage of attending the district schools for ten years later. During those ten years there was about as many months taught in terms of two or three months by some of the neighbors. I was baptized in April, 1866, by Israel Call, and was ordained to the different offices of the Lesser Priesthood in their regular order. During these years I was quite an active

worker in the auxiliary organizations, acting as the president of the Y. M. M. I. A. from 1897 to June, 1899, when I received a call to go on a mission. I was ordained an Elder July 23, 1899, by Prest. Jesse N. Smith and started the next day on my mission, in company with Elder Chas. H. Ballard of Snowflake. We went by way of Salt Lake City, where I had the privilege of going through the Temple and being ordained a Seventy and set apart for my mission by Apostle George Teasdale. I arrived in Brooklyn, New York, the mission headquarters, Aug. 15, 1899, and was assigned to the West Pennsylvania conference, where I labored as a canvassing Elder until January, 1901, when I was taken ill with the typhoid fever. After a long and severe illness at Clearfield, Clearfield county, I took the train for the conference headquarters at West Elizabeth, where I labored as conference clerk until I was honorably released to return home in September, 1901. Like many other returned Elders I can say the time spent in the mission field was the best part of my life. After my return home I was placed on the home missionary list and called to act as Stake aid in the Sunday schools, one of the superintendency of religion classes and also in Ward capacities. I have spent my winters in teaching school and in the summer I have worked on the farm. In 1905 I was married in the Salt Lake Temple to Miss Ruth Smith, daughter of Pres. Jesse N. Smith and Janet M. Johnson. Our union has been blessed with two children. From that time I have been busily engaged in securing for us a home at Shumway."

REIDHEAD, John, a Patriarch in the Snowflake Stake of Zion, was born June 9, 1825, at Castine, Hancock county, Maine, the son of John Reidhead and Louisa Peabody, both natives of Maine, and descendants of the old Puritan stock. John followed sea-faring life for a number of years and

made several voyages to the Banks of Newfoundland. In 1849 he concluded to go west and landed at length in Minnesota, where he engaged in lumbering and farming. Returning to Maine, he married Lucretia Henderson and took her to Minnesota in the spring of 1850, locating at St. Anthony Falls, where he started the first meat shop; later he lost his property and two of his children by fire. After that loss he and his wife returned to Maine once more, going by way of California and Cape Horn. Later he visited Colorado at the time of the gold excitement at Pike's Peak. While living temporarily in Nebraska he first became acquainted with the "Mormons" and was, together with his wife, baptized at Florence, Nebraska, after which he emigrated to Utah, locating at Provo in the fall of 1860. Here, and subsequently at Richfield and Gunnison, he engaged in mercantile business. In 1861 his wife Lucretia died, after giving birth to six children. In 1862 he married Julia York, who subsequently became the mother of seven of his children. Entering the plural order of marriage he took Sarah Huggins to wife in 1864; she became the mother of two children. In 1876 Elder Riedhead removed to Arizona, and after residing a short time at Showlow he settled permanently at Woodruff, where he still resides. He helped to build the first dam in the Little Colorado river at Woodruff and has taken a most active part in both ecclesiastical and secular matters at that place. In 1898 he was ordained a Patriarch. For years he labored as superintendent of Church schools in Woodruff and as a missionary in Arizona and New Mexico. He has also filled a mission to the Eastern States, and was at one time a president of the 31st quorum of Seventy.

ANDERSON, Lewis, president of the South Sanpete Stake of Zion, is the son of Anders Anderson and Anna

Olson, and was born Oct. 24, 1850, at Hickeberg, Malmöhus län, Sweden. He was baptized when about ten years of age by Elder Lars N. Larson; was ordained a Deacon in 1863 and subsequently ordained a Teacher; ordained an Elder Nov. 14, 1870, by Samuel H. B. Smith; ordained a Seventy Oct. 30, 1875, by George Q. Cannon, and ordained a High Priest and set apart as president of the South Sanpete Stake Nov. 16, 1902, by Pres. Joseph F. Smith. Ever since his arrival in Utah, Pres. Anderson has been an active worker in Church affairs, having held such offices as teacher in and superintendent of Sunday schools, Ward



and Stake officer of Y. M. M. I. A., and a home missionary and Temple worker. In 1875-1876 he filled a mission to the Northwestern States, laboring principally in Wisconsin, Minnesota and Illinois. In 1884-1885 he performed a second mission to the Northwestern States, laboring successfully in Wisconsin and Minnesota. Together with his missionary companions, Elders C. W. Peterson and Harry A. Young, he was one of the first Elders of late years to preach the Gospel to the Strangites in Wisconsin, many of whom afterwards joined the

Church. In 1870 (Nov. 14th) Bro. Anderson married Mary Ann Crowther, who has born him six children. Together with his parents he emigrated to Utah in 1859, crossing the plains in an ox train, Lewis walking all the way across the plains. The family first located on Little Cottonwood, Salt Lake county; later they removed to Payson, Utah county, where they resided till the fall of 1859, when they removed to Moroni, Sanpete county, being among the pioneer settlers of that place. In 1866 they moved to Fountain Green, Sanpete county, where his parents continued to reside. From 1877 to 1883 Elder Anderson, responding to call, labored in connection with the construction of the Manti Temple. In 1888, responding to another call, he returned to Manti to resume Temple work, and here he has since resided. In early youth Elder Anderson engaged in farming and merchandising. From 1877-1884 he had charge of the telegraph office in Manti, and was also general bookkeeper in the Manti Temple. At the opening of the Temple, May 28, 1888, he was called to labor as assistant recorder of the Temple, a position which he has efficiently filled for many years. He has also served as treasurer and member of the board of directors of the Manti Temple Association. He is now the acting president of the Manti Temple. From 1894-1900 he served as tithing clerk of Sanpete Stake. Pres. Anderson is extensively interested in several large business enterprises and is universally known as a thrifty and progressive citizen.

JENSEN, Hans (Hals), first Bishop of the Manti South Ward, South Sanpete Stake, Utah, was born June 24, 1829, at Hals, Aalborg amt, Denmark, the son of Peter Jensen and Anna M. Petersen. He was baptized Feb 17, 1853, by Johan P. Bent; ordained a Teacher in March, 1853, by Johannes

Larsen; ordained a Priest in May, 1853, by Johannes Larsen; ordained an Elder March 15; 1854, by Christian J. Larsen; ordained a Seventy in April, 1857, by Joseph Young, and ordained a High Priest in November, 1869, when he was also set apart as a member of the Sanpete Stake High Council by Apostle Orson Hyde. He was ordained a Bishop in June, 1877, by Daniel H. Wells and set apart to preside over the Manti South Ward, which position he held until recently. Before joining the Church he served as a marine soldier in the Danish-German war in 1848-1849, and participated in hard service. After joining the Church he labored as a local missionary in Thyland in 1853. The following winter he emigrated from his native land and arrived in Utah in October, 1854. He located at once in Manti, Sanpete county, where he still resides. In 1865-1868 he filled a successful mission to Scandinavia, laboring principally as president of the Aalborg and Aarhus conferences and as traveling Elder in Denmark. In returning home he had charge of the last company of Latter-day Saint emigrants which ever crossed the Atlantic ocean in a sailing vessel. In 1878 he went on a colonizing mission to Colorado, where he had charge of the colony, which subsequently grew into the San Luis Stake of Zion. He was called home in 1879 to complete the Manti Tabernacle. In 1854 (March 15th) Elder Jensen married Maren Eriksen; in 1858 (July 24th) he married Sisil M. Rasmussen and in 1859 (Nov. 20th) he married Cecilia M. Jorgensen. By these wives he became the father of seventeen children and served a term of five months in the Utah penitentiary for "unlawful cohabitation" in 1888. Bishop Jensen is universally known as a prosperous farmer, a public spirited citizen and one of the most faithful and useful members of the Church who have emigrated to Utah from the lands of the north.

SMITH, Azariah, a veteran Elder in the Church, was born Aug. 1, 1828, at Bolyston, Oswego county, New York, the son of Albert Smith and Esther Dutcher. In 1835 the family moved to Ohio, where they joined the Church in 1837, and gathered to Nauvoo, Ill., in 1840, where they resided until the exodus of 1846, during which Azariah, together with his father, joined the "Mormon" Battalion, leaving the mother and three children in the "Camps of Israel", and made the famous overland march to California in that body. After their discharge in 1847, they, with others, traveled north about 500 miles to Sutters Fort, whence they turned east toward Great Salt Lake Valley, but on the way they met an express, informing them that food was scarce in the Valley, so it was considered best for a portion of their number to return to California. Azariah, with one horse and a little food, left his father and went with a small company back to Sutters Fort, where they hired out to a Mr. Marshall, to help build a saw mill in the mountains. While thus employed they found gold in the tail race of the mill; this was Jan. 24, 1848. In the fall of that year Azariah arrived in Great Salt Lake City, where he found his father, mother, two sisters, and a brother. In 1849 (April 10th) he married Camilla Augusta Taylor and the following fall became one of the first settlers of Sanpete Valley, and one of the founders of the present city of Manti, which has been his home ever since. His first wife leaving him in 1855, he married Johanna Maria Christensen Oct. 9, 1871. For many years he was a faithful worker in the Manti Temple, together with his father, who died Oct 21, 1872; Azariah continued his work in the Temple after his father's death, and up to the present he has taken endowments for 2,100 of his dead relatives and friends. In 1903 his second wife died and later the same year he married Sevilla Stoy Mitchell. In 1898 he visited California (together

with three others from Utah) as a special invited guest at the Golden State Jubilee held at San Francisco, he being one of the four "Mormon" Battalion boys who first discovered gold in that State fifty years before.

MYRUP, Lars Christian Nielsen, a High Councillor in the South Sanpete Stake of Zion, was born March 26, 1845, in Jutland, Denmark, the son of Niels Larson C. Myrup and Mette Marie Petersen. After joining the Church in his native land (being baptized in October, 1856) he labored as a local missionary for several years (from 1860 to 1866) and emigrated to Utah in 1866, crossing the Atlantic in the ship "Kenilworth," and the plains in Captain Abner Lowry's ox-train. Prior



to leaving his native land he was ordained a Priest March 12, 1861, and an Elder Oct. 6, 1862. After residing in Salt Lake City one year, he removed to Manti, Sanpete county, where he lived three years, and then settled permanently in Gunnison, Sanpete county, where he took an active part in the Black Hawk war and served

as a home guard. Taking up a beautiful piece of farming land in an early day, he is now one of the prominent farmers of the town. In Church matters Elder Myrup has always been an earnest, conscientious worker. He was ordained a Seventy, Sept. 19, 1884, and a High Priest Feb. 15, 1894. For two years he labored in the Manti Temple as an ordinance worker, and in 1902 he was called to act as a High Councilor in the South Sanpete Stake of Zion, which position he still holds. He also acted as a home missionary for twenty-five years in the Sanpete Stake. Also in secular matters he has been a prominent factor. He is a shareholder in the Gunnison Reservoir Company, and has served said company six years as president and also as a director. Elder Myrup has married three wives. His first marriage took place in Denmark, April 22, 1866, to Maren Christensen, who was born Feb. 14, 1849, and died in 1882, leaving five children, namely, Mary, Lars, Niels, Adolph and Joseph H. He married a second time in 1876 and this wife died Oct. 19, 1882, leaving three children, Mette M., Josephine and Meria G. In 1877 (Feb. 15th) he married Mary A. Pond, daughter of Soren Pond and Annie Peterson, born Sept. 15, 1858. With this last wife he has seven living children, namely, Ella O., Annie M., Lars Q., Ranie M., Stella P., Leah Y. and Levi Z. Elder Myrup is universally known as an honest, industrious and enterprising citizen, possessing the good will and confidence of all who know him.

PETERSEN, Niels R., Bishop of Manti North Ward, South Sanpete Stake, was born June 2, 1858, in Tuestrup, Soro Amt, Denmark, the son of Rasmus Petersen and Ane K. Christensen. He was baptized March 26, 1874, by Andrew A. Bjorn; ordained a Teacher Aug. 1, 1875; ordained a Priest Nov. 15, 1875, and called to labor as a local missionary in the Co-

penhagen conference; ordained an Elder Sept. 20, 1876, and continued to labor as a missionary till 1880, when he emigrated to Utah and located in Manti, Sanpete county, where he has resided ever since. He was ordained a Seventy Aug. 8, 1884, by Seymour B. Young, and became a member of the council of the 48th quorum of Seventy, in 1892. After taking a missionary course at the B. Y. Academy at Provo, he filled a special mission in the interest of mutual improvement to Emery and Uintah Stakes of Zion.



In 1901 (Nov. 3rd) he was ordained a High Priest by John B. Maiben and set apart to serve as a Bishop's counselor in the Manti North Ward, in which capacity he labored until March 27, 1904, when he was sustained as Bishop, and on May 8, 1904, he was ordained a Bishop, and set apart by Pres. Anthon H. Lund to succeed the late Bishop Wm. T. Reid, in the Manti North Ward. In 1880 (Oct 21st) Elder Petersen married Jensine C. Hansen, who has borne him seven children. In 1881 he began work in the Manti tithing office as assistant clerk, and in 1893 he became chief clerk, which position he still occupies. He has always taken an active part in

Church affairs, having labored as Ward teacher, teacher and assistant superintendent of Sunday schools, treasurer, counselor, president and Stake aid in the Y. M. M. I. A., and secretary and treasurer of the 48th quorum of Seventy.

BEAL, Henry, a Patriarch in the South Sanpete Stake of Zion, gives the following data, in addition to the sketch of his life published in Vol. 1, page 521, of this work: "I was a representative from Ephraim to the



Trans-Mississippi Commercial Congress at St. Louis, Mo., in November, 1894, and in Salt Lake City in June, 1897. I was ordained a Patriarch by Reed Smoot in Ephraim Nov. 16, 1902, and on the same occasion I was chosen by Pres. Joseph F. Smith to be president of the Snow Academy, and superintendent of the building until it was completed. My first wife, Mary Thorpe, died Sept. 12, 1905, and my second wife, Anna C. Bjerregaard, died March, 23, 1906. At the present time (Nov. 23, 1908,) I am enjoying good health and strength, although nearly seventy-four years old."

BURTON, William Walton, first counselor in the Stake presidency of

the Star Valley Stake, Wyoming, was born March 23, 1833, in Bradford, Yorkshire, England, the son of James Burton and Isabell Walton. As a lengthy sketch of his life was published in Vol 1, pp. 349-351, we will only add here that in 1861 (Nov. 2nd) he married Ellen Fielding and in 1870 (May 23rd) he married Sarah Ann Fielding. By his three wives Elder Burton is the father of thirty children and (up-to-date) sixty-four grandchildren. His wife Ellen died April 8, 1906. About 1870 he took the posi-



tion of bookkeeper in the Ogden branch of Z. C. M. I. During the latter part of the time, he was credit man of the firm. On leaving that position, David H. Peery, Lester J. Herrick and himself entered into partnership to carry on the milling and general merchandise business of which he took the management. About 1880 the firm of Burton, Herrick & White was organized, of which he also had the management. About 1889 this firm, with others, organized the Consolidated Implement Company. Bro. Burton served as a director, also as vice president of the company; finally he sold his stock and organized the present firm of Wm. W. Burton & Sons Co. of which he is president.

BURTON, Thomas Fielding, a member of the High Council in the Star Valley Stake, was born May 12, 1871, in Ogden, Weber county, Utah, the son of William Walton Burton and Sarah Ann Fielding. In a sketch prepared for this work Elder Burton writes: "My mother was my father's third wife, he having married her two elder sisters—daughters of Joseph Fielding and Hannah Greenwood. I was baptized in 1879 by Henry J.



Newman, and confirmed by John Hastings in the Third Ward, Ogden. In 1884 (August 14th) I was ordained a Deacon by John Hastings. About this time the anti-polygamy raid came and my father was compelled to leave home; later on my mother and her family were driven into exile, and vividly do I remember those trying times. July 24, 1886, we left Ogden to make our home in Star Valley, Uinta county, Wyoming, where we arrived after a tedious journey over a rough country and almost impassable roads. There were but few people who had entered before us. We underwent the trials and hardships incident to pioneer life in blazing the way for civilization, establishing homes and reclaiming the wilderness. In the fall

of 1888 I returned to Ogden and attended school. Shortly after my arrival I was ordained a Teacher by Bishop Thomas J. Stevens of the Fourth Ward, and labored as a Ward Teacher until spring, when I returned to Star Valley. Here, also, I was called to labor as a teacher in the Afton Ward after my arrival home, which position I filled for four years when, on August 14, 1892, the Star Valley Stake was organized and I was chosen second counselor to Bishop Charles D. Cazier of the Afton Ward, Archibald Gardner, ex-Bishop of West Jordan Ward, being the first counselor. I was ordained a High Priest and set apart as Bishop's counselor by Joseph F. Smith on the above date. I labored in this capacity for two years. In 1894 (Aug. 12th) the Afton Ward was reorganized with George Waite as Bishop, myself as first and Clarence Gardner as second counselor. I filled this position five years, until August 14, 1899, when Bishop Waite was released and Osborne Low sustained in his stead. In 1899 (Nov. 13th) I was chosen an alternate member of the High Council. In 1898 (June 22nd) I married Alice Maud Call, in the Salt Lake Temple. In the fall of 1901, in accordance with a call from the First Presidency for a Mutual Improvement mission. I left my home for Salt Lake City preparatory to entering upon my labors, and was assigned to labor in the Alberta Stake, Canada. Elder Louis D. King being assigned to labor with me. While laboring in that Stake, I assisted Apostle John W. Taylor in organizing the Raymond Ward with Jesse William Knight as Bishop. In 1903 (Sept 12th) I was set apart as a member of the High Council by Anson V. Call, and still hold this position, besides which I am also a member of the Mutual Improvement and Sunday School Stake boards. I have been blest temporally and spiritually and I feel to give my best efforts in the establishment of God's work in the earth."

LOW, Osborne, Bishop of Afton, Star Valley Stake, Wyoming, was born April 1, 1865, at Ovid, Bear Lake county, Idaho, the son of Sylvester O. Low and Annie A. Payton. He was baptized when about eight years of age and was ordained successively a Deacon, a Teacher, a Priest, an Elder, a Seventy, and finally a High Priest on Aug. 14, 1892, by Apostle John Henry Smith, and set apart as second counselor in the Freedom Ward Bishopric. In 1894 (Aug. 12th) he was ordained a Bishop by Apostle Francis M. Lyman, and set

he is manager of the R. M. B. T. Co., Afton Exchange.

KENNINGTON, William Henry, Stake ecclesiastical and tithing clerk of Star Valley Stake, was born Aug. 7, 1842, in South Lincolnshire, England, the son of Richard Kennington and Mary Davison. He was baptized in October, 1856, by Thomas Lee, ordained an Elder and subsequently ordained a Seventy by Seymour R. Young, and ordained a High Priest by Joseph F. Smith in August, 1892, when he



apart to preside over the Freedom Ward, Star Valley Stake. Being called to preside at Afton, he was set apart as Bishop of that Ward Aug. 14, 1899. In his early life Bishop Low was a diligent worker in the Y. M. M. I. A. and as a Ward teacher. In 1887 he married Sylvia Merrill and in 1893 (Nov. 8th) he married Mary A. Kennington. By these wives he is the father of five children. Bishop Low is a farmer and stockraiser by occupation, but has filled many public offices, such as city councilor three terms, mayor of Afton one term, school trustee at Freedom, etc. His places of residence have been Ovid, Idaho, Smithfield, Utah, and Freedom and Afton, Wyoming. At the present time

was set apart to his present position. While residing in Liberty, Bear Lake Valley, he acted as Ward clerk and since 1892 he has held the position of Stake clerk at Afton, Star Valley. In 1865 (April 1st) he married Annie R. Seward and in 1874 (July 13th) he married Elizabeth L. Fracken. By these wives he is the father of seventeen children. He is a farmer and stock-raiser by occupation, and has held several positions as a civil officer, such as town clerk U. S. commissioner, etc. He emigrated to Utah in 1856, crossing the plains in Daniel D. McArthur's hand-cart company. After residing a few years in Tooele City, Tooele county, he moved to Liberty, Bear Lake county, in 1870, and chang-

ed his residence to Afton, Wyoming in 1886. Here he still remains. He has also done service as a military man, took part in the Indian troubles and made a trip to the Missouri river as a Church teamster in Rosel Hyde's company after emigrants.

JENSEN, James, first Bishop of Grover, Wyoming (Star Valley Stake), was born Oct 3, 1833, in Ryby, Gjørlov, parish, Holbæk Amt, Denmark, the son of Jens Jensen and Maren Larsen. He was baptized in 1859 by Christopher J. Kempe, emigrated to Utah in



1862, crossing the plains in Captain John R. Murdock's ox-train, and located in Brigham City, Box Elder county; subsequently he resided in Mantua and Snowville, the same county, and from 1885 till his death, he was a resident of Grover, Star Valley, Wyoming. He was ordained a Deacon when quite young, ordained an Elder July 6, 1869, in Salt Lake City, and ordained a High Priest and Bishop July 1, 1889, by Apostle Heber J. Grant, and set apart to preside over the Grover Ward. Prior to this ordination he had acted as Sunday school teacher and presiding Elder of the branch. In 1862 (April 20th) he

married Bodil Larsen, who died after bearing two children. In 1869 (July 6th) he married Henrietta Christensen, by whom he had three boys and one girl. His second wife died in 1876 and in 1879 (Sept. 25th) he married Albine Jensen. By his respective wives he became the father of eighteen children, of whom fourteen are now living. On account of old age he was honorably released from his office as Bishop June 3, 1905, but was still enjoying a fair degree of health. Farming and stock-raising were his principal occupations.

JENSEN, James, Jr., second Bishop of the Grover Ward, Star Valley Stake, Wyoming, was born April 16, 1864, at Brigham City, Box Elder county, Utah, the son of James Jensen and Bodil Larsen. He was baptized when about eight years old, ordained a Teacher at the age of fourteen years, ordained an Elder Nov. 1, 1889, by Hans J. Hansen, ordained a Seventy Oct. 11, 1890, by Wm. V. Bunderson, ordained a High Priest and set apart as a High Councilor of the Star Valley Stake, Aug. 12, 1900, by Wm. W. Burton. In 1897-1900 he filled a mission to Scandinavia and labored in Norway a little over twenty-seven months. At home he has worked diligently as an officer in the Y. M. M. I. A., been Sunday school teacher, member of the Sunday School Stake board, etc. In 1889 (Nov. 8th) he married Hannah Eliza Hepworth, with whom he has had seven children, four boys and three girls. He has served as school trustee about fourteen years, district assessor, etc. His occupations have been that of a farmer and stock-raiser. Bishop Jensen was raised in Brigham City and Mantua, Box Elder county, Utah, spent three and a half years in Wellsville, and located as a pioneer settler of Star Valley in Grover, in 1885. He was called to succeed his father as Bishop June 3, 1905, and ordained by Apostle George Albert Smith in August of that year.

HYDE, Wilford Andrew, alternate member of the High Council and Stake superintendent of Sunday schools in the Star Valley Stake (Wyoming), was born July 20, 1869, at Hyde Park, Cache county, Utah, the son of Wm. Hyde and Phoebe Ann Griffith. He was baptized Feb 13, 1878, by Benjamin Hymas; ordained a Teacher by Robert Daines; ordained an Elder

and stock-raiser by occupation, and has held a number of civil offices.

TURNER, William A., a High Councilor in the Star Valley Stake (Wyoming), was born July 28, 1844, in London, England, the son of James Turner and Mary Ann Finch. He was baptized April 6, 1852, by James Higgins; emigrated to Utah in 1853, and resided



Aug. 18 1891. by Robert H. Daines, and ordained a High Priest in 1899 by George Osmond. Elder Hyde has always been an active and successful worker in everything that pertains to the progress of the Church. As a member of the Stake board of Sunday schools, Sunday school teacher, superintendent of Sunday schools in Star Valley Stake, Ward teacher, Y. M. M. I. A. missionary and officer, Bishop's counselor in Grover, and an alternate member of the High Council in the Star Valley Stake, he has ever done his duty as an Elder in the Church. In 1898 he took a Sunday school course in the B. Y. Academy at Provo. In 1891 (Aug. 19th) he married Mary M. Hymas, who died March 21, 1893, after bearing him one child. In 1893 (Oct. 12th) he married Dorothy Jensen who has borne him several children. He is a farmer



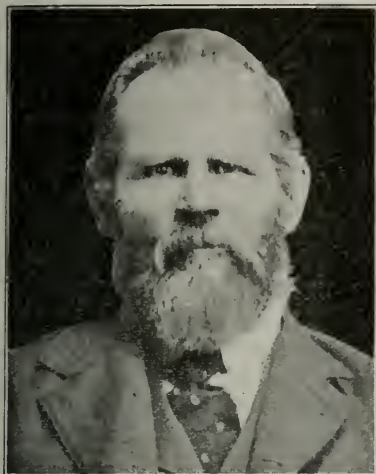
in West Jordan, Salt Lake county, till 1890, when he moved to Grover, Wyoming, being among the very earliest pioneers of that place. He was ordained an Elder in 1864; ordained a Seventy by Seymour B. Young at West Jordan and ordained a High Priest Aug. 14, 1892, by Anson V Call, and at the same time set apart as a member of the Star Valley High Council. In 1864 he went to the Missouri river as a Church teamster after emigrants. He made a similar trip to the terminus of the Union Pacific Railroad in 1868. At home he has done considerable missionary labor. By occupation he is a farmer, but has also followed teaming and the lumber and milling business. In 1865 (Nov. 25th) he married Mary Elizabeth Gardner, daughter of the late Bishop Archibald Gardner, who has borne him ten chil-

dren. Elder Turner died at his home in Grover, Wyoming, Oct. 17, 1906.

HEMMERT, Hans Jorgen, Bishop of Thayne Ward (Glencoe), Star Valley, Wyoming, was born Nov 15, 1847, at Haurup parish, Soro amt, Denmark, the son of Peter Nielsen Hemmert and Dorteia Jensen. He was baptized at the age of thirteen years and ordained an Elder when about eighteen years

in the Church. His principal occupations in life were those of cooper, blacksmith, farmer and stock-raiser.

PACK, Silas Mosher, Bishop of Kamas Ward, Summit county, Utah, was born Oct. 20, 1849, in Salt Lake City, Utah, the son of John Pack (one of the original one hundred and forty-three pioneers of Utah) and Ruth

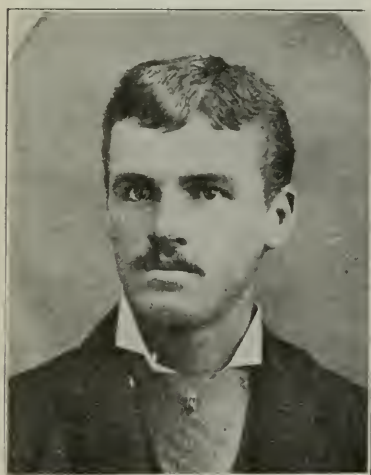


old by Jens P. Sorensen. After laboring three years as a local missionary in Denmark, he migrated to Utah in 1867, crossing the plains in Leonard G. Rice's company. Elder Hemmert was a diligent worker in the interest of the Church from the beginning and filled many positions of responsibility in the different localities where he resided, such as Ward teacher, Bishop's counselor, and Bishop. The later position he occupied from Nov. 18, 1895, to November, 1901. In 1869 (Sept. 20th) he married Frederikke Petersen; in September, 1875, he married Anna Katrine Nielsen Back, and in 1903 (July 15th) he married Elise Fluckiger. By these wives he became the father of ten children, seven of whom are now living. Bishop Hemmert died in Logan, Cache county, Utah, Jan. 18, 1907, as a faithful Elder

Mosher. He was baptized in August, 1857, by Judson Tolman, at Bountiful, Davis county; ordained an Elder Jan. 5, 1874, in the Endowment House, Salt Lake City, and married the same day to Sarah Amelia Lambert, a daughter of John Lambert, who crossed the Atlantic ocean in the ship that brought the first company of emigrating British Saints to America. Silas acted as a Ward teacher in Kamas from 1878 to 1888, labored as a Sunday School superintendent in the Kamas Ward Sunday school from 1879 to 1895, served as an officer in the first Y. M. M. I. A. organization of that Ward; was ordained a president of the 22nd quorum of Seventy June 1, 1884, and acted in that capacity till May 19, 1901; acted as a home missionary in the Summit Stake from 1898 to 1901; was superintendent of Religion classes of Kamas

Ward from 1898 to 1900; labored as a Y. M. M. I. A. missionary in Morgan county, Utah, and Oneida county, Idaho, during the winter of 1899-1900; was ordained a High Priest and set apart as a High Councilor in the Summit Stake May 19, 1901, by Reed Smoot; filled a short mission to California in 1907-1908, and was ordained a Bishop of the Kamas Ward March 14, 1908, by John Henry Smith, as he returned home from California, having previously been chosen and sustained for that office by the people of Kamas. Brother Pack is the father of twelve children, is by occupation a farmer, ranchman, blacksmith, wheelwright, and house-builder; has served as justice of the peace three terms, and as a military man in the Utah militia during the Black Hawk war, and filled other positions of honor and responsibility. For efficient service in expeditions against Indians he wears a badge of honor.

VERNON, James, fourth Bishop of Rockport, Summit county, Utah, was



born April 19, 1862, in Derbyshire, England, the son of Francis Vernon and Elizabeth Cottrell. He emigrated with his parents to Utah in 1868 and located at Coalville, where the family

resided till 1869, and then moved to Rockport, where the subject of this sketch still lives, though he resided five years at Marion, Summit county. He was baptized when about ten years old and ordained successively a Deacon, Teacher, Elder, High Priest and Bishop, the latter ordination taking place June 5, 1901, under the hands of Joseph F. Smith; on the same occasion he was set apart to preside over the Rockport Ward. Prior to the latter date he acted as president of Y. M. M. I. A., Ward teacher, etc. In 1886 (Jan. 1st) he married Emma Maria Staker, by whom he is the father of ten children. Farming and stock-raising have been his chief occupations in life. He has also served as school trustee and filled other local positions.

HORTIN, John, a High Councilor in the Summit Stake of Zion from 1877 to 1901, was born March 29, 1835, at Leamington, Warwickshire, England, the son of Edmund Hortin and Maria



Meads. He emigrated to America in 1855, crossing the Atlantic in the ship "Juventa," and came to Utah in 1860, crossing the plains in Captain Franklin Brown's ox-train; located as one

of the first settlers at Rockport, in August, 1860, and resided there until his death. In 1862 and 1864 he made trips back to the Missouri river as a Church teamster after emigrants. He made a similar trip to Benton, the terminus of the Union Pacific Railroad, in 1868. In 1864 (Dec. 3rd) he married Maria Wilkinson by whom he has had eleven children. In 1883 (Feb. 22nd) he married Fanny Ann Probert, who has borne him four children. Elder Hortin served as Ward clerk in Rockport about twenty years and also acted as school trustee, constable and justice of the peace in Rockport precinct. Bro. Hortin died Dec. 3, 1907, in Salt Lake City, and was buried in Rockport Dec. 6, 1907.

MARCHANT, Franklin William, a High Counselor in the Summit Stake of Zion from 1893 to 1901, was born Sept. 20, 1853, in Birmingham, England, the son of Abraham Marchant



and Lydia Johnson. He was baptised Nov. 9, 1862, ordained successively to the office of Deacon, Teacher, Elder and High Priest; filled a mission to the Hawaiian Islands in 1881 to 1884. Later he labored as a special mis-

sionary among the natives of Hawaii in Skull Valley. At home he has taken an active part in Ward affairs, Sunday School and Mutual Improvement Association matters. With Anna Pearson, whom he married Feb. 15, 1875, he has had six children. By occupation he is a farmer and stock-raiser and has resided in Peoa, Summit County, since 1862.

REYNOLDS, Henry, a Patriarch in the Summit Stake of Zion, was born



Nov., 18, 1822, at Himbleton, Worcestershire, England, the son of John Reynolds and Martha Edwards. He was baptised Dec. 21, 1841; ordained a Teacher in March, 1842; a Priest in July, 1842; an Elder in Aug. 1854, and appointed to preside over the Budeley branch, (Worcestershire); emigrated to America in 1856, crossing the Atlantic in the ship "Samuel Curling", and, after residing in the States four years, crossed the plains in 1860 in Capt. Walling's Independent Company, which arrived in Salt Lake City Aug. 9, 1860. Locating at Rockport, on the Weber, Aug. 13, 1860, he became the first settler of that place, but moved to Wanship in the spring of 1866.

Here he acted as second counselor to Geo. G. Snyder, the president of the Wanship branch, and subsequently presided over that branch himself for one year. He was ordained a High Priest May 18, 1873, and set apart as a member of the High Council of the Summit Stake when that Stake was first organized. He also acted as second counselor to Bishop Roundy, of the Wanship Ward, and later as second counselor to Andrew Petersen, president of the High Priests Quorum of the Summit Stake of Zion. He was ordained a Patriarch by Rudger Clawson in 1904.

ALLRED, J Urban, Stake superintendent of Sunday schools in the Taylor Stake, Alberta, Canada, was born May 21, 1874, at Lehi, Utah, the son of James Allred and Kate Jones. He was baptized Oct. 10, 1882, at Lehi; ordained a Priest Dec. 22, 1891, by Andrew Fjeld; ordained an Elder Feb. 18, 1898, by George H. Brimhall; ordained a Seventy June 15, 1898, by Francis M. Lyman, and filled a mission to the Southern States in 1898-1900, presiding eighteen months as president of the Middle Tennessee conference. At home Elder Allred has acted as a member of the Stake Sunday School Union Board in the Alpine Stake, Utah, and in the Taylor Stake, Canada, served as a member of the Stake board of education (Taylor Stake) and been a member of the 145th quorum of Seventy. In August, 1906, he was set apart as Stake superintendent of Sunday schools. In 1901 (June 15th) he married Amelia May Hammond, by whom he has had four children. He has acted as a teacher in the public schools in Utah and in Church schools in Canada, whence he removed from Lehi, Utah, in 1903, and is at present engaged in agricultural pursuits at Raymond, Alberta, Canada.

McMULLEN, Bryant Ross, first counselor in the Bishopric of the Taber Ward, Alberta, Canada, is the son of Albert E. McMullen and Nancy Jane Ross, and was born at Heber City, Wasatch county, Utah, Jan. 24, 1874. He worked upon the farm and at various kinds of team work, helping to support his father's families, until he was twenty-two years of age. When a young boy he moved, with his father's family, to Castle Valley, Emery county, where his father was called to preside over the Wellington Ward. With his brother Albert he spent considerable time freighting from Price to the Uintah Reservation with his father's teams. In 1898 to 1899 he attended the B. Y. Academy at Provo; later in 1899 he became an active worker in the Sunnyside Sunday school, and still later in 1899 he was called on a mission to the Southwestern States. He was gone on that mission about two years and labored principally in Arkansas and Missouri. In 1904 (Jan 13th) he married Miss Minerva M. Ellis of Wellington, Utah, and in the spring of the same year he moved with his wife and part of his father's family to Canada, making their home at Taber. After laboring as a Sunday school officer in the Taber Ward and as a home missionary in the Taylor Stake, he was chosen as second counselor to Bishop Ransom Abram VanOrman, in the Taber Ward, and labored in that capacity until July, 1907, when he was sustained as first counselor to the same Bishop.

GORDON, Robert John, counselor in the Bishopric of the Stirling Ward, Alberta, Canada, is of Scotch descent, his parents being William and Annie Frater Gordon. His mother, with her little children, came to Utah in the summer of 1863, crossing the plains in a company of ox-teams. Her husband was then presiding over the Glasgow conference and he came to Utah to join his family two years later. The

subject hereof was born in Salt Lake City, June 18, 1869. When three years old, his parents moved to Meadowville, Rich county, Utah. While very young he filled the position of secretary of the Primary association there and later was president of the Deacon's quorum. When he was seventeen years old he was ordained an Elder. His



boyhood was spent on the farm, where he was instructed in the principles of eternal truth by his faithful parents. At the age of twenty-six he entered the Agricultural College at Logan, Utah, in November, 1895, graduating from the civil engineering department of that institution with the degree of bachelor of science in June, 1899. June 23, 1897, he was married in Logan Temple to Fannie V. Schutt, daughter of Henry Schutt and El'za Vernon. Immediately after leaving college, he, with his family and his brother James F. and family, went to Canada, filling a call made upon them by President Lorenzo Snow, to assist in colonizing southern Alberta. They settled in Stirling, where they have resided ever

since. Feb. 24, 1901, Brother Gordon was appointed president of the Ward Y. M. M. I. A., and in September, 1903, he became a Stake aid. Jan. 29, 1905, he was ordained to the office of High Priest and set apart as second counselor to Bishop Arthur E. Fawns in the Stirling Ward, which position he now holds. He passed the Canadian government examinations prescribed for those becoming dominion land surveyors and received his commission as such March 12, 1902; recently he received the appointment from the Provincial Government as district surveyor and engineer for southern Alberta. He is a widely known and respected citizen.

..DRIGGS, Don Carlos, president of the Teton Stake of Zion, Idaho, was born Nov. 20, 1864, at Pleasant Grove, Utah county, Utah, the son of Ben-



jamin W. Driggs and Olivia Pratt. He was baptized June 12, 1874, in Pleasant Grove, and ordained successively a Deacon, a Priest, an Elder, and a Seventy. In connection with the latter ordination he became a president of the 84th quorum of Seventy Aug. 24, 1892. He was ordained a High Priest and Bishop June 8, 1901, by Anthon H. Lund, and set apart as

Bishop of the Driggs Ward. Prior to that he acted as superintendent of the first Sunday school at Driggs and filled many other local positions. He acted as Bishop of the Driggs Ward from June 8, 1901, to Sept. 2, 1901, and when the Teton Stake was organized Sept. 2, 1901, he was chosen and set apart as its president. Brother Driggs settled in Teton Valley in 1888. The country was then uninhabited except for a few trappers and frontiersmen. In the winter season the valley at that time was entirely isolated from the rest of the world and there were no roads. The town of Driggs derived its name from the subject of this sketch, he being the only resident in that part of the Teton Valley for a number of years. Pres. Driggs was from the beginning the leading spirit in all colonization schemes in the valley. Farming, stock-raising and merchandising have been his principal occupations. He has served as county commissioner in Fremont county, and was the first postmaster at Driggs when the postoffice at that place was first established in 1894. In 1889 (July 3rd) he married May Robison, by whom he has had seven children.

GRIGGS, James Foreman, Stake superintendent of Sunday schools in the Teton Stake, Idaho, was born March 9, 1874, in Salt Lake City, Utah, the son of Thomas C. Griggs and Jeannette Ure. He was baptized when eight years old, obtained his education in the common schools of Utah, and the L. D. S. College; commenced the study of music under Prof. Clive when about fourteen years old, and after serving as organist of the Fifteenth Ward Sunday school four years, he was chosen as Ward organist, which position he held until 1898, when he became Ward chorister. He studied on the Tabernacle organ under Prof. Joseph J. Daynes in 1893, and was a member of the Tabernacle choir

from 1893 to 1900. When a mere boy he was ordained to the Lesser Priesthood and advanced gradually (not



missing a step in the Priesthood) until he was ordained an Elder in April, 1897, and was married to Maude Pratt, grand-daughter of the late Orson Pratt. He was ordained a Seventy Aug. 10, 1898, and called on a mission to Colorado, laboring first in Pueblo, subsequently in the West Colorado conference and finally in Denver. In the beginning of 1899 he took charge of the Colorado mission during the temporary absence of Pres. John W. Taylor. In May, 1899, he was called to act as second counselor to Pres. Taylor and held that office until released from his mission in August, 1900. In January, 1901, he took the management of the Western Co-operative Association in Salt Lake City, which position he held until he left the city to make a new home in the Teton Valley, Idaho. At the organization of the Teton Stake in September, 1901, he was sustained as Stake superintendent of Sunday schools. In 1903 (May 3rd) he was set apart as second counselor to Bishop Fred W. Morgan of the Pratt Ward, Teton Stake, and in November, 1902, he was sustained as Stake or-

ganist. He was set apart, in May, 1905, as an alternate High Councilor and in August, 1908, was set apart as a regular High Councilor. Brother Griggs is one of the leading business men of Teton Valley and has been successful as such.

ANDERSON, August Kull, Bishop of Grantsville, Tooele county, Utah, was born April 20, 1843, in Elfsborg lan, Sweden, the son of John Anderson and Stina Maja Eliason. He was baptized April 1, 1863, by Ole Hansen; served in the Swedish army from 1860 to 1864; ordained a Priest in Septem-

ber, 1863, by C. J. Sundbeck; ordained an Elder Sept. 13, 1865, by Wm. Lee; emigrated to Utah in 1864, and located in Grantsville, where he has resided continuously ever since; ordained a Seventy Oct. 7, 1884, by Abraham H. Cannon; set apart as a president of the 21st quorum of Seventy Dec. 25, 1886; ordained a High Priest July 30, 1889, by Hugh S. Gowans; set apart as a High Councilor in the Tooele Stake Jan. 24, 1897, and ordained a Bishop Jan. 20, 1906, by Francis M. Lyman. He filled a successful mission to Sweden in 1885-1886. At home he labored for a number of years as assistant Sunday school superintendent. He is a farmer by occupation,

has served four terms as a city councilman of Grantsville and filled other positions of responsibility. In 1869 he married Emily Walgren and in 1883 he married Ellen A. Jonson; he is the father of twenty children.

ANDERSON, John C., a member of the Tooele Stake High Council, was born Oct. 22, 1836, at Viken, Dahisland, Sweden, the son of Anders Anderson and Carrissa Anderson. After working on a farm for a number of years he became a convert to "Mormonism" and was baptized Oct. 22, 1860, by Sven Rosengreen, he and his



ber, 1863, by C. J. Sundbeck; ordained an Elder Sept. 13, 1865, by Wm. Lee; emigrated to Utah in 1864, and located in Grantsville, where he has resided continuously ever since; ordained a Seventy Oct. 7, 1884, by Abraham H. Cannon; set apart as a president of the 21st quorum of Seventy Dec. 25, 1886; ordained a High Priest July 30, 1889, by Hugh S. Gowans; set apart as a High Councilor in the Tooele Stake Jan. 24, 1897, and ordained a Bishop Jan. 20, 1906, by Francis M. Lyman. He filled a successful mission to Sweden in 1885-1886. At home he labored for a number of years as assistant Sunday school superintendent. He is a farmer by occupation,

mother being the first baptized in that part of Sweden. Shortly afterwards he was ordained a Priest and appointed to labor as a local missionary. He also presided over the Rostock branch about two years. During that time he was arrested and brought before a council of Lutheran priests, with a bishop at their head, and subsequently arraigned before the civil authorities, who after a most rigid examination and trial sentenced him to death for the sacreligious use of the Sacraments, as he had both baptized and administered the Lord's Supper. He escaped from that sentence by the providence of God and money supplied by his father, who was

a wealthy farmer and who afterwards used his means for emigrating poor Saints from Sweden. Emigrating to Salt Lake City in 1862 John C. stopped in Salt Lake City one year and then made his permanent home in Grantsville. He was ordained a Seventy in 1862 and filled a mission to Sweden in 1873-1876. In 1882 (Nov. 4th) he was ordained a High Priest and set apart as a member of the High Council of Tooele Stake.

DAVID, George A., a High Councilor in the Uintah Stake of Zion, Utah, was born August 22, 1842, in Lowell, Massachusetts, the son of Eliakim S. Davis and Orpha Hopkins. He writes: "I was baptized when a boy of about eight years old, but when I came to Utah in 1861, I was rebaptized. I was ordained an Elder in February, 1867, when I received my endowments and was married, and ordained a High Priest, May 9, 1887, by Apostle John W. Taylor and set apart as a High Councilor in the Uintah Stake. I have never had the privilege or honor of filling a foreign mission, but have been a member of the Church from my boyhood days, and cannot remember the time that I did not believe the Gospel to be true. The first thing, however, that brought its truth forcibly to my mind was the trip from Florence, on the Missouri river, to the valleys of the mountains, a trip of six weeks by ox-train. The sight of the aged brothers and sisters walking every foot of the way was an evidence to me that there was something convincing in the Gospel, or these people would not do what they did. In 1884 I was called to act as presiding Elder in what was then a part of the Ashley Ward (which included all of the Ashley Valley), afterward becoming the Merrill Ward at the organization of the Uintah Stake. It is now called Naples. I held that position until the organization of the Stake, when I was ordained a High Priest and set apart as a High Councilor, which position

I now hold. I have labored as a home missionary and as assistant clerk of the High Council for a number of years. I have labored in the Sunday school cause for a period of about sixteen years, most of the time as superintendent of different schools, and it is a labor of love to me."

SHAFFER, James Marion, Bishop of Naples Ward, Uintah Stake, Utah, was born Jan. 7, 1861, at Slaterville, Weber county, Utah, the son of Joseph R. Shaffer and Gilead Taylor. He



was baptized by Franklin Weaver when about ten years old; ordained an Elder Sept. 22, 1885, by Jeremiah Hatch; ordained a High Priest May 17, 1887, by Samuel R. Bennion, and ordained a Bishop May 7, 1891, by Pres. Bennion and counselors. From May, 1887, to 1891 he served as a Bishop's counselor. He has also served as a secretary of Y. M. M. I. A., assistant superintendent and superintendent of Sunday schools, and held offices as school trustee, register of vital statistics, president of Ashley Central Irrigating Co., etc. He is a farmer, freighter and clerk in a general mercantile house and a stock raiser, came to Ashley Valley Nov. 2, 1882, and has

taken an active part in its growth and development ever since. Bishop Shaffer married Lydia Rolfe March 31, 1884, who has borne him ten children, five sons and five daughters.

SLAUGH, George Alfred, counselor in the Neaples Ward Bishopric, Uintah Stake, Utah, was born at Pleasant Grove, Utah county, Utah, Sept. 24, 1868, the son of John Jacob Slauch and Matilda Smuin. He was baptized May 6, 1877, by Henry Dittmore; or dained a Deacon Feb. 22, 1885; or dained a Seventy Nov. 9, 1890, by Edward J. Longhurst, and ordained a High Priest May 17, 1891, by James Hacking. He has acted as president

his birthplace, in 1884. For several years he has been a pioneer farmer on Green river, pumping water from the river for irrigation purposes. Among the many civil offices which he has held, may be mentioned that he served as county commissioner of Uintah county in 1896-1897. In 1892 (Sept. 29th) he married Rachel Maria Goodrich, who has borne him seven children.

REMINGTON, Lydia Ripley Badger, a prominent Church worker in the Uintah Stake, Utah, was born March 16, 1831 at Charleston, Orleans county, Vermont, the daughter of John Badger



of a Deacons quorum, assistant superintendent of Sunday schools, president of Y. M. M. I. A., secretary and treasurer of the Uintah Stake Academy and Bishop's counselor. In 1898-1899 he filled a special mission to the Emery Stake in the interest of Y. M. M. I. A. He has followed farming, gardening, and school teaching, and has also tried his hand as a confectioneer and horticulturist. He was one of the first class which ever graduated from the Uintah Stake Academy, and has been an officer in canal companies almost continuously since he first came to Ashley Valley from Pleasant Grove.

and Lydia Chamberlain. Her parents received the Gospel in 1832 and gathered with the Saints to Kirtland, Ohio, in 1856, where Lydia attended school in the upper story of the Temple, and became well acquainted with the Smith family; the oldest brother, Rodney Badger, lived with Hyrum Smith's family and drove Hyrum's carriage team to Missouri. At Far West, Mo., Lydia's father and brother (Rodney) were called out to help protect the Saints against the mob. The Badger family were driven out of Missouri, together with the rest of the Saints, in 1839, and lived for some time

at Montrose, Lee county, Iowa, where Lydia was baptized in the spring of 1840 and where her mother subsequently died through exposure, brought about by persecutions. Lydia was present when the corner stones of the Nauvoo Temple were laid in 1841 and often saw the Prophet at the head of the Nauvoo Legion. She came west at the time of the general exodus in 1846. While living with her uncle, Ephraim Badger, seven miles above Winter Quarters, she was married to Jerome N. Remington. After residing temporarily in Missouri her husband, who was sickly, went to the mountains with a sutler's train and returned to Missouri after his wife. They both came to the Valley in 1850. After residing in Salt Lake City ten years, they removed to Paradise, Cache county, in 1860. While residing in Cache Valley, Bro. Remington died, after which Sister Remington worked considerably in the Logan Temple for the dead. She also became an officer in the Relief Societies in Cache Valley from the beginning and continued as a Relief Society officer until 1879, when she, with her family, moved to the White river country, and finally moved to Ashley Valley in 1881. When the Merrill Ward was organized Sept 28, 1884, she was chosen president of the Relief Societies, in which capacity she acted until March, 1888. Her death occurred in Merrill Ward May 9, 1906. She was the mother of twelve children and at the time of her demise she had sixty-two grand-children and seventy-one great grandchildren. She died in full fellowship in the Church.

MECHAM, Moses Moroni, first counselor to Bishop Geo. Billings of the Jensen Ward, Uintah Stake, Utah, was born July 8, 1845, at Nauvoo, Hancock county, Ill., the son of Moses Mecham and Elvira Derby. He was baptized in the summer of 1854, the year after his arrival in Utah, and has ever been

on the frontiers, taking an active part in killing the snakes and building the bridges. He has resided successively in Nauvoo, Ill., Kanesville, Iowa, and Lehi, Provo, Wallsburg, and Ashley Valley, Utah. He was ordained a Priest by John C. Parcell, at Wallsburg; ordained an Elder in August, 1885, by Geo A. Davis, and ordained a High Priest Aug. 7, 1894, and chosen as first counselor to Bishop Hunting of the Riverdale Ward. He worked in that capacity until that Ward was disorganized, when he was chosen first counselor to Bishop Billings, of the Jensen Ward, and acted in that office until Bishop Billings was released in 1908. Elder Mecham has followed farming, stock raising and fruit raising as principal occupations. In 1875 (Dec. 26th) he married Almira Jane Duke, with whom he has had ten children.

BODILY, Joseph Henry, first counselor to Bishop Sterling D. Colton, of Maeser Ward, Uintah Stake, Utah, was born April 1, 1876, in Oneida



county, Idaho, the son of Robert Bodily and Harriet Ann Roberts. He was baptised July 12, 1884, by Geo. W. Brown and confirmed by Geo.

Glines; ordained a Priest Feb. 15, 1898, by Sterling D. Colton; ordained an Elder Jan. 27, 1899, by Charles H. Glines; ordained a Seventy May 5, 1899, by Gorge Teasdale; filled a mission to Great Britain in 1899-1901; and ordained a High Priest May 25, 1902, by Reuben S. Collett. He has labored as president of a Priests quorum, Sunday school teacher, president of Y. M. M. I. A., served as justice of the peace and in other offices, and has resided in Ashley Valley since 1879, arriving there with the pioneers to that Valley when only three years old. During his mission in Great Britain he labored in the Liverpool, the Birmingham and the London conferences and baptized eight persons. In 1899 (April 3rd) he married Mary Alice Fisher, who has borne him four sons. He is a farmer and stock-raiser by occupation.

GOODRICH, Albert Gardner, first counselor in the Naples Ward Bishopric, Uintah Stake, Utah, was born May 1, 1871, at Mount Carmel, Kane county, Utah, the son of George A. Goodrich and Harriet Taggart. He was baptized Sept. 21, 1879, by Bishop Albert D. Dickson; ordained successively a Deacon, Teacher and Elder; ordained a Seventy Nov. 9, 1890, by Matthew Caldwell; ordainel a High Priest and set apart as an alternate High Councilor in the Uintah Stake May 25, 1903, by Apostle Owen A. Woodruff; became a regular member of the High Council May 30, 1904, and was set apart as first counselor in the Naples Ward Bishopric Dec. 9, 1906. Otherwise he had labored as a Sunday school officer, leader of the Ward choir, and principal of the Ward religion classes. He took a Sunday school normal course of six months in the B. Y. Academy at Provo in 1894 and filled a mission to the Northern States in 1897-1899, laboring principally in Michigan. He has also served as school trustee, registration

agent, etc. For seven years he worked as a miller, and his present occupation is that of a farmer. In 1892 (April 12th) he married Lydia Merrill, with whom he has six children, two sons and four daughters.

HALL, Joseph, a member of the Weber Stake High Council, was born Aug. 6, 1825, at Birmingham, Warwickshire, England, the son of John Hall and Sarah Edge. His mother died when he was very young, and his father embraced the Gospel in Birmingham, England, in November, 1841, and labored faithfully as an Elder until his death May 23, 1852. The subject of this sketch was baptized Dec. 25, 1841, by Wm. Brothers; ordained a Deacon and subsequently a Priest and labored as a local missionary off and on till March, 1847, when he was ordained an Elder and called to devote all his time to the ministry. After travelling and preaching in the Birmingham conference, principally in Wolverhampton, he was called to labor in the Worcester conference, where he organized several new branches. In the spring of 1850 he was appointed to labor in the Derbyshire and Leicestershire conferences, and in December, 1852, he was called to preside over the Land's End conference, which position he occupied until he emigrated to Zion in 1855. In the meantime (Oct. 16, 1854) he married Ann Matilda Worley Hooper, with whom he emigrated, crossing the Atlantic in the ship "Juventa." After arriving in Salt Lake City Oct. 24, 1855, he located in Weber county and after wintering in Bingham's Fort, he located permanently in Ogden, where he resided until the time of his death. He participated in the Echo Canyon campaign and was in the great "move" south in 1858; was ordained a Seventy June 14, 1857, by Joseph Young and enrolled in the 4th quorum of Seventy. In 1867 he was appointed as-

sistant superintendent of the Ogden Second Ward Sabbath school, and during the rest of his life he was a zealous Sunday school worker. In 1868 he was commissioned post-master of Slaterville, and became a special newspaper correspondent, and afterwards figured prominently as a newspaper man. For several years he served as postmaster of Ogden, was Ward clerk of the Second Ward for many years, labored as a home missionary in Weber Stake, and was on July 23, 1882, ordained a High Priest and set apart as a member of the Weber Stake High Council, which position he filled until a short time before his death. In 1866 he served as chaplain of the lower house of the Utah legislature. He was elected coroner for Weber county in 1896, appointed justice of the peace for the First Ogden Precinct in 1898, and elected police judge of Ogden City in 1899. By his wife, who died Nov. 19, 1897, he had nine children. Elder Hall died in Ogden Sept. 1, 1906, aged 81 years and 25 days.

BURCH, James, a High Councilor in the Weber Stake of Zion, was born Dec. 10, 1835, in Cincinnati, Ohio, the son of Daniel Burch and Anna W. McClellan. He was baptized in 1853, in Ogden, Utah; ordained a Priest soon afterwards; ordained a Seventy in 1856; ordained a High Priest in June, 1877, and set apart as counselor to the Bishop of the Second Ward in Ogden; was set apart as first counselor in the Ogden First Ward Bishopric Dec. 7, 1878; set apart as an alternate member of the High Council Jan. 19, 1891, and set apart as a regular High Councilor Oct. 18, 1897. Brother Burch served in the Utah militia during the Johnston Army troubles in 1857-1858, and took part in the defenses in Echo Canyon and elsewhere; he carried several express messages between the settlements and Gen. Daniel H. Wells' headquarters in Echo Can-

yon. In March, 1857, he was detailed, together with fifty others, under command of Major Cunningham, to go to the Salmon river and rescue the missionaries from the Indians. On their return he was one of the ten men who found the body of Bailey Lake, who had been killed by Indians. Brother Burch came to Great Salt Lake Valley in 1848 and was one of the early pioneers of Weber county. His gen-



eral occupations have been that of a farmer and broom-maker. He has served on the police force in Ogden and as a school trustee for many years. Ecclesiastically he has done considerable home missionary labor. By his wife, whom he married Dec. 18, 1861, he is the father of eight daughters and two sons.

FERRIN, Josiah Marsh, Bishop of Eden Ward, Weber Stake of Zion, Utah, was born Jan. 22, 1834, in Chautauqua county, New York, the son of Samuel Ferrin and Sally Powell. He was baptized July 15, 1844, by Samuel Ferrin, was ordained successively a Deacon, a Teacher, a Priest, an Elder, and a Seventy, the latter ordination taking place in 1854; he became a member of the

38th quorum of Seventy. After being ordained a High Priest in 1857, he served as a member of the High Council until 1868; otherwise he has acted as teacher and superintendent of Sunday schools, president of Ward Y. M. M. I. A., etc. He acted as Bishop of Eden from 1877 to 1882 and again a second term for eleven years, commencing in 1885; after that he moved to Ogden where he was called to act



as an alternate member and later as a regular member of the High Council. In 1868-1870 he filled a successful mission to Great Britain, laboring in the Manchester and Leeds conferences, presiding for a short time over the latter. In 1856 (Feb. 10th) he married Martha Ann Brunson, who bore him twelve children, nine sons and three daughters. In civil affairs Bishop Ferrin was ever active and served his fellow-citizens faithfully in many different capacities, such as school trustee, constable, and member of the legislature. His principal occupations in life were farming, saw milling, railroading, contracting and stock raising. Since his first arrival in Utah (from Pottawattamie county, Iowa) in 1852 he was a hard worker

and a natural leader of men. In 1862 he settled in Ogden Valley, becoming one of the first settlers of Eden. He also had his share of Indian fighting, while serving as a member of the Utah militia with the rank of captain. He raised a large family of faithful Latter-day Saints and finally died, highly respected and beloved, at Ogden, Utah, June 20, 1904.

BROWN, James Moorehead, a High Counselor in the Weber Stake of Zion, was born Nov. 17, 1834, in Adams county, Ill., the son of James Brown and Martha Stevens. He emigrated to Utah in 1848, joining his father, who had served in the Mormon Battalion, at the Goodyear Fort (the present Ogden) where he located and has resided ever since, and participated in all the pioneer labors connected with the development of Weber county; his brothers were the first white men who ever plowed in that valley. James was baptized when about nine years old; ordained a Seventy in 1853, and later ordained a High Priest. In 1855 he filled a mission among the Indians at Fort Supply (now in Wyoming). He also labored as a missionary among the Indians in Malad valley; otherwise he has acted as a Ward teacher for many years, and served about forty-two years as a member of the Weber Stake High Council, being the senior member of that body for some time. Brother Brown is a carpenter by trade, but has followed farming successfully of late years. He has served as a policeman in Ogden for many years and filled other responsible positions. In 1855 (July 24th) he married Adelaide Exervia and in 1902 (Oct. 8th) he married Matilda Hornsby. By these wives he is the father of eleven children, of whom two only are living. Elder Brown was released from the High Council in 1906 on account of poor hearing.

BLUTH, John Vitalis, first counselor in the presidency of the North Weber Stake of Zion, was born Jan. 24, 1863, at Stockholm, Sweden, the son of John M. L. Bluth and Augusta Wilhelmina Wallin. He was baptized March 5, 1876, by Carl A. Ek at Stockholm, Sweden, was ordained a Teacher in 1881, an Elder Sept. 24, 1884, by Joshua Small, and a Seventy Nov. 16, 1885, by John Crawford. He

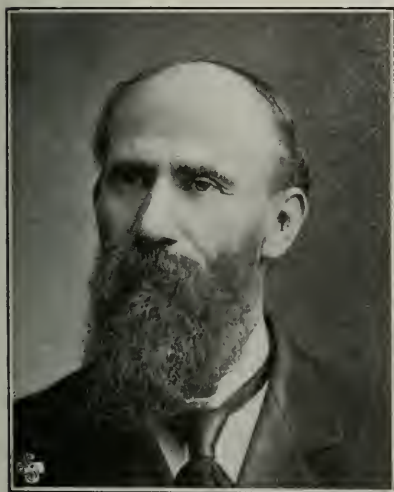


emigrated to Utah in 1877 and located at Grantsville, Tooele county. After a temporary residence in Logan and Smithfield, Cache county, he located permanently in Ogden in October, 1879, where he still resides. Elder Bluth is perhaps one of the most diligent and able Church workers in Weber county and has earned the confidence and good will of all his associates both among ecclesiasts and citizens generally. For several years he served successively as an efficient officer in the Y. M. M. I. A. of the Fourth Ward, Ogden, corresponding secretary of the Stake Y. M. M. I. A., assistant superintendent of the Stake Board of Y. M. M. I. A., Stake ecclesiastical clerk, Stake tithing clerk, secretary and treasurer of the Church Association of the Weber Stake of

Zion, and Stake historian. Since he first came to Utah he has worked at farming, brickmaking and clerking, and has also been warehouse man, and city editor of the "Ogden Standard," possessing considerable literary ability. In 1886-1887 he filled a mission to the Southern States, laboring principally in eastern Tennessee, and in 1893-1894 he filled a mission to Great Britain, during which he was assistant editor of the "Millennial Star," under the direction of Pres. Anthon H. Lund. In a civil capacity at home he served as messenger of the legislative council in 1888, was county tax collector in 1889-1890, city recorder in 1900-1901 and is at present chief deputy county clerk. In 1884 (Oct. 1st) he married Annie Farley, by whom he has had two children. When Weber Stake was divided into three in July and August, 1908, he was chosen first counselor in the North Weber Stake presidency.

MOENCH, Louis Frederick, a prominent educator and superintendent of Religion Classes in the Weber Stake of Zion, was born July 29, 1847, at Neuffen, Germany, the son of Christian Moench and Elizabeth Barbara Hess. He finished his primary education in the grade schools and then entered a German gymnasium or high school. Like Dr. Maeser, he received the inspiration of teaching from German schools, but was compelled to leave before graduation because his parents emigrated to America. After he came to America his father's straightened circumstances compelled him to struggle for self-education. Under these conditions he had great difficulty to advance, but by hard self-application and by attendance at night schools in the best of institutions these obstacles were overcome. He took a course at Bryant and Stratton's college at Chicago and was acknowledged the best penman of that institution. His high standard

in this branch is acknowledged by all who know him. He was on his way to California to teach when he was converted to "Mormonism," and remained in Salt Lake City. In 1868 and 1869 he taught in the first Church school of that city. From 1869 to 1871 he was a teacher in the Deseret University. The next year he came to Ogden. From 1872 to 1902—a period of thirty years—he was connected with the schools in Ogden the



longest period of time any one man has been a teacher in the same town in Utah. Professor Moench was principal of the Ogden city schools for nine years, and while holding that position he brought the first school desk into Weber County. He was the first principal of the Central School and for ten years he acted as superintendent of the schools of Weber county. In 1882 the Edmunds law was passed and Professor Moench was debarred from holding office, in consequence of which he was compelled to resign his position. He assisted in founding the Weber Stake Academy and drew the plans for the erection of that institution. He became the first principal and held the position nine years. At first the school had to

struggle against adversity for lack of means, but it had a gradual growth and increase until it was acknowledged to be one of the best in the State. Improvements were made at the Academy externally with lawns, flowers, and shrubbery, and internally with apparatus and furniture, until not only the interior of the building was well equipped, but the exterior also presented a most beautiful appearance. Professor Moench was deputy assistant superintendent of Utah Territory under Superintendent John Taylor. He was also a member of the Weber Stake Board of Education. For twenty-five years he was assistant superintendent of Sunday schools to Superintendent Richard Ballantyne, and for five years acted as clerk of the Weber Stake of Zion. He aided in establishing the Religion Classes in this Stake and was superintendent for four years. In 1884 he was called on a mission to Germany. He was absent four years one month and a half, during which time he acted as secretary of the Swiss and German mission and as assistant editor of "Der Stern." For a number of years he was one of the presidents of the 53rd quorum of Seventy, and is now senior president of the 77th quorum of Seventy. Professor Monech was to the north of Utah what Dr. Carl G. Maeser was to the south and Dr. John R. Park to Salt Lake City. He is a natural teacher and his students are found throughout the State, who praise him for his excellent work. His efforts in education place him among the leading educators of Utah.

ENSIGN, Datus Horace, Bishop of Ogden First Ward, Weber Stake of Zion, was born July 23, 1853, at Ogden, Weber county, Utah, the son of Horace D. Ensign (one of the original pioneers of Utah) and Eliza J. Stewart. He was baptized June 2, 1864, by Robert McQuarrie; ordained a

Priest Oct. 4, 1877, by Edwin Stratford; ordained an Elder Aug. 2, 1882, by Thomas Doxey; ordained a Seventy Jan. 21, 1884, by Nathan Tanner, jun.; ordained a High Priest May 4, 1890, by Pres. Charles F. Middleton, and ordained a Bishop July 24, 1898, by Pres. Joseph F. Smith. Otherwise he has acted as an officer in the Y. M. M. I. A. and Sunday schools and as a counselor to Bishop Moroni Brown from 1890 to 1898; since 1898

Stake of Zion, is the son of Nathan Tanner, jun., and Margaret G. Harrington, and was born Jan. 14, 1870, at Salt Lake City, Utah. He was baptized in 1879 at Ogden; ordained a Deacon Feb. 20, 1883; ordained a Teacher Nov. 23, 1886; ordained a Priest Nov. 20, 1888; ordained an Elder Feb. 25, 1891, by Bishop Robert McQuarrie; ordained a Seventy March 2, 1895, by Edward Stevenson, and ordained a High Priest Nov. 11, 1900,



he has served faithfully in his position as Bishop of Ogden First Ward. In 1888-1890 he filled a successful mission to the Southern States, laboring principally in West Virginia, Virginia and Maryland. In 1881 (Sept. 1st) he married Wealthy Dewey Richards, by whom he is the father of ten children, five boys and five girls. In his youth Bishop Ensign worked at railroading; later he engaged in the implement business, and at length became manager of the Ogden Implement Company. He is at present engaged in fruit-raising on a large scale in Davis county.

TANNER, Nathan Amasa, first counselor to Bishop Datus H. Ensign of the Ogden First Ward, Weber

by Lewis W. Shurtliff. In 1895-1896 he filled a mission to California. At home he has served faithfully as secretary and counselor in a Deacons quorum, as first counselor to the president of a Teachers quorum, first counselor to the president of the Ogden Second Ward Y. M. I. A., president two years of the Ogden First Ward Y. M. M. I. A., president of the Ogden First Ward choir, and second counselor to Bishop Datus H. Ensign of the First Ward from Nov. 11, 1900, to Feb. 24, 1907, and first counselor since then. His secular occupations in life were those of clothing salesman and manager of the Z. C. M. I. clothing department until March 1, 1906, when he and John Watson organized the Watson-Tanner

Clothing Company of which he became vice-president and manager. By Ellen Hinchcliff, whom he married March 4, 1891, he is the father of eight children, four sons and four daughters.

TORGERSON, Gilbert, first counselor in the Bishopric of the Ogden Third Ward, Weber Stake of Zion, was born Jan. 18, 1846, in Lunder, Hadeland, Norway, the son of Torger Gudmansen and Barbara G. Olsen.



He was baptized Feb. 17, 1864 by Ole Rustad, and confirmed by L. E. Larsen; ordained a Deacon in April, 1865, by Ole Hansen; ordained an Elder July 22, 1867, by Carl Widerborg, and called on a mission to Nordland, where he labored till 1869; he then presided over the Stavanger branch from 1869 to 1870 and next presided over the Drammen branch. After finishing his missionary labor in Hadeland and Hedemarken, in 1871 and 1872, he emigrated to America in 1872; and after stopping in the States one year he continued the journey to Utah in 1873. Being a tailor by profession, he soon obtained labor and did fairly well financially. In 1874 (April 13th) he married

Karen Larson, by whom he has had eight children, five sons and three daughters. In 1884 (Jan. 3rd) he was ordained a Seventy by Louis F. Moench, and in 1891 (Feb. 7th) he was ordained a High Priest by Nils C. Flygare and set apart as second counselor to Bishop Barnard White, of the Ogden Third Ward. He labored in that position until Jan. 13, 1901, when he was chosen as first counselor to Bishop James Wotherspoon. In 1904-1906 he filled a mission to Scandinavia, being called by Pres. Anthon L. Skanchy to succeed the late C. D. Fjeldsted as president of the Christiania conference, which position he held from July 10, 1904, to July 1, 1906.

BELNAP, Hyrum, a member of the High Council in the Weber Stake, Utah, was born March 24, 1858, at



Ogden, Utah, the son of Gilbert Belnap and Adaline Knight. As a babe he accompanied his parents south in the "great move" of 1858; after that the family became permanent residents of Weber county, and were numbered among the first settlers of Hooper, where Gilbert Belnap was chosen as the first Bishop. Hyrum

was baptized June 6, 1867; ordained a Teacher by John Flinders and attended High school in the county court house in 1878-1879; later, in 1879, together with others, he explored that part of Snake river valley, which subsequently became known as Pool's Island, and its immediate vicinity, where settlements of the Saints were started soon afterwards. In 1879-1881 he filled a mission to the Southern States, and in company with Martin Garn baptized the first converts to the restored Gospel on Cane Creek, Lewis county, Tennessee, where Elders Berry and Gibbs afterwards were murdered. Elder Belnap presided a part of the time, while on this mission, over the Tennessee conference. After his return home he attended the Central school, in Ogden, and subsequently the University of Deseret, in Salt Lake City. In 1882 he was appointed assessor and collector for Weber county by the county court and at the general election in August, 1883, he was regularly elected to this position, which he held until 1889. In that year (1887) he was also appointed deputy county clerk. Hyrum Belnap married Christiana Rasmussen Sept. 20, 1883. This union has been blessed with seven children. In 1888 (Feb. 7th) he married Annie C. Bluth, by whom he has had five children. Two months after his last marriage (April 22, 1888) he was released as a home missionary and appointed second counselor to Bishop Edwin Stratford, of the Ogden Fourth Ward. In 1890 he purchased an interest in the Utah and Oregon Lumber Company, of which he became the bookkeeper and afterwards the manager. In July, 1899, he commenced business as a retail lumber dealer in Ogden, which business he still carries on successfully. Bishop Stratford died in 1899 and in January of the following year (1900), Hyrum Belnap was chosen as second counselor to the new Bishop, E. T. Woolley.

He is now a High Councilor in the Ogden Stake.

STEVENS, Thomas Jordan, Bishop of Ogden Fifth Ward, Weber Stake of Zion, Utah, was born Jan. 24, 1848, at Bristol, England, the son of Jacob Stevens and Eliza Symons. He was baptized when about eight years of age, and emigrated to Utah in 1864, crossing the plains in Captain Warren S. Snow's company. Two years



after his arrival in Utah (in 1866) he joined the militia, organized for the purpose of defending the people against the pilferings and aggressions of the Indians, and was sent to Sanpete and Sevier counties to assist in quelling uprisings in those sections and to protect the settlers from the depredations then being made. In 1872 he was sent on a mission to Arizona, remaining there about one year. Having previously been ordained a Seventy (1865), he was ordained a High Priest Jan. 21, 1883, by Joseph F. Smith and set apart as a counselor to Bishop Edwin Stratford, of the Ogden Fourth Ward, and on the organization of the Fifth Ward of Ogden, he became its Bishop and held that office continuously until the

time of his death. He was city recorder of Ogden for six years, three consecutive terms, commencing in 1885. Prior to that he had served as sheriff of Weber county. He was for a long time director of the Weber Stake Academy, was also a director of the Utah Loan & Trust Company's bank at Ogden and its cashier until compelled to resign on account of ill health. In politics he was a Republican, and was elected to the first State legislature of Utah. He possessed a well-developed liking for military life, the inclination dating as far back as the sixties, and he served as a member of Governor West's personal staff, being made commissary-general with the rank of colonel. So creditably did he discharge the duties of his office, that Gov. Heber M. Wells, on his succession to the executive chair, re-appointed him to the position. Bishop Stevens married Maria Stringham Dec. 27, 1871, and Mercy R. Burton in December, 1885. By these wives he became the father of eleven children. Bishop Jordan died in Ogden Aug. 31, 1900.

SANDERSON, Owen Moroni, is the son of Henry W. Sanderson and Sarah J. Cole, and was born at Fairview, Sanpete County Utah, Nov. 23, 1863. He was baptized Aug. 6, 1871, by Andrew Rasmussen, at Fairview, where he attended the common schools, and assisted his father on a small farm, and in clerical work as a tithing clerk. Oct. 2, 1885, he married Mary Anderson of Fairview, in Logan Temple. He was lessee of the Sanpete Coal and Coke Co. Mine, east of Fairview, and their toll road for two or three years, which he managed very successfully; he also contracted on the Sanpete branch of the Rio Grand Western R. R., and spent a year in the study of law in the office of Richards and Moyle at Salt Lake City. He was ordained a Teacher and later a Seventy by C. D. Fjeldsted and

was set apart as one of the presidents of the 26th quorum; he was called to fill a mission to the State of Tennessee. With but two weeks notice he left home Feb. 1, 1895, returning April 1, 1897, having fulfilled a very successful mission, with many pleasing experiences, full of testimony and fruitful of much good; he presided in the Middle Tennessee conference the last year of his labors there and baptized many. On his return he took



a course in the B. Y. U. at Provo, and took up the profession of school teaching; he taught in Provo, Oakley (Idaho), and Mona, and during this period he occupied many prominent Church positions such as Mutual president, assistant Stake Sunday school superintendent, of the North Sanpete Stake, etc. He also took a civil service examination and received an appointment in the Federal employ as meat inspector. First he was sent to Tacoma, Washington, then got a transfer to Ogden, where he now resides, having erected a nice little modern house and has been called to take active part in the Stake and Ward Sunday School work as well

as other duties. Success has attended Brother Sanderson all along in his various labors. He is of a spiritual nature, and is devoted to his labors for the spread of truth, living carefully the laws of the Gospel; as a consistent Latter-day Saint he is a natural friend to children, although he has none of his own.

ANDREASEN, Jens Peter, a president of Seventies in the Weber Stake of Zion, Utah, is the son of Andreas Petersen and Christine Jensen, and was born March 23, 1840, at Arnager,



Bornholm, Denmark. He lost his parents by death while he was very young, and becoming a convert to "Mormonism" he was baptized Oct. 7, 1863, by Jens Larsen, and confirmed the next day by Jens Hansen. After being ordained to the Priesthood he labored as a local missionary in 1869-1871 on the Island of Sjælland, Copenhagen conference, Denmark, and married Kathrine Mouritsen June 11, 1871. After that he resided in Copenhagen until July, 1879, when he emigrated to Utah and located in Eden, Weber county. About 1880 he was ordained a Seventy, and in 1885 (July 12th) he became a president of the 75th quorum of Seventy. In 1891-1893 he

filled a mission to Scandinavia, laboring principally on his native island (Bornholm, Denmark). In August, 1905, when the 75th quorum of Seventy was divided, he was chosen as one of the presidents of the 131st quorum. In August, 1905, he moved to Ogden. In 1907 (Dec. 29th) he was ordained a High Priest. His wife died March 23, 1908, and he is again a resident of Eden, where he acted as Ward clerk from 1895 to 1905.

MARTIN, James, Bishop of Farr-West Ward, Weber Stake of Zion,



Utah, was born June 7, 1846, at Princess Rock, Devonshire, England, the son of James Martin and Mary Ann Stockdale. He was baptized when about eight years old, in Cadown, England. With his widowed mother he emigrated to America in 1856, crossing the Atlantic in the ship "Thornton," and the plains in Captain Milo Andrus' Independent company, arriving in Salt Lake City Sept. 12, 1861. In 1866 James went to southern Utah to defend the settlers against the Indians. In 1868 (Nov. 16th) he married Lydia Flint, by whom he has had ten children, two sons and eight daughters. He acted as assistant superintendent of the Farr-

West Sunday school about sixteen years, was counselor in an Elders' quorum for several years, and filled the position of counselor in the Y. M. M. I. A. about eighteen years. In 1884 (Oct. 15th) he married Elizabeth D. Brown, and in 1886 (Nov. 8th) he was arrested for polygamy, placed under bonds for three months, and then acquitted for lack of evidence. He was arrested a second time in the fall of 1889 and fined \$100 for unlawful cohabitation in 1891, after his plural wife had given herself up. After the organization of the Farr-West Ward, Nov. 30, 1890, he was chosen second counselor in the Bishopric of the new Ward; he was ordained a High Priest and set apart to that position by Charles F. Middleton, Dec. 6, 1890. In 1898 (July 17th) he was chosen and sustained as Bishop of the Farr-West Ward, and ordained and set apart to that position July 24, 1898, by Apostle Franklin D. Richards.

HARRIS, Leander Sargent, first counselor to Bishop Levi J. Taylor, of the Harrisville Ward, Weber Stake of Zion, Utah, was born in Harrisville, Weber county, Utah, April 20, 1860, the son of Martin H. Harris and Louise Sargent. He was the grandson of Emer Harris, who is mentioned in the Doctrine and Covenants, Section 75, and who was a brother of Martin Harris, one of the Three Witnesses to the Book of Mormon. Leander was baptized June 14, 1868; became a member of the first quorum of Deacons organized in Harrisville in 1877, and afterwards presided over the quorum for five years; acted as secretary of the first Y. M. M. I. A. in Harrisville; was ordained a Seventy in 1883, becoming a member of the 60th quorum of Seventy, and was called to act as first counselor to Bishop Levi J. Taylor, Oct. 1, 1895. In 1897-1899 he filled a mission to the Eastern States, laboring in the

West Pennsylvania conference. After his release he visited the large cities of the east in search of the genealogy of his forefathers, and was rewarded by obtaining several hundred names of his early ancestors, thus ascertaining that his branch were pioneers to America and came from England to Boston in 1630, in the ship "Lyon," along with Roger Williams, who founded Providence, Rhode Island, in 1636. In 1888 Brother Harris married Alice Jensen, daughter of Hans P. Jensen, of Brigham City, by whom he had three children. They were divorced in 1898, while he was on his mission to Pennsylvania. In 1900 he married Eliza Barlow, by whom he has four children. For many years Elder Harris was a diligent Sunday school worker, commencing to labor as a Sunday school teacher when only sixteen years old.

GARNER, Henry James, Bishop of Plain City Ward, North Weber Stake,



Utah, is the son of Henry Garner (whose father was Philip Garner, a member of the Mormon Battalion) and Mary M. Browning, and was born June 9, 1855, at Ogden, Utah. He was baptized June 6, 1865, by Bishop Robert McQuarrie; ordained

an Elder Jan. 31, 1884, by John Pack; ordained a Seventy Dec. 30, 1883; ordained a High Priest in 1903, by Lewis W. Shurtliff, and ordained a Bishop Jan. 28, 1906, by Apostle Charles W. Penrose, and set apart to preside over the Plain City Ward. For many years he acted as a teacher, an officer in the Plain City Sunday school, and was superintendent for the same from 1901 to 1903. He was also a worker in the Ogden City First Ward Y. M. M. I. A. from its first organization and labored as a Ward teacher for a number of years. From 1903 to 1906 he acted as first counselor in the Plain City Bishopric. In 1884 (Jan. 31st) he married Eliza A. Ballantine, who has borne him eight children, four boys and four girls. He followed farming in his youth, but during the last twenty-four years has chiefly been engaged in mercantile business, and is at present conducting a store in Plain City. He lived in Ogden from the time of his birth to 1878, when he went to the Snake river country in Idaho. He remained there till 1881, engaged in freighting between Blackfoot and Challis. After his return to Utah he resided in Ogden till February, 1894, when he became a permanent resident of Plain City.

BINGHAM, Sanford (senior), Patriarch in the Weber Stake of Zion, was born May 3, 1821, in Concord, Essex county, Vermont, the son of Erastus Bingham and Lucinda Gates. He and his parents joined the Church in 1833, being among the first converts to "Mormonism" in Vermont, and in 1836 they moved west and spent the summer near Kirtland, Ohio. That fall they went on to Caldwell county, Missouri, where they remained until the governor of Missouri issued his proclamation of extermination against the "Mormons," in 1838, when they moved to Hancock county, Illinois. When the exodus from Nanvoo oc-

curred in the spring of 1846, the family followed the main body of the Church into Iowa and spent the winter on the Missouri river, 150 miles above Winter Quarters. In the spring of 1847 they went back to Winter Quarters and made preparations for the long trip across the plains. They were among the hundred commanded by Daniel Spencer, the father of the subject of this sketch being captain of ten wagons which arrived in Great



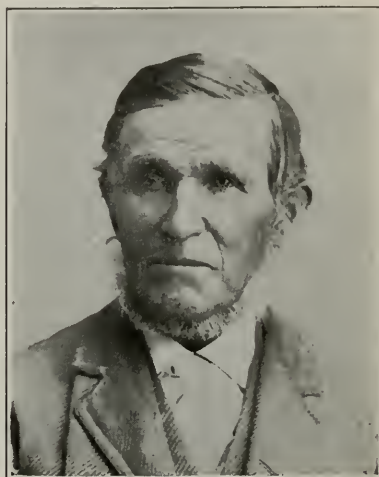
Salt Lake Valley Sept. 19, 1847. Brother Bingham was reared up to the age of fifteen years in Vermont and New Hampshire. He was twelve and a half years of age when he became a member of the "Mormon" Church, and as such endured his share of the persecutions to which the Saints were subjected during the early life of the Church. When he crossed the plains with his parents he was twenty-six years of age, and made the trip on horseback, driving loose cattle. He was married by Apostle Parley P. Pratt when a little above Grand Island, on July 18, 1847, to Miss Martha Ann Lewis. After remaining a short time in Salt Lake City he came to Ogden in 1850 at the time his father did, and there Brother Bingham lived

until 1862, when he settled in Riverdale. He served in the early days in Weber county, Utah, as constable and justice of the peace, and in 1856 was appointed by the county court as assessor and collector of Weber county, in which office he continued up to 1873. For four years he was school trustee and connected with all public enterprises. Brother Bingham has been twice married. His first wife, Martha Ann Lewis, died Nov. 18, 1898, leaving eleven children. His second wife was Agnes Fife, who bore him thirteen children. Brother Bingham has been most active in all Church work, holding almost every office within the gift of the Church, in all of which he has rendered faithful service. He was ordained a High Priest and High Councilor in 1861 and made president of the Riverdale district of the Weber Ward. In 1877, when the Wards were organized, he was ordained a Bishop and set apart to preside over the Riverdale Ward, and held that office till Jan. 20, 1902, when he was released owing to his age and infirmities, and ordained a Patriarch in the Weber Stake. He acted as president and Bishop in Riverdale over thirty-three years.

BINGHAM, Adam Aranthon, Bishop of Riverdale Ward, Weber Stake, Utah, was born Nov. 14, 1865, at Riverdale, Weber county, Utah, the son of Sanford Bingham and Agnes Fife. He was baptized Sept. 6, 1874, by Wm. Stimpson; ordained a Deacon Jan. 15, 1883, by John Russell; ordained a Teacher and later a Priest; ordained an Elder Oct. 24, 1889, by Sanford Bingham, and ordained a High Priest Jan. 20, 1902, by Hyrum M. Smith; filled a mission of 26 months in Colorado in 1897-1900, presiding a part of the time over the West Colorado conference. At home he has labored as president of Y. M. M. I. A., Ward teacher, Sunday school teacher and home missionary. In

1889 he married Anne Stratton, by whom he has had seven children, two sons and five daughters. Bishop Bingham is a farmer by occupation and has always resided in Riverdale.

STIMPSON, William, second counselor in the Bishopric of Riverdale Ward, Weber Stake of Zion, Utah, was born June 15, 1821, at Hampstead, Norfolk, England, the son of William Stimpson and Mary Smith. He was



baptized April 29, 1849, at East Ruston, Norfolk, England; ordained a Teacher in 1849, and later became an Elder; emigrated to Utah in 1856, crossing the Atlantic in the ship "Horizon," and the plains in Edward Martin's hand-cart company. His wife was among the many who perished in that company. She died at Independence Rock, and his little boy died a few days before her. He located at Riverdale soon after his arrival in Utah, where he still resides. As a member of the Utah militia he participated in the Echo Canyon campaign in 1857. For many years he acted as a Ward Teacher in the Second Ward of Ogden City, and later as counselor to President Sanford Bingham in the Riverdale branch. When that branch was or-

ganized as a Ward in 1877, he was set apart as second counselor to Bishop Bingham, which position he held until Jan. 20, 1902. His first wife, Rebecca Loubbock (who died on the plains in 1856) he married in England, Nov. 19, 1848. In 1858 (May 1st) he married Edna Hinchcliff, and later he married Mary Ann Christian. By these wives he became the father of fifteen children, seven sons and eight daughters. Brother Stimpson has followed farming all his life, and also served his fellow-citizens in different positions as a civil officer. He died Jan. 12, 1907, at Riverdale, Utah.

FERNELIUS, Charles Adolph, counselor in the Bishopric of the South Weber Ward, Davis county, Utah, was born Feb. 6, 1850, at Karlsdahl, Örebro län, Sweden, the son of Peter Adolph Fernelius and Marie G. Kilström. He emigrated to America in 1867, and after residing temporarily in Pennsylvania, Minnesota and Michigan, he finally settled in Minnesota, where he embraced the Gospel, being baptized Feb. 26, 1882, by Elder Mads Andersen, of Mount Pleasant, Sanpete county, Utah. He was ordained a Priest in March, 1882, by Elder Woolfenstein; removed to Utah in 1883; was ordained an Elder March 30, 1884, by Wm. P. Jones, and ordained a High Priest March 27, 1896, by Thomas Steed, senior, of Farmington, Davis county, and set apart as Bishop's counselor Nov. 17, 1902, by Pres. Joseph H. Grant, of the Davis Stake. Otherwise he has labored as a home missionary in the Davis Stake, Ward teacher, Y. M. M. I. A. officer, Sunday school teacher and superintendent, and Ward clerk. He has also acted as road supervisor, pound keeper, justice of the peace, water commissioner, school trustee, county commissioner, and director in several business institutions. In

1872 he married Mary F. Lindberg, by whom he has had eleven children, all living.

BLIGHT, James, first counselor to Bishop William Beveridge, of Almy, Uintah county, Wyoming (Woodruff Stake of Zion), was born Nov. 12, 1845, in Devonshire, England, the son of Philip Blight and Jane Britton. He was baptized in 1869, emigrated to America in 1870, and came to Utah



in 1871. He located in Salt Lake City, where he resided until 1873, when he removed to Almy, Wyoming, his present place of residence. He was ordained an Elder in Salt Lake City in 1871, acted as Ward teacher for seven years, was then ordained a High Priest and set apart as second counselor in the Almy Ward Bishopric, in September, 1898. In 1901 (Nov. 17th) he was set apart as first counselor in the same Bishopric. He married Eliza Overbury Nov. 13, 1868, and nine children are the issue of this marriage, namely, four sons and five daughters. Brother Blight is a carpenter by trade, but is at present engaged in stock-raising. He has served his fellow-citizens as school trustee and in several other positions.

BROWN, Adin Ebed, second counselor in the Bishopric of Almy Ward (Woodruff Stake), was born December 19, 1853, in Derbyshire, England, the son of William Brown and Hannah Clark. He was baptized May 27, 1870, by Joseph Rawson; ordained a Deacon and subsequently a Teacher in England; emigrated to America in 1871 and after residing in Coalville, Utah, for six months, he made his permanent home at Almy, Uinta county, Wyoming. In 1878 (Sept. 26th) he married Harriet Hannah Davis Bower, and was ordained an Elder in the Endowment House, Salt Lake City. By this marriage he had thirteen children. Elder Brown was always diligent in Church matters, and labored as a Sunday school teacher and superintendent, as president of an Elders quorum, president of Y. M. M. I. A., Ward teacher, and second counselor in the Almy Ward Bishopric from 1902 until his death in 1904.

and from June, 1866, to July, 1867, he presided over the Lands-end conference. In 1867 he emigrated with his family to America, crossing the Atlantic in the steamship "City of Washington." After remaining at Williamsburg, New York, about a year, he emigrated to Utah, traveling by rail to Benton, the terminus of the Union Pacific railroad; thence he continued the journey by team to Salt Lake City. He located tempor-



BURTON, William Gilbert, a Patriarch in the Woodruff Stake of Zion, was born May 9, 1828, at Fowey, Cornwall, England, the son of Richard Burton and Mary Gilbert. At the age of fourteen he was apprenticed at Plymouth, Devonshire, to learn the baking business. After learning that trade, he remained in the same employ until he was twenty-three years old. Becoming a convert to "Mormonism," he was baptized Jan. 2, 1852, by Elder James Caffel, and confirmed Jan. 4, 1852, by Elder Wm. G. Mills. May 9, 1852, he married Hannah Tregale, who had been baptized by Wm. C. Dunbar Dec. 14, 1849, at St. Heliers, Island of Jersey. Brother Burton was ordained a Priest June 6, 1852, by Wm. G. Mills; ordained an Elder Dec. 19, 1852, by Elder Wm. G. Mills, and appointed to preside over the Plymouth branch of the Lands-end conference. He afterwards presided over the Devonport branch,

arily in that city, where he stood guard for three nights to protect Mrs. Marie Jarman from her divorced husband, the notorious Wm. Jarman, who had threatened to shoot her. In 1869 Elder Burton located at Piedmont, Wyoming, where he organized a Sunday school, and in the fall of 1871 he moved his family to Evanston. In 1874, when a branch of the Church was organized at Evanston, Elder Burton was chosen as its president, and held that position until May, 1877, when the branch was organized into a Ward of the Summit Stake of Zion, with himself as Bishop. He was ordained a Bishop May 13, 1877, by Apostle Franklin D. Richards. In 1881 he resigned his position as Bishop and moved to

Logan, where he was chosen as a High Councilor in the Cache Stake of Zion. For several years he also acted as clerk of the First Ward of Logan, and for eleven years as clerk of the High Priests quorum of the seven Wards of Logan. In 1897 he again took up his residence in Evans-ton, Wyoming, and when the Wood-ruff Stake was organized in June, 1898, he was ordained a Patriarch of that Stake June 6, 1898, by Heber J. Grant. In 1900-1902 he filled a mis-sion to Great Britain, laboring in the Bristol conference. Brother Burton's wife died June 14, 1892, leaving three sons and six daughters. At the pres-ent time (September, 1903) Brother Burton's direct descendants number nine children, thirty-two grand chil-dren and ten great grand-children.

BROUGH, Samuel Richard, Bishop of the Lyman Ward, Woodruff Stake of Zion, is the son of Thomas Brough and Jane Patterson, and was born Aug. 20, 1857, in Madison county, Illinois. The father was a native of England and the mother a native of Scotland. Samuel emigrated with his parents to Utah in 1864, and settled in Morgan county. Here he was baptized and ordained to the Aaronic Priesthood, and became an active member in several Church offices; thus he served fifteen years as a Sunday school secretary, and also acted as Bishop's clerk for a number of years. In 1882 (June 2nd) he mar-ried Pheba A. Cherry, and in 1886-1890 he filled a mission to Great Bri-tain. After laboring in the Welsh mission thirty-one months, and pre-siding over said mission the latter half of this time, he was called to preside over the Irish mission, where he labored zealously eleven months; then he was called to preside over the Scottish mission, where he finish-ed his labors, and returned home Dec. 31, 1890. During his mission he baptized over sixty persons. In May

1891, he was ordained a High Priest by Apostle Abraham H. Cannon, and called to labor as one of the High Council in the Morgan Stake of Zion. In 1893 he moved to Fort Bridger, Wyoming, and took up a homestead on the bench formerly included in the Fort Bridger reservation. When a branch of the Church was subse-quently organized there, he was call-



ed to preside over it. In 1898, when the Owen Ward was first organized, he was ordained a Bishop and ap-pointed to preside over the same. He still holds this position, though the name of the Ward has been changed from Owen to Lyman. His occupa-tions through life have been general merchandising and farming. He is the father of twelve sons and five daughters.

MUIR, Wm, Stewart, a High Coun-celor in the Woodruff Stake of Zion, was born Oct. 14, 1849, in Salt Lake City, Utah, the son of Wm. Smith Muir and Jane Stewart Robb. He was baptized in June, 1859, at Bounti-ful, Davis county, Utah; ordained a Teacher and labored as such in a local capacity in Bountiful, and when that Ward was divided in 1877, he

was chosen and ordained Bishop of the West Bountiful Ward. He held this position until 1885, when he removed to Randolph, Rich county, Utah. Since the organization of the Woodruff Stake in 1898 he has acted as a High Councilor and as a counselor to Wm. H. Lee in the presidency of the High Priests quorum of that Stake. In early Utah days he was a member of the militia, and served in the Indian wars of 1865 and 1866

in England when about eight years of age, and emigrated to Utah in 1854. His parents and an older sister died on the plains, and on his arrival in Utah he was the older of four orphans. He resided in Salt Lake City until 1871, when he settled at Randolph, where he has lived ever since. For many years he was a member of the Utah militia and followed the plains in early days as a freighter and worker for the over-



as an escort to Pres. Daniel H. Wells. He went east with the last Church train sent out after emigrants to the terminus of the Union Pacific Railroad in 1868. Elder Muir has married two wives, namely, Susan V. Grant and Jane F. Barlow, by whom he has had seventeen children. In 1892 he was arrested on the charge of unlawful cohabitation and was fined \$428, including costs. He is a carpenter, dairyman and farmer by occupation.

SNOWBALL, John, Ward clerk and historian of Randolph, Rich county, Utah, (Woodruff Stake), was born Aug. 22, 1840, at Newcastle-on-Tyne, England, the son of Thomas Snowball and Elizabeth Carr. He was baptized

land mail company, etc. He was also a member of the first surveying party of the Union Pacific Railroad in 1864. Elder Snowball was ordained an Elder Oct. 21, 1880, by James W. Cummings, ordained a Seventy July 19, 1890, by Christian D. Fjeldsted, and ordained a High Priest Sept. 17, 1895, by Wm. Budge. He has acted as Ward teacher about twenty years, labored as a home missionary in the Bear Lake Stake, been a Y. M. I. A. officer, president of an Elders quorum, and Ward clerk and historian of Randolph Ward since 1893. In 1865 (Dec. 5th) he married Mary Sørensen, by whom he has had eleven children. By occupation he is a farmer and stock-raiser. He has served as abstractor and notary pub-

lic for twenty years, and has also served as constable, deputy sheriff, justice of the peace, county recorder, county clerk, county attorney, probation officer for Rich county, etc.

YOUNGBERG, Carl Gustaf, Bishop of the Woodruff Ward, Woodruff Stake of Zion, was born March 26, 1876, near Norrköping, Sweden, the son of Carl L. Youngberg and Johanna M. Pettersen. He emigrated to



Utah in May, 1893, was baptized Aug. 3, 1893, by Wm. Drage, in Big Cottonwood, Salt Lake county; ordained a Deacon in December, 1894, by Bishop David Brinton, and an Elder April 12, 1897, by David O. Olander; moved to Fort Bridger, Wyoming, in 1898, and helped to build up that country. In 1898 (June 8th) he was ordained a High Priest and set apart as second counselor to Bishop Samuel R. Brough, of the Lyman Ward, by Abraham O. Woodruff. He married Augusta E. Olend Oct. 12, 1898; acted as superintendent of the Lyman Ward Sunday school from 1899 to 1902; filled a mission to Scandinavia in 1902-1904, laboring a part of the time in the Halmstad branch, Sweden, and later as president of the Gothenburg conference. In returning home

he had charge of a company of emigrants and returning Elders. After his return he again acted as superintendent of the Lyman Ward Sunday school, until he, in August, 1905, was called to act as Bishop of the Woodruff Ward. He was ordained to that office August 6, 1905, by Apostle Rudger Clawson.

CALL, Anson Charles, a High Councilor in the Woodruff Stake of Zion, was born March 29, 1854, in Fillmore,



Millard county, Utah, the son of Josiah Call and Henriette C. Williams. His father was killed by the Indians in 1858 and Anson moved to Bountiful, Davis county, in 1859. He married Charlotte L. Brown in December, 1872, and settled in 1874 at Woodruff, Rich county, where he engaged in farming and stock-raising. He has acted as sheriff of Rich county twelve years, and as county commissioner three terms. In Church positions he has labored as a Ward teacher, Sunday school teacher, a home missionary, and president of Y. M. M. I. A. In 1886 (July 25th) he was ordained a Seventy, and later set apart as one of the presidents of the 102nd quorum. In 1889 he was called on a mission to the

Northwestern States, but released on account of important home duties. He was ordained a High Priest June 7, 1898, and set apart as a High Councilor in the Woodruff Stake. For several years he has been a member of the Old Folks committee of the Woodruff Stake. He is the father of eleven children.

BALL, Thomas, a Patriarch in the Summit Stake of Zion, was born March 29, 1822, at the small town of Ibstock, Leicestershire, England, the son of Thomas Ball (a comb-maker) and Ann Sheriff, who was a native of Worcestershire. His grandfather,



whose name was Joseph Ball, was a noted wrestler of his time, and for several years won the wrestler's prize (the cutting and use of a small piece of meadow land, worth about eight pounds a year.) His grandmother's name was Bessie Shaw. These grandparents owned and occupied the "Old Farm," situated on the road between "Ashby De La Zouch" and "Ravenstone," Leicestershire. Thomas was married to Miss Susannah Chamberlain of Earl Shilton, Leicestershire, Nov. 1, 1847. A number of children were born to them, five of whom grew to manhood and womanhood. Thomas Ball and his wife

joined the Church in 1848 and became members of the Whitwick branch in Leicestershire. Subsequently he presided over said branch for nineteen years (from 1850 to 1869) or until he emigrated to Utah. He was a sawyer by occupation and had charge of a small steam saw-mill at the Whitwick colliery during half a lifetime. Soon after joining the Church he had rather an impressive dream, which portrayed to him some scenes of Church history, and the personalities of the Prophet Joseph Smith and his brother Hyrum, laying in their coffins, and others. In his dream a hymn was sung to him, the tune and words of which he was utterly unacquainted with. The dream having impressed him greatly he called the next day upon a Sister Bailey, to whom he related the dream and kindly asked her to sing over what Church hymn tunes she could think of. She did so, and at length came to the hymn commencing with "When we came to the place where the two martyrs lay." "That is the very tune and the very words that I heard in my dream," he said. He had never heard them before. In the early days when a great deal of out-door preaching was done in England by the native Elders, Brother Ball, as president of the Whitwick branch, took a very active part in these meetings, devoting nearly every Sunday in the summer season to preach the Gospel in the villages and towns adjacent to his place of residence. Thus he became the means of bringing many to a knowledge of the truth. While thus engaged he and his associates were frequently subjected to rough usage from the hands of the populace. Emigrating to Utah in 1869, Brother Ball located at Coalville, Summit county, and was for a number of years employed by the railroad company as a transfer agent for the coal shipped from the old Summit county railway to the Union Pacific railroad at Echo. After acting a number of years as a home

missionary and High Counselor, etc., in the Summit Stake of Zion, he was finally chosen as a counselor to Wm. W. Cluff, the president of the Stake. In 1876-78 he filled a successful mission to England, presiding a part of the time over the Nottingham conference. Soon after his return home he was ordained a Patriarch in the Summit Stake of Zion. During his residence in Coalville he filled several civil offices, such as school trustee, justice of the peace, etc. In 1882 he was elected county treasurer for Summit county and also served as a city councilor in Coalville, where he resided at the time of his death, which occurred July 17, 1905. His wife, Susannah, preceded him to the great beyond, she having died Sept. 14, 1893.

COPLEY, Thomas, a Patriarch in the Summit Stake of Zion, was born Sept. 18, 1827, at Pilley, Yorkshire, England, the son of Joseph Copley and Susan Harper. When about seventeen years old he heard an Elder



of the Church of Jesus Christ of Latter-day Saints preach for the first time, but he did not embrace the gospel until he was nearly twenty-one years old, being then baptized, Aug.

7, 1848, by James Wadsworth, and confirmed Aug. 12, 1848, by Mordeci Travis. Later he was ordained a Teacher and subsequently a Priest. From this time on he was an active worker in the Pilley branch of the Church, until he emigrated from England in January, 1851. He sailed from Liverpool in the ship "Ellen," going by way of New Orleans, and was on the ocean ten weeks. He traveled from New Orleans to Alton, Ill., where he with some others found work and stayed for one year. Some of the company returned to England. Speaking of this he says, "I am thankful I came to Utah." He arrived in Utah in 1852 and was ordained an Elder. He was ordained a Seventy April 9, 1853, and became a member of the Seventh quorum. In 1855 he engaged himself to work for Bryant Stringham, who at this time had charge of the Church cattle and horses. After this he always had a home to go to, and of this time he says: "I worked fifteen years for the Church, and this time of my life was as pleasant as any of my earthly career." Bro. Copley was one of those who responded to the call for men to go to Deer Creek in 1857. Early in May, before this call came, he with three companions were at the Church ranch in Cache valley one day when forty Snake Indians on the war path came upon them, but an alwise Providence overruled their decision and they rode away leaving their white brother unharmed. Bro. Copley served on the Deer Creek Mission during the summer of 1858, or until the United States took the mail from the people, when the brethren "moved in." In May, 1858, Bro. Copley attended the funeral of Pres. Joseph Young's oldest son. During the services Bro. George Grant came to him with a letter, saying, "Take this to William Godbe and tell him that he is called to go with you and that you are to go on until you get what you are going for." When they read

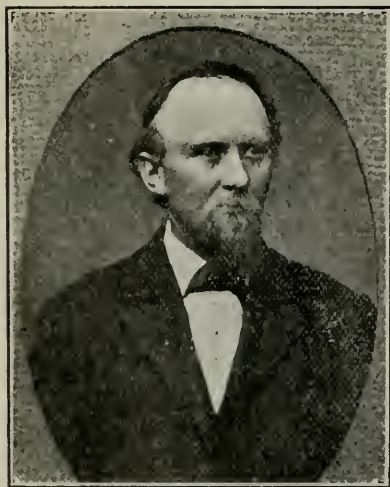
the letter they learned that they were instructed to go to San Bernardino for certain articles belonging to Col. Kane. They went as far as Cedar City and here they met Apostles Amasa M. Lyman and Charles C. Rich, who advised Wm. Godbe to continue the journey with John Hunt and Bro. Copley to return to Salt Lake City with a letter to Pres. Brigham Young. On this trip Bro. Copley traveled six hundred miles in six days on horse-back. From 1858 to 1864 he lived in Salt Lake City and on Antelope Island in the Great Salt Lake. He married Mary A. Wignall March 18, 1861. In 1864 he was sent to take charge of the Church mine in Grass Creek Canyon. Here he lived and worked until 1873, when the management of the mine was changed. He then moved to Coalville, where he still resides. April 5, 1869, he married Mary Ann Beard, who is the mother of eight children, but only two of them are living. Later Bro. Copley was set apart as senior president of the twenty-seventh quorum of Seventy by Seymour B. Young. He held this position for eighteen years. He has also acted as teacher and assistant superintendent of Sunday schools at different times and was a Ward teacher 40 years. He was ordained a Patriarch Aug. 4, 1902, by Apostle Rudger Clawson. In 1911 he was called by the Bishop to act as a special teacher to visit the people in their homes whenever he could. This calling he is still filling with pleasure. Although Bro. Copley is nearing his eighty-sixth birthday his health is good, his mind bright and active, and his testimony of the divinity of the Gospel as revealed to Joseph Smith grows brighter as the years advance, with a full assurance of its final triumph on the earth.

CHANDLER, James Jarvis, a Patriarch in the Rigby Stake of Zion, Idaho, was born July 16, 1849, at Eynesbury, Hunts, England, the son of Samuel Chandler and Mary Jarvis.

His Parents joined the Church in 1854 and the subject of this sketch was baptized in the spring of 1858. Although very fond of studying, he was obliged to leave school and go to work when less than eight years old. In the spring of 1866, being assisted by friends in Utah, the Chandler family left England for the gathering place of the Saints in the Rocky Mountains. They crossed the Atlantic in the ship "Caroline," and the plains in Horton D. Haight's ox-train. They settled at Willard City, Boxelder county, where James J. resided until 1901. By hard study and a little schooling he acquired sufficient education to take up school teaching, which avocation he followed the greater part of the time from 1875 to 1905; since that time farming has been his avocation. Soon after his arrival in Utah he was ordained an Elder and acted for several years as the clerk of his quorum. He also acted as secretary of the Willard Sunday school and subsequently was teacher of the Theological class. For four years, commencing with 1882, he taught school for the Lamanites at Washakie, Malad valley. While there he was ordained a Seventy, Nov. 12, 1883, by Seymour B. Young, and appointed one of the presidency of the 52nd quorum. In 1886-88 he filled a mission to England, laboring in the Norwich and London conferences; he presided a part of the time over the Norwich conference. In 1893 he became a president of the 59th quorum of Seventy. In 1901 he moved to Rigby, Idaho, where he, on May 11, 1903, was ordained a High Priest and set apart as a member of the High Council of the Bingham Stake by Apostle A. O. Woodruff. In 1874 (Oct. 7th) he married Harriet E. Cordon (daughter of the late Bishop Alfred Cordon), who has borne him ten children, seven of whom are now living. In 1884 (May 21st) he married Mary Ann Williams, of Samaria. She died Sept. 5, 1893, leaving him two children, both of whom

are still living. The elder has filled a mission to the Northern States. For ten years Elder Chandler acted as Ward clerk in Willard and has held the same position in Rigby since 1901. When the Rigby Stake of Zion was organized Feb. 3, 1908, he was set apart as a member of the High Council, and in 1912 (June 2nd) he was ordained a Patriarch by Apostle George F. Richards. He has also been principal teacher of the Parents Class in Rigby ever since its organization.

CHRISTOFFERSON, Rasmus, first counselor in the Bishopric of the Lynne Ward, North Weber Stake, Utah, is the son of Christoffer Rasmussen and Karen Clauson, and was born Dec. 23, 1837, tized Feb. 8, 1859, at Silestrup,



Idestrup parish, island of Lolland Denmark. He was baptized Feb. 8, 1859, at Silestrup; ordained a Priest in 1859 by Mads Jørgensen; ordained an Elder in 1859 by Rasmus Nielsen, and labored as a local missionary in Jutland, Denmark, from 1859 to 1861. In 1861 he emigrated to Utah and located in Salt Lake City, where he remained until 1863. He was or-

dained a Seventy in 1862. In 1863 he went to Sanpete county, where he resided for one year, after which he moved to Weber county, where he has resided continuously ever since. On Sept. 13, 1863, he married Bodil Christine Jensen Bosen, who has borne him one son. In 1864 Elder Christofferson responded to a call to settle Circle Valley, in southern Utah, and during the years of 1881-1883 he filled a successful mission to Scandinavia, laboring in the Copenhagen conference, Denmark. At home he has labored diligently as a Ward teacher, as president of Scandinavian meetings at Lynne for a number of years, and as Bishop's counselor from 1877 to 1908; otherwise he has served as water master in Lynne twenty-six years, as a school trustee six years, as constable four years and as juror seven terms. He participated in the Black Hawk Indian war in Sanpete county and in Circle Valley in 1864-1867. He was a farmer by occupation, and his home was always known for its hospitality. Thousands of travelers, beside the local residents who have been in need; have had their wants liberally supplied through the kindness and hospitality of Brother and Sister Christofferson. On Nov. 26, 1908, (Thanksgiving day), Elder Christofferson was honored with a visit from his two associates in the retiring Bishopric, two members of the High Council of the North Weber Stake, the succeeding Bishopric and a number of prominent members of the Ward. The occasion was to present him with a beautiful arm chair as a token of remembrance from the people of the Lynne Ward as constituted while he was a member of the Bishopric. Respected and beloved by all, Elder Christofferson departed this life Sept. 17, 1910, at his home in Lynne, Utah.

GREEN, Niels Frederik Haahr Nielsen, an active elder of literary ability in Ogden, Utah, was born Jan.

28, 1863, at Olgod, Ribe amt, Denmark, the son of Jens Christian Nielsen Green and Else Cathrine Haahr. He joined the Latter-day Saints in Copenhagen, Denmark, being baptized Feb. 2, 1885, and at once became an active member of the Copenhagen branch, laboring as secretary of the Copenhagen conference and of the branch Sunday school, etc. He was ordained successively to the office of Deacon, Teacher and Priest, and he was ordained an Elder Sept. 7, 1890, by Christian D. Fjeldsted. In 1893 he emigrated to Utah and the next year (April 11th) he married Dagmar Holgine Ingri Hansen, with whom he has had five children, two boys and three girls. Bro. Green received a liberal education in his native land, and acted as a school teacher in the Romdrup and Clarup combined Church schools one year after having graduated from the Blaagaard Seminary in Copenhagen. After his arrival in Utah he located in Ogden, where he soon became an active Church worker. As a contributor to current literature he has written many excellent religious and political articles and poems, most of which have appeared in the "Improvement Era" and "Bikuben." Elder Green is still a resident of Ogden and continues to write articles for the papers.

HANKS. Walter Ernest. Bishop and Patriarch, was born June 19, 1865, in Provo Valley, Wasatch county, Utah, the son of Ephraim K. Hanks and Tisbe Read. He was baptized in 1874 by Joseph Snider at Parley's Park, Utah, ordained a Deacon in 1880, a Teacher in 1881, an Elder in 1883 by Ephraim K. Hanks, a Seventy April 9, 1887, by Franklin D. Richards, and a High Priest April 8, 1893, by Francis M. Lyman. In 1887 to 1888, responding to a call from the authorities of the Church, he settled at Caineville, where he presided as Bishop from 1892 to 1909. Prior to his removal to Caineville he

acted as Sunday school teacher, secretary of Y. M. M. I. A. in the Teasdale Ward, Ward teacher, home missionary, etc. In 1887 (April 15th), he married Mary E. Stewart, with whom he has had eight children. He has resided successively in Salt Lake



City, Park City, Burrville, Grass Valley, Pleasant Creek, Teasdale and Caineville. He has practically been a pioneer all his life and was with the first wagon that ran through Capital Wash in 1883. He also ran the first electric street car that made a regular trip in Salt Lake City, in 1889. Bro. Hanks has principally followed farming and stock-raising for a living and was for a number of years a forest ranger on the Aquarius Reserve. In 1909 Caineville suffered severely from the effects of a flood, after which Bishop Hanks moved to Grover, Wayne county, his present residence, having been honorably released from his position as Bishop in Caineville after serving in that capacity eighteen years. For three years after this he served as Stake president of Y. M. M. I. A. in the Wayne Stake and has been a member of the Stake High Council for four years. He was also president of the High Priests' Quorum until he was ordained a Patriarch of

the Wayne Stake in August, 1912, by Apostle Francis M. Lyman.

HODSON, William, Bishop of the Coalville North Ward, Summit county, Utah, from 1889 to 1895, was born Aug. 30, 1841, at Quarrington, county of Durham, England, and became a member of the Church of Jesus Christ of Latter-day Saints Dec. 5, 1853, at Schinkliff, county of Durham, England. Soon after he moved to Kelloe and was made branch clerk. Together with his father and mother, one brother and one sister, he left Kelloe Nov. 16, 1856, set sail from Liverpool Nov. 18, 1856, in the ship "Columbia," with a company of Saints numbering 223, in charge of John Williams, and ar-



rived at New York Jan. 1, 1857. He attended a conference in New York City April 6, 1857, presided over by Apostle John Taylor, Apostles Parley P. Pratt and Geo. A. Smith also being present. In April, 1857, he, with his family, moved to Maryland, to a place called Eckhart-Mines. About that time Elder Angus M. Cannon organized a branch of the Church in which Bro. Hodson was appointed clerk. After residing there about two years he moved with his father's family to Mason City, West Virginia.

While there he was ordained a Priest and made president of the local branch. Times being dull, he, in pursuit of work traveled by river and rail in the States of Kentucky, Missouri and Illinois during the winter of 1859-60, returning home to Mason City April 16, 1860. During the civil war he had to leave home on two occasions as the Confederate army was invading the country near by. He married Isabella Williamson Dec. 25, 1861. In the year 1862 he moved to Syracuse, Ohio. After a short time the work slackened and being very anxious to obtain means with which to purchase an outfit to go to Utah, he decided to leave home and go to Ironton, where he could earn more means. While there he met with an accident which disabled him from work for one week. He went home and after resuming work at Syracuse he did exceedingly well financially. A certain reader of the future at this time told his wife that she and her husband would soon take a long journey by water and would meet a man and woman who, according to the description given, were thought to be Bro. Hodson's uncle and aunt, John and Margaret Robinson. The four of them would then join a large company and travel by land a long distance. When about half way on this journey a mob would arise and all in the company would be killed except six and he would be one of that six and would reach his destination in six months. June 2, 1863 Bro. Hodson took steamboat passage on the Ohio river, together with his wife, and, traveling down the Ohio and up the Mississippi and Missouri rivers, they arrived in Omaha, where they met his uncle and aunt, John and Margaret Robinson, as predicted. At Florence the four of them joined John R. Young's independent company and started for Utah, July 7, 1863. While on the plains and near Ash Hollow the cattle stampeded, first in the night and then on the following day, while being hitched up; two

women and one man were killed and several others hurt. The company reached Coalville, Utah, which place Bro. Hodson made his home, and here he was blessed with a family of fourteen children—twelve by his first wife and two by his second wife, Julia Marie Christopherson, whom he married June 10, 1872. In 1870 his father's family came to Coalville, where his father and mother lived until their death. The father died Jan. 6, 1879, and the mother Nov. 14, 1895. Both were buried at Coalville. The brother now resides in Idaho and the sister in Salt Lake City. Elder Hodson held many important positions in Coalville. He acted as school trustee for several terms and was city surveyor two years (1877-78). He was elected city councilor three successive terms, from 1877 to 1893, and acted as one of the school board to examine school teachers as to their qualification for the years 1879-80. He assisted in organizing the Coalville Co-op. Mercantile Institution, where he worked several years, first as a salesman and afterwards as bookkeeper. He figured in the development of the coal mines, being a half owner in the Robinson coal mine, and in the Fletcher-Hodson coal mine on Grass Creek. He also opened and worked what is known as the Hodson-Olson coal mine in Coalville, thereby employing many miners and coal-haulers. He took an interest in every enterprise that was started in Coalville, for the building up of the country, to the fullest extent of his means; such as the Summit County Railroad, running from Echo to the mines in Coalville, also the Utah Eastern Railroad, which runs from Coalville to Park City. These roads gave considerable employment to the citizens of Summit county, which was a much needed help. To the owners, however, these roads were failures financially, as the U. P. Railroad paralleled those lines by building a railroad from Echo to Park City, necessitating the former lines to cease

business. Elder Hodson also took part in organizing a cattle company and a grist mill company, expending considerable means therein, which also proved a loss financially, but all tended to the building up of the country and in the end was a great benefit, and he does not regret helping to start those enterprises. He acted as secretary and treasurer for the Summit Stake Tabernacle from its commencement in 1878 to its completion in 1898; this building cost about \$60,000. He officiated as counselor to Bishop Robt. Salmon, of the Coalville Ward, from the organization of the Summit Stake July 9, 1877, until Coalville was divided into three Wards, when he was made Bishop of the Coalville North Ward. He was ordained Bishop by Apostle Franklin D. Richards Feb. 17, 1889, and acted in that capacity until the north and south Wards were joined together in February, 1895. He acted as Stake tithing clerk for several years, acted as superintendent of the Coalville Sunday school during the absence of Supt. John Boyden while on a mission to England and for some time after his return, when Elder Boyden resumed his position. Bro. Hodson acted as Ward teacher many years and also filled the position of Ward clerk. He did the first day's work on the Coalville tithing office foundation; with his compass he also gave the corners for the Summit Stake tabernacle at Coalville. The reorganization of the Summit Stake took place April 21, 1901. On Monday, May 6, 1901, he was sustained as a High Councilor and on Sunday, May 19, 1901, was set apart as such by Pres. Joseph F. Smith. This position he still holds. He has taken great interest in Temple work and has officiated for many of his dead relatives. At present (1913) he resides at Kamas, Utah, with his daughters, Margaret Elizabeth Pack (who has four children), Mary Isabell Shepherd (who has three children) and Ethel Irene White (who has two

children). Both his wives died many years ago at Coalville. Of the remainder of his family Ann W. Rhead resides at Plain City, Utah (she has three boys); Sara J. Carruth resides at Blackfoot, Idaho (she has four boys); John T. Hodson resides in Salt Lake City (he has three girls and two boys); Benjamin F. Hodson (has one boy), and Edward E. Hodson is as yet unmarried.

IRONS, John Wilbert, Bishop of Moroni, Sanpete county, Utah, was born Nov. 21, 1823, in New Jersey, the son of John W. Irons and Hester Applegate. He was raised on a farm and became a Latter-day Saint



in 1860. In 1863 he came to Utah, crossing the plains in Capt. Wm. B. Preston's ox train. After spending the winter in Salt Lake City he settled in Moroni, Sanpete county, in the spring of 1864 and resided there until the time of his death. He took an active part in the Black Hawk war as captain of a company of infantry. In 1877 he was appointed Bishop of Moroni, which position he filled until his demise at that place Sept. 17, 1901. With Deborah P. Lippincott, whom he married April 24, 1844, he had four children.

KING, Thomas Owen, Bishop of Almo Ward, Idaho (Cassia Stake of Zion), is the son of Thomas King and Hannah Tapfield, and was born April 27, 1840, at Dernford, Dale farm, Sawston, Cambridgeshire, England. He was baptized in 1852 by Claudius V. Spencer. Together with his parents he emigrated to America in 1853, crossing the ocean on board the sailing vessel "Golconda," landing at New Orleans. They crossed the plains in Claudius V. Spencer's ox-team company and on arriving in Utah they settled in the Seventeenth Ward, Salt Lake City. Early in 1857 Thomas was employed with the Young Express company in carrying mail



and express across the plains. During the so-called "Johnston War" he remained in active service from the beginning to its close, performing military duties under John D. T. McAllister and Thomas Rich at Fort Bridger, Green river, Fort Supply and Hams Fork. In 1860 he was engaged with the Pony Express as a rider. He also did his full share of pioneer work, and participated in the Indian troubles and wars of those days, having been especially active in 1858, when a band of horse-thieving Indians were pursued to the west by a company of about two hundred men,

of whom he was one. Again in 1867, while at the South Pass mine, in company with James Brown and others, they were surrounded by hostile Indians and four of the company were killed. As a young man (in 1856-57) Brother King was engaged with the surveying parties doing work in Sanpete valley and on the Sevier river, but his chief occupation has been that of a farmer and stockraiser. Bro. King, at the age of seventeen, was ordained an Elder by Hiram Mikesell, the ordination taking place March 7, 1857, and for a number of years he acted as a Ward teacher in the Seventeenth Ward. He was ordained a Seventy Sept. 22, 1860, by John V. Long. From September, 1860, to November, 1864, he performed missionary work in Great Britain, where he labored in the Wiltshire, London and Bedfordshire conferences, serving as president of the latter conference. In 1878 he moved to Idaho, settling on Governor Emery's ranch on Raft river, Cassia county, where he remained till 1880, when he took up a ranch for himself, where Almo is now located; here he still lives. After taking an acting part in the building up of that new settlement, both spiritually and temporally, he was finally ordained a High Priest and Bishop in 1887 by Apostle John W. Taylor and set apart to preside over the Almo Ward. Bishop King married Dorcas Debenham May 23, 1868, who bore him eight children, five of whom are still living.

LINDSAY, Philemon, Bishop of the Ovid Ward, Bear Lake county, Idaho, is a son of Wm. B. Lindsay and Permelia Ann Blackmun and was born Aug. 23, 1867, at Kaysville, Davis county, Utah. In July, 1866, he was baptized by Thos. Slight. Subsequently he was ordained a Deacon and later an Elder, became a Seventy in 1884 and a High Priest and Bishop July 15, 1888, being ordained by Wm. Budge and set apart to preside over the Ovid Ward, in which capacity he

still serves. In 1886-88 he filled a mission to the Southern States, laboring in Tennessee, North Carolina and Virginia. At home he has always been a consistent Church worker, having acted as Sunday school and Ward teacher for many years. In 1881 (Sept. 29th) he married Marin-



tha Atbay, who has borne him ten children, five boys and five girls. Since 1886 he has been a resident of Ovid, having previously resided in Davis county, Utah. His chief occupations have been saw-milling, farming and stock-raising; for five years he was foreman of the Temple saw-mill in Logan canyon. He has also served his fellow-citizens as county coroner and county commissioner in Bear Lake county.

MECHAM, Leonidas Smart, a High Councilor in the Bannock Stake of Zion, is the son of Leonidas A. Mecham and Eliza Smart, and was born May 10, 1877, at Franklin, Idaho. When eight years of age he was baptized by Peter Preece. His ordinations to and promotion in the Priesthood took place in the following order: He was ordained an Elder Nov. 4, 1896, by James A. Leishman; a Seventy Nov. 9, 1896, by Pres. Seymour B. Young and a High Priest Oct. 27, 1901, by Wm. H. Mendenhall.

From 1896 to 1898 he filled a mission to the Northern States, where he labored chiefly in Nebraska and South Dakota. He labored as a Mutual Im-

on March 5, 1865, he was ordained an Elder. The same year (1865) he emigrated to Utah with his wife and six children. On arriving in Utah he set-



provement missionary in the Salt Lake Stake from November, 1898, to February, 1899. In 1900 (Dec. 5th) he married Charlotte May Tolman. His bread-winning occupations have been herding, ranching, clerking and sheep-raising. He has formerly resided in Franklin, Chesterfield and Riverdale, Idaho, and Cardston, Canada.

NIELSEN, Christen (Miller), an active Elder in the Pleasant Grove Ward, Alpine Stake, Utah, was born Jan. 3, 1832, in Hörnsted, Hjørring amt, Denmark, the son of Niels C. Christensen and Magdale Christensen. His parents being poor he had to seek employment in his early youth, and he became apprenticed to learn the miller's trade. In 1851 he first heard of the doctrines of "Mormonism," but was not baptized until Feb. 14, 1864. For eight years he managed a commission store in the city of Hjørring. During the war between Denmark and Germany in 1864 he served as a corporal in the Danish army. On Nov. 6, 1864, he was ordained a Teacher in the Church and



tled in Salt Lake City, where he lived about seven years; he then moved to Pleasant Grove, Utah county, where he resided continuously till his death. He was ordained a Seventy March 30, 1884, by Wm. W. Taylor. In 1885-87 he filled a mission to Scandinavia, where he labored chiefly in the Aalborg conference, Denmark. From May 8, 1890, till his demise he presided over the Scandinavian meetings in Pleasant Grove. He married Christine Marie Nielsen in 1856, who, after bearing him thirteen children, died Dec. 8, 1905, in Pleasant Grove, being seventy-six years old. At the time of his wife's death he had fifty-one grandchildren and twenty-five great grandchildren. Elder Nielsen died in Pleasant Grove Sept. 19, 1907.

MOODY, Francis Winfred, president of the High Priest's quorum in the St. Joseph Stake, Arizona, was born Aug. 26, 1858, in Salt Lake City, Utah, the son of John Monroe Moody and Elizabeth Pool. He was baptized in 1866 in St. George, Utah, whence he had moved in the fall of 1861 with his parents. There he re-

sided about twenty years, participating in all the hardships encountered by the Saints in settling southern Utah. He was ordained to the lesser Priesthood and subsequently to the office of an Elder and assisted in the building of the St. George Temple. He completed his education in the B. Y. Academy at Provo. In the spring of 1881 he removed to Arizona



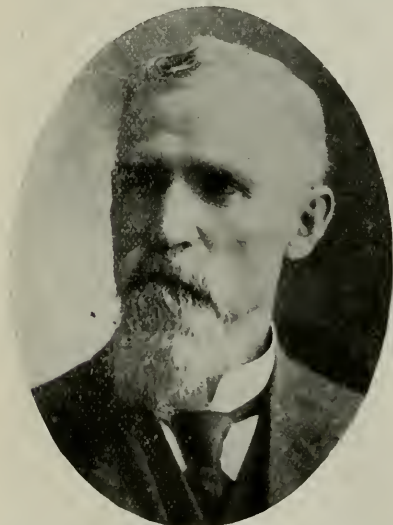
and was one of the first settlers of Thatcher. While residing temporarily in Pima Ward he acted as a Sunday school officer, and later as Sunday school superintendent in Thatcher Ward, where he also labored as the first acting teacher. In 1884 (Nov. 4th) he was ordained a High Priest by Brigham Young, Jr., and set apart to act as second counselor to Bishop Samuel Claridge, which position he held until January, 1898. From 1884 to 1890 he acted as Ward clerk in Thatcher, and as Stake clerk from 1892 to 1898. As a Sunday school worker, as an active Ward teacher, as a member of Ward choirs, as clerk of the High Priests quorum and as a home missionary Elder Moody has ever been diligent and efficient in his labors. In 1882 (Nov. 7th) he married Melinda Gimlin Lewis, who died July 24, 1903, after giving birth to eleven children, five boys and six girls. Four boys and five girls, who survived her, are still living.

SÖRENSEN, Niels, a prominent Elder of the Blackfoot Ward, Idaho, was born March 10, 1859, at Klarup, Aalborg amt, Denmark, the son of Sören Mikkelsen and Kirsten Nielsen. He was baptized in Denmark, Aug. 21, 1884, and emigrated to Utah in 1885. He settled in Chesterfield, Idaho, where he resided sixteen years and thence removed to Blackfoot in the fall of 1902. While residing at Blackfoot he has been active as Ward clerk, president of the Ward teachers, home missionary, etc. In 1880 (May 3rd) he married a wife who bore him nine children, eight boys and one girl. Bro. Sörensen is a farmer and stock-raiser by occupation and still resides at Blackfoot, Idaho.

TUFTS, Josiah, presiding Elder at Meadowville, Rich county, Utah, from 1870 to 1877, was born July 30, 1838, in the State of Maine, the son of Elbridge Tufts and Elmira Pinkham. In the spring of 1843, when about five years old, he removed with his parents to Nauvoo, Illinois, and throughout his life he had a distinct recollection of the Prophet Joseph Smith. The Tufts family participated in the migration westward in 1846, being expelled from Nauvoo by the mob, together with their co-religionists. They came to G. S. L. Valley in 1848 and located in the Eighth Ward, where the father died Nov. 27, 1850. Josiah participated as a young man in many of the hardships incident to pioneer life. In 1851 he became one of the settlers of Brigham City, working there as a boy for the pioneer, Harvey Peirce. In 1856 he accompanied his mother on a visit to the States and returned to Utah in 1860. Later he crossed the plains again as a teamster, and still later hired out with a company of twenty-five others to help construct the telegraph line between Fort Bridger and Salt Lake City. In 1864 (Feb. 13th) he married Charlotte Spriggs, who bore him eight children. In 1869 he was called to settle in Bear Lake Val-

ley, together with about two hundred and fifty others. He located at Meadowville, where he was appointed presiding Elder by Apostle Charles C. Rich. He filled that position about eight years, or until the Meadowville branch was regularly organized as a Bishop's Ward. From the time he joined the Church until the day of his death, Sept. 24, 1912, at Basalt, Idaho, Elder Tufts labored faithfully in the interests of the Church and raised a large family. Some of his children are, at the present time, active and faithful members of the Church. Bro. Tuft's main occupation was farming and stock-raising and as a public-spirited man he was elected to a number of civil offices. Thus he acted several terms as school trustee, justice of the peace, etc.

TAYLOR, Levi James, Bishop of Harrisville, North Weber Stake, Utah, was born May 20, 1851, at Kaysville,



Davis county, Utah, the son of Pleasant Green Taylor and Clara Lake. He was baptized May 20, 1859, by his father, ordained a Teacher in 1866, ordained an Elder when yet a youth, ordained a Seventy by his father, ordained a High Priest March 4, 1893, by Franklin D. Richards and ordained a Bishop Sept. 1, 1895, by Franklin D.

Richards. On the later date he was also set apart to preside over the Harrisville Ward. In 1873 he went to Arizona on a colonizing mission in Horton D. Haight's company. He spent about four months on that expedition, during which time he endured many hardships. In 1882-84 he filled a mission to the Southern States, where he labored chiefly in Virginia and West Virginia. From May to October, 1887, he served a term in the Utah penitentiary for "unlawful co-habitation" and in 1893 he was again incarcerated for "conscience sake." For many years he labored as a Ward teacher and also acted as president of the Ward Y. M. M. I. A. Being a member of the original Sunday school organized in Harrisville in 1865, he has been a regularly enrolled member of that organization ever since and for eight years he acted as superintendent of the school. From 1884 to 1893 he filled the position of president of the 60th quorum of Seventy, and from 1893 to 1895 he acted as second counselor to his father, Bishop Pleasant Green Taylor, of the Harrisville Ward. In 1871 (Nov. 13th) he married Nancy J. Gates. In 1873 (Feb. 3rd) he married Flora G. Bingham, and in 1875 (Nov. 30th) he married Josephine Bingham. By these wives he became the father of twenty-three children, sixteen of whom are still living. Bishop Taylor is a farmer by occupation, but followed school-teaching for about ten years. For three terms he served as justice of the peace of the Harrisville precinct, where he has resided since his infancy, having settled there when only six months old, with his parents.

Ward, David Henry, first counselor in the Bishopric of the Elba Ward, Cassia Stake, Idaho, is the son of George Welton Ward and Mary Hawkinson and was born March 16, 1860, at Willard, Box Elder county, Utah. His baptism into the Church occurred July 1, 1875, Shadrach Jones offici-

ing. He was later ordained an Elder and subsequently a Seventy, and he was ordained a High Priest Nov. 24, 1887, by Seymour B. Young. From July, 1901, to July, 1903, he labored as a missionary in the Colorado mission. He has always been an active worker in Church circles, having been an officer in the M. I. A. of Elba till he became associated as a counselor in the Bishopric of that Ward. He married Synthia Matilda Zundell Feb. 5, 1880, who has borne him nine children, five boys and four girls. In civil positions his experience is confined to having served one term as county commissioner of Cassia county. His chief occupation has been farming and stock-raising. Elder Ward lived in Willard City, Utah, till 1882, when he moved to Cassia county, Idaho, being among the first settlers in that county. He has resided continuously at Elba, Cassia county, since 1883.

WEGGELAND, Danquart Anthon (familiarily known as Dan Weggeland), a faithful Elder and Church worker in the Second Ward, Salt Lake City, Utah, was born March 31, 1827, in Christianssand, Norway, the son of Aanon Samuelsen Weggeland and Anne Norman. The following sketch was prepared by Elder Weggeland himself for publication in the Biographical Encyclopedia: "My parents had a family of ten children, four girls and six boys; three of the girls and one of the boys died in early childhood. My father died when I was five years old, and my mother was thus left a widow in 1832. Father was a teacher in the public schools and a choir leader in the state church of Norway. After his death a small yearly pension was granted to my mother by the Norwegian government. I attended school from my seventh to my ninth year, after which I was sent to the city of Stavanger, where my oldest brother and uncle resided, and to which place my mother

and youngest brother also removed. At the age of sixteen I commenced to take lessons in drawing from an



old artist, Mr. Philip H. Kriebel, as I had a natural desire to learn drawing and painting. I made some progress by practical labors and studies in that line, and when I was twenty years old I went to Copenhagen, Denmark, where I was apprenticed to a decorative painter by the name of Gunzelnech. My money allowance was very small indeed, but my situation gave me an opportunity to attend the drawing classes in the Royal Art Academy during the winter months. I received my painter's certificate from the alderman, Mr. Tilly, after completing the drawing and painting of an ornament in plaster of paris, which I sent to Stavanger, where it was exhibited in the mechanical institute, and was greatly admired. After sojourning two years in Copenhagen I returned to Stavanger and took lessons in landscape painting from Bernhardt Hansen and I made a number of trips into the Hardanger country and also crossed the mountains to the eastern provinces of Norway, painting and drawing national costumes from Numedalen, Telemarken Suldal and Vor-

engsfossen in Hardanger. This was in the years 1851, 1852 and 1853. On my travels I became acquainted with two young artists of note, namely, Adolph Tedeman and Hans Gude, who had been studying the fine arts in Germany, and had earned great fame for these early days, but I was not to enjoy the privilege of studying in Dusseldorf or Munchen, where the leading painting schools of Europe were situated at that time. In 1855 I overheard a discussion on religion between two persons, one of whom was Elder Canute Peterson, a Mormon missionary from Utah, and the other an actor from Bergen. I did not take much interest in religion at that time, but I sought an interview, nevertheless, with Elder Peterson, who had just organized a small branch of the Church in Stavanger, and I bid him farewell as he left the west coast of Norway to cross over the mountains to Christiania. As I had traveled through that country the same way, I naturally felt interested in his journey, but otherwise never expected to see him again. Elder Peterson was succeeded in the missionary field in and about Stavanger by another Mormon Elder by the name of Carl C. N. Dorius, who invited me to attend the Mormon meetings. At first I felt disinclined to accept of the invitation, but concluded to attend once anyway, and I was soon favorably impressed by the forceful and spirited preaching of Elders Dorius, who presented the first principles of the Gospel of Christ by an abundance of Bible proofs. After a closer investigation, and after attending a number of meetings, I took a decided step toward "Mormonism" by following Elder Dorius to Österrisör, a little city situated on the south coast of Norway. Here I met Elders Canute Peterson and C. C. A. Christensen, at the residence of Sister Rolfsen, where some of the first members of the Church in Norway gathered for worship, and while sojourning in this little city I was bap-

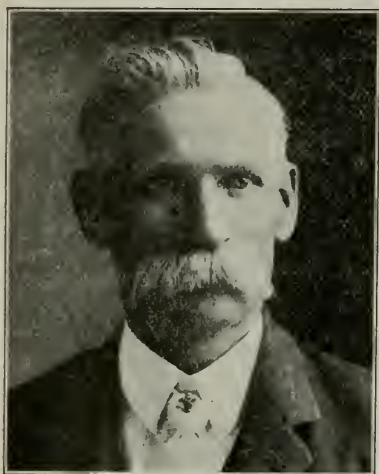
tized in the sea by Elder Peterson, Sept. 21, 1855, and confirmed the same night by C. C. A. Christensen. I enjoyed myself thoroughly in the society of my newly-made brethren and Saints in Österrisör, and I then returned to Stavanger, where the news of my baptism had preceded me and the consequence was a general enmity and hatred toward me on the part of my former friends and relatives. This bitterness of feeling continued the whole winter. Having a brother at North Shields, England, who was engaged in the shipment of coal by Norwegian ships, and who had become a very popular man, I decided to visit him, but when I met him in England my experience was similar to what I imagine it would be if I, figuratively speaking, had jumped from the frying pan into the fire, as my brother did not take kindly to the new religion which I had espoused. My acquaintance with the Latter-day Saints in North Shields commenced in the summer of 1856. I painted portraits with great success for the Jews, of which there were quite a number in the city, but the so-called Christians were here, as in Norway, embittered against the Mormons; this was not confined to the members of the state church of England, but the Methodists and other sects also opposed us to the utmost. In the spring of 1857 I received a call from Pres. Orson Pratt to do missionary work in connection with Elders in Newcastle, Burham and Carlisle conferences, over which the late William J. Smith, of Salt Lake City, presided as pastor. Early in 1858 all the American Elders laboring in England were called home on account of the Johnston army troubles. I remained in England till the spring of 1861, when I, with a company of emigrating Saints, sailed from Liverpool on board the ship "Underwriter," which landed us safely in New York May 22, 1861. This was only a few weeks after the bombardment of Fort Sumpter by the Confederates of the

South. Times were hard and work scarce in the United States; paper money had but little value and the country seemed to be alive night and day with military affairs and expeditions. I remained in New York until the summer of 1862, when I made my way to Florence, Nebraska. Here I met a great number of immigrants from Europe and the United States, who were making preparations to cross the plains. I secured passage in Captain Henry W. Miller's Church train, which left Florence Aug. 8, 1862, with sixty wagons and about six hundred and sixty emigrants, and arrived in Salt Lake City Oct. 17, 1863. In crossing the plains and mountains eighteen of us "inhabited" the same tent and had our baggage hauled by the same wagon, but all able-bodied men and women walked across the plains, though there were four ox-teams to each wagon. On our arrival in the city we encamped on the Eighth Ward square, where the City and County building now stands. I soon obtained employment in the new theatre which had recently been built and opened, and I worked at painting stage scenery for that playhouse with much success. Quite a number of Scandinavian Saints resided in Salt Lake City at that time, and we enjoyed many sociable gatherings together. In the spring of 1865 I married Andrine Mathea Holm, with whom I had eight children, six boys and two girls. She departed this life in 1905 and four of her children have also gone with her beyond the veil. Ever since my first arrival in Salt Lake City I have been a resident of the Second Ward, and though I am now over eighty-six years old, I am still able to do something in my artistic line to earn a living and to please my friends. My present wife, Marritt P., is a great help to me in my old age. I often feel the loss of my dear old friends and close associates, most of whom have gone to the great beyond. I hope and pray that I myself may re-

main faithful to the end and be worthy to meet my former co-laborers in the ministry and a host of dear friends that I have made during my long sojourn in mortality." Bro. Weggeland was ordained an Elder in England in 1857 under the sands of Elders William J. Smith and Henry Lunt. He was ordained a Seventy by Hyrum Mikesell and Alexander Wright in 1869 and became a member of the Fifteenth Quorum of Seventy; subsequently he acted as a counselor in the presidency of said quorum. A number of years ago he was ordained a High Priest and is at present a member of the High Priests quorum in the Liberty Stake of Zion. Elder Weggeland is a man of strong and marked individuality and is also universally known as an honest, industrious and zealous Latter-day Saint, ever true to his God, his family, his brethren and the cause which he espoused in his early youth. He is not endowed with much worldly goods, but he has always been on hand to respond with his time and talent in beautifying the temples of the Lord and other houses of worship, and as an artist he stands in the front rank of the artists of Utah, hailing from the countries of the north.

WHITING, Edward Lucian, a High Councilor in the Union Stake of Zion, Oregon, was born Jan. 28, 1846, in Nauvoo, Hancock county, Ill. He was the first son of Edwin Whiting and Almyra Meacham and among the first polygamist children born in the Church. Shortly after his birth, his father's house and other buildings were burned by a mob and the family were driven out of Nauvoo. They took up temporary quarters at Mt. Pisgah, Iowa, with other exiled Saints. In the spring of 1849 the family started across the plains for Utah and the mother had to drive her own team much of the way. The journey was completed late in the fall to Great Salt Lake City. After a

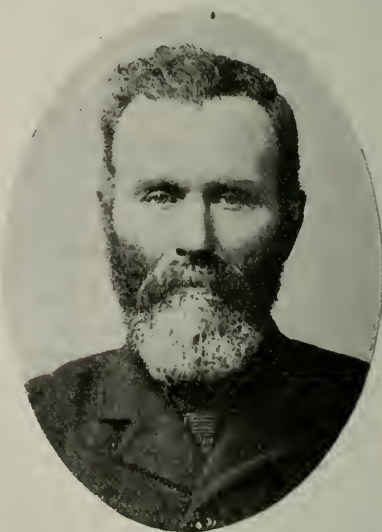
few days' rest the travel-worn family with fifteen or twenty others was sent as pioneers into Sanpete valley, a distance of about one hundred and fifty miles. They were the first settlers south of Salt Lake City. The first winter was spent in dugouts on the south side of the hill where the Temple now stands. The snow was so deep that the cattle nearly all perished and the emigrants almost starved from lack of food. Edwin Whiting carried timber on his back and made chairs during the winter, and as soon as the road was passable in the spring he hauled his furniture to Great Salt Lake City, where it was bartered for grain seed, etc.



In 1861 the family moved from Manti to Springville, Utah county, where Edward was required to work in the canyons, on the farm and at other similar occupations. He also freighted with a six-mule team to Montana, enlisted as a home guard in the Black Hawk war and worked on the railroad between Ogden and North Platte. From 1869 to 1874 he worked on a ranch in Nevada. After his return to Springville he married Martha E. Alleman, Aug. 3, 1874, by whom he is the father of four children. During 1899 he was a member of the Springville city council. He bought

a farm in Springville and tilled it until 1900, when he sold it and moved to La Grande, Oregon, where he purchased a ranch. When the Union Stake was organized he was selected as an alternate member of the High Council and soon after became a regular member of that body, which position he still holds. As a Ward laborer Bro. Whiting has been engaged in Sunday school, Mutual Improvement and Ward teaching capacities, and was a home missionary for several terms. His life has been spent in almost unceasing hard work as farmer, gardner, carpenter, etc. He is generous and hospitable to a fault, and has often stated that but few days of his married life have been spent without some one other than his family eating at his table. The testimony he bears is that Jesus is the Christ and that Mormonism is the restored gospel of the Redeemer.

YOUNG, John Ray, president of the High Priests quorum in the San Juan Stake of Zion, was born April



30, 1837, at Kirtland, Ohio, the son of Lorenzo D. Young and Persis Goodell. While an infant the family moved to Missouri, where his father bought one hundred and sixty acres of government land and was driven

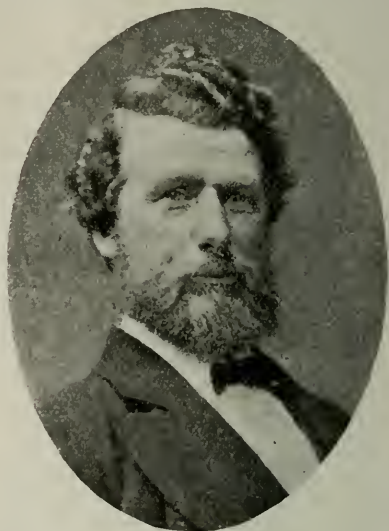
from it under the exterminating order of Gov. Boggs. The family next settled in Nauvoo, Ill., whence they, together with the rest of the Saints, were driven into the wilderness in 1846. His father was one of the original pioneers of Utah in 1847, while the subject of this sketch and his brother, Franklin W., crossed the plains in Jediah M. Grant's company, reaching Great Salt Lake Valley Oct. 2, 1847. His father, with his family, were the first of the pioneers who left the fort to build on their city lots. He erected a two-roomed log house in 1847 on the lot where the Beehive and Lion Houses now stand. In the early days of Nauvoo John Ray suffered with chills and fever until he was quite feeble. "One day," writes Elder Young, "father had taken me out for a little exercise and sunshine. While walking, we met the Prophet Joseph and Hyrum Smith and also Sidney Rigdon. Joseph asked if I was the little son the Elders had been requested to pray for. Being answered in the affirmative, he took the hat from my head, ran his fingers for a moment through my curly locks and then said: 'Brother Lorenzo, this boy will live to be a man and will help carry the gospel to the nations of the earth.' I believe I grew stronger from that minute." In 1854 John Ray was called on a mission to the Sandwich Islands, together with about twenty other young men, among whom was Joseph F. Smith, now the President of the Church. He crossed the southern desert to California and filled a successful mission to the islands, where he passed through a number of extraordinary experiences and witnessed the miraculous manifestations of the power of God on many different occasions. He returned to America in 1857 and arrived in Salt Lake City in the early part of 1858. That year he witnessed the passing through Great Salt Lake City of the Johnston army. In 1859 (Jan. 1st) he married Albina Terry and made a home in Payson,

Utah county. In 1861 he was called on a mission to Dixie. At Santa Clara he bought an Indian farm, which was washed away by the floods the following spring. In 1862, again responding to a call from the Church authorities, he went to Omaha to gather the poor, crossing the mountains and plains in Capt. John R. Murdock's company, driving his own team of four yoke of cattle. Returning, he was captain of a Church train, consisting of thirty wagons, which left Florence Aug. 17, 1862, and reached G. S. L. City Oct. 29, 1862; it was the last train of the season. In 1863 he was again called to the States and drove his own team in Captain Daniel McArthur's company. On reaching Florence he was appointed captain of a Danish Independent company of forty wagons, which left Florence July 7, 1863, and reached G. S. L. City Sept. 12th of that year. During the journey across the plains (on July 28th) the company had a fearful stampede, in which one man and two women were killed. By request of Pres. Erastus Snow he moved with his family to St. George, southern Utah. Being called on a second mission to the Sandwich Islands, he left home March 20, 1864, traveling by stage to Sacramento, California. While on that mission Elder Young visited all the branches of the Church on the islands of Hawaii and Maui, reorganizing them and helping to put a stop to Walter M. Gibson's impositions. He returned home from that mission in the spring of 1865. Immediately after his return home he was enrolled in Willis D. Copeland's company of scouts and elected first lieutenant. As a member of J. D. L. Pierce's company he had charge of moving the loose stock from Berryville, Winsor and upper Kanab. In the fall of 1867 he was ordained a High Priest and set apart to act as a High Councilor in the St. George Stake. For two years he labored in Pres. Brigham Young's factory in Washington. In 1870 he helped to

build a saw mill in Long Valley and in 1874 assisted James A. Leithhead and Wm. M. Black to erect a grist mill in Kanab. In 1877-79 he filled a mission to England, during which he baptized fourteen souls. Being the husband of four wives he moved to Mexico a few years later, in order to avoid arrest. After Pres. Woodruff had issued the manifesto he returned to the United States and made his home at Fruitland, New Mexico. Here he acted as postmaster for eight years and as assessor of San Juan county two years. In 1905 (April 30th) he was set apart to preside over the High Priests of the San Juan Stake of Zion. Elder Young has always been an energetic and faithful Elder in the Church. He has raised a large family and as he ripens in years he can rejoice in the integrity and faithfulness of his many sons and daughters and grand-children, who are endeavoring to serve the God of their fathers.

EARDLEY, Bedson, an active Elder of the Seventh Ward, Salt Lake City, was born Nov. 20, 1832, in Swadlingcote, Derbyshire, England, the son of Edward Eardley and Elizabeth Grocet. He was baptized in March, 1847, and was subsequently ordained an Elder, taking an active part in Church labors in his native land. In 1852 (Feb. 16) he married Louisa Cooper at Burslem, England, and emigrated to Utah in 1856, crossing the Atlantic in the ship "Enoch Train," and the plains in Daniel McArthur's hand-cart company, which arrived in Salt Lake City Sept. 26, 1856. Just before starting out on the plains he accidentally broke his collar-bone and suffered a great deal in consequence thereof while pulling his hand-cart over the plains and mountains. After his arrival in Utah he located in Salt Lake City, where he resided until the time of his death. As a military man he participated in the Echo Canyon War in 1857-58. In 1874-75 he filled a successful mission to England, presiding part of

the time over the Liverpool and subsequently over the Norwich conferences. He returned home as leader of a company of Saints, which sailed from Liverpool, England, in the steamship "Dakota" Oct. 14, 1875. After his return home he married Mary Ann Holding, May 8, 1875. She bore him seven children, namely, Bedson H., James H., Edward H., Frank H., Arthur H., Sarah H., and Alice H. In 1886 (Aug. 3), he was arrested on the charge of unlawful cohabitation. He pleaded guilty and was sentenced Feb. 21, 1887, by Judge Zane, to six months' imprisonment and to pay a fine of \$300 and costs of



court. Having served his term of imprisonment and paid his fine, he was released from the Utah penitentiary Aug. 22, 1887. He served a second term in prison in 1889-90 for so-called unlawful cohabitation. In the Seventh Ward, where Elder Eardley resided, he was always active in Church matters and figured prominently as a member of the Ward choir, block teacher, Sunday school teacher, etc. For many years he was a member of the 23rd quorum of Seventy. His avocation was that of a potter, which business he carried on for many years in the Seventh Ward, together with his brother James Eardley.

EARDLEY, Louisa Cooper, wife of Bedson Eardley, was born July 14, 1829, in Staffordshire, England, the daughter of James and Mary Cooper. She joined the Church when about

ing the plains in Horace S. Eldredge's ox train. While residing in the States he married Zurviah G. Fuller, who subsequently bore him ten children, Edward A., James W., Eunice E.,



twenty-one years old, married Bedson Eardley in 1852 and came to America with her husband. Sister Eardley is now 84 years of age and resides in the Seventh Ward, Salt Lake City.



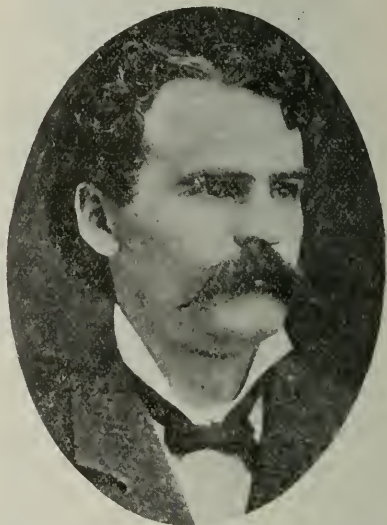
EARDLEY, JAMES, a Patriarch in the Liberty Stake of Zion, Salt Lake City, Utah, was born Feb. 25, 1830, at Swadlingcote, Derbyshire, England, the son of Edward Eardley and Elizabeth Grocet. He was baptized Feb. 25, 1846, by Daniel Oakley and emigrated to America in 1850, crossing the Atlantic in the ship "Hartley." On the voyage the ship encountered a terrible storm, during which the captain of the vessel lost all hope of being able to reach land with his precious cargo, and expressed himself to that effect to some of the brethren, but Brother Eardley, with a significant look, assured the captain that the vessel would not go to the bottom of the sea, but reach New Orleans in safety. Brother Eardley remained in the States four years, and finally came to Utah in 1854, cross-

Adaline Z., Bedson M., Mary E., Ruben H., Anna Z., Delia A., Louisa E. Soon after his arrival in Utah he became associated with the Territorial militia and rose to the rank of captain, and as such he participated in the so-called Echo Canyon campaign. In the general move in 1858 he went as far south as Payson, Utah county. He also established himself as a potter in Salt Lake City, which business he followed for twenty years. He was ordained to the office of a Teacher in England and was ordained a Seventy soon after his arrival in Utah. He also became identified with the Sunday school organization of the Third Ward at an early date and was superintendent of the school for thirty-three years. He also labored with great diligence and much success as a Ward teacher for a number of years. In 1872 he yielded obedience to the higher law of marriage by marrying Martha Preece, with whom he had five children (John A., Albert W., Martha M., Ernest L., George A.) In 1895 (March 6th) he

was ordained a High Priest and in 1912 (Sept. 11th) he was ordained a Patriarch by Charles W. Penrose. In 1884-86 he filled a successful mission to Great Britain, on which he was gone from home twenty-seven months. While on this mission he received word from his wife that the officers were looking for him and in a meeting a certain Patriarch arose and said that he would like to give Bro. Eardley a blessing. He did so and in that blessing said that when Bro. Eardley came home, he would be arrested on the charge of unlawful cohabitation, but the law would not have power to touch him. They would never put him inside prison walls. Just after his arrival home he was arrested and tried; his children were brought to the court and many testified against him; but the judge and jury became so confused that they dismissed them all and the prosecuting attorney advised the judge to set Bro. Eardley free, as he didn't want any more to do with him. Elder Eardley is a man of sterling integrity, loves the work of God, and has ever been a faithful laborer in the interest of the cause which he espoused while a boy in his native land.

KENNER, Scipio Africanus, an active Church member, author, editor and lawyer, was born at Saint Francisville, Missouri, May 14, 1852, the son of Foster Ray Kenner and Sarah Catherine Kirkwood. His ancestors were Virginians, but his parents were natives of Kentucky. The family was Southern in its tastes and sympathies, and the father, at the outbreak of the Civil war in 1860, was intent upon raising a regiment for the Confederate army. He was only dissuaded from his purpose by the pleadings of his mother, a devout and zealous Latter-day Saint, and his own convictions of the truth of "Mormonism," whose founder, Joseph Smith, had prophesied of the great conflict then pending. His wife was a blood relation of the noted Confederate raid-

er, John Morgan, and other distinguished Southerners. From his fourth year up to the time of the family's removal west, Scipio went to school, and after his arrival at Salt Lake City in 1860 he continued his education as best he could in those primitive non-scholastic times. The migration of the family to Utah was mainly due to the influence of Scipio's grandmother, who for many years had been trying to get her children to "pull out for the valleys of the mountains." The family crossed the plains in Captain Warren Walling's train, commencing the journey from Florence, Nebraska, May 30, 1860, with 160 persons and 30 wagons, mostly drawn by oxen. Florence was at that time, in the language of the subject of this sketch, "a promising place,



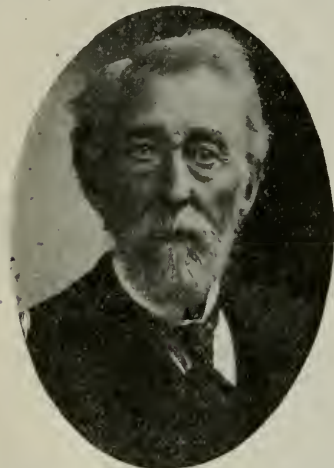
with as much as seven houses and twenty-four inhabitants." On the journey across the plains Scipio was a bosom companion of C. Edward Loose and his brother Warren, who subsequently gained renown as leading business men of Utah. Scipio made the most of the romantic journey across the plains, and enjoyed himself frequently by hunting. His arrival in the Valley he describes in his own unique style as follows: "One night the pilgrims reached a place

not far from where is now the world-renowned Park City, and were informed that early next day we would obtain a view of the glorious valley, toward which we had been toiling. Next morning, without waiting for breakfast, the writer set out hot-footed for the summit, and reached it a long time ahead of the train, so much so that he felt something like one of the oldest inhabitants when it came lumbering along. The valley burst upon the vision all at once—Beautiful spectacle! Glorious panorama! Delightful consumation! The end of travel and its attendant travail for three leaden-footed months outspread before the longing yet satisfied gaze! So absorbed was the youth in his reflections and emotions that for a time the customary method of expressing exuberance was unthought of, but not for long; and when it did come the outburst of enthusiastic hurrahing would have have scared an Indian into retirement." Captain Walling's train reached Salt Lake City Aug. 9, 1860. It was the first company of emigrating Saints which crossed the plains that season. Scipio's first employment in Utah was as an apprentice in the "Deseret News" establishment, where he served out his time and became a journeyman printer. At different periods after that he served in almost every position in the establishment, including the editorial chair. He was baptized into the Church by Elder Lyman O. Littlefield in 1864, and subsequently ordained an Elder. Fond of the drama, with other youths of his acquaintance, he early took to the local stage, and while thus connected, was associated with the lady who became his wife and the other of his nine children—Miss Isabel Park, of Salt Lake City. They were married in 1871. While in the east Scipio had acquired some insight into telegraphy, and being apt and quick to learn, he completed the mastery of that art in Utah and became a skilful manipulator of the electric keys.

Upon the completion of the Deseret Telegraph Line he was stationed as operator at Beaver, and afterwards served at Pioche and at Salt Lake City. Subsequently he edited the Provo "Times," the Ogden "Standard" and other country papers, all outside of Salt Lake City being country at that time; and later, while working as a printer, he took up the study of law, in which he was assisted to some extent by Judge J. C. Sutherland. In 1877 he was admitted to the bar of the Supreme Court of the Territory of Utah. Up to that time his was the only application of its kind first passed upon by the highest tribunal, and afterwards by the lower tribunals of the commonwealth. His first certificate gave him permission to practice in any State in the Union, which is of course out of the ordinary. After his admission to the bar Bro. Kenner practiced with success at Salt Lake City and in southern Utah. He held at various times, in addition to the offices named, those of city attorney, county attorney, Church attorney and assistant United States attorney. Among the leading papers for which he did editorial work are the "Ogden Junction" and the "Salt Lake Herald." He was the author of the "Union Pacific Hand Book of Utah," "The Practical Politician," "Utah as It Is," etc., the last named book, his most pretentious literary work, being issued from the press in 1904. After a lingering sickness of many years, Elder Kenner passed into the great beyond March 15, 1913, in Salt Lake City. Among the speakers at his funeral was Pres. Joseph F. Smith, who paid a high tribute to the ability and rare qualities of the deceased. Of versatile gifts, Elder Kenner succeeded not only as a lawyer, but as a journalist, in which lines he had a wide and varied experience in this western country. In his several books he exhibited literary merit and was a natural humorist, possessing much of the gift and considerable of the personal appearance of that king of

American humorists, the late Mark Twain. He held various civic offices, from justice of the peace up to a member of the legislature, and was as much at home in politics as a fish in water. His tongue was as fluent as his pen; he was witty and eloquent in argument and on all occasions a ready and fearless debater. Courage was one of his personal traits. One of his sons served in the United States army in the Philippines, and another filled a mission to Holland during the years 1904-1906.

SUDBURY, Samuel John, a veteran Elder in the Church, was born Sept. 9, 1829, at Egmont, County of Notts, England, the son of Samuel Sudbury and Mary Wardell. He was



baptized in April, 1853, by Cyrus S. Wheelock and emigrated to America in 1853, crossing the Atlantic in the ship "Golconda," which sailed from Liverpool Jan. 23rd and arrived at New Orleans March 25th. He crossed the plains in Capt. Joseph W. Young's company, which arrived in Salt Lake City Oct. 10, 1853. On the ocean voyage the ship encountered a terrific storm, which cleared the deck of its entire rigging, and while the storm was raging some of the Saints began murmuring because of their condition and expressed fears that they would never reach shore. Bro.

Sudbury, being very much annoyed, remarked: "If you are going to the bottom of the sea, go like Saints that you profess to be. I started for Salt Lake, and to Salt Lake I'm going, let this ship sink or swim." They remained at anchor for several weeks until they finally succeeded in rigging up new sails. Bro. Sudbury in his young days was a man of great physical strength, and when the emigrants forded the rivers he carried many women and children across. Frequently he would take a woman in each arm and tell them to hold on to their babes. In going down steep hills he often walked along side of the wagons, and with a firm grip on the spokes of each wagon, he would practically lock the wheel and thus prevent it from sliding down the mountain side. After his arrival in the Valley, he was engaged by Pres. Brigham Young as a miller and ran the mill in Parley's Canyon, which was afterwards turned into a woolen factory. He also had charge of the Liberty Park mill, the Empire mill (in City Creek Canyon) and another mill in Tooele county. For a number of years he acted as superintendent of all Pres. Young's mills. At the time of "the move" in 1858 Bro. Sudbury was retained at the mill in Parley's Canyon grinding flour, boxing it and sending what he could to the Saints and storing the rest in the hillside. His faithful wife Emma and his daughter Lovine remained with him. For two weeks he was grinding flour so continuously that he had no time left for sleep. By Emma Lovine Crossland (daughter of John and Caroline Crossland) whom he married in Sheffield, England, about two weeks before sailing, he had eleven children. About 1857 he married Lydia Franklyn, who became the mother of two children, and about 1878 he married Wilhelmine Damcke (daughter of Frederick Clement Damcke and Christine Wilkin), who was born Aug. 21, 1851, at Rhodendorf, Holstein, Germany. She

only had one child. Altogether Bro. Sudbury was the father of fourteen children. He visited England in 1875 and again in 1904. While on this last trip he performed considerable missionary labor. During the anti-polygamy raid Bro. Sudbury had charge of the Gardo House, where he lived with his family for five years. He was a trusted employee of Pres. John Taylor and also Pres. Woodruff, and had many thrilling experiences. Jos. F. Smith told him that his faithfulness surely would secure him a martyr's crown. Bro. Sudbury was ordained a High Priest Dec. 13, 1901, by Jos. F. Smith, and died in Salt Lake City Dec. 26, 1910.

WOOLLEY, Albaroni Harrar, sixth Bishop of the Ninth Ward, Salt Lake City, Utah, is the son of John Mills Woolley and Caroline P. Harrar, and was born in Salt Lake City, Utah,



April 2, 1862. He was baptized Feb. 22, 1872, by Samuel A. Woolley, ordained to the Aaronic Priesthood when twelve years old, and at the first organization of the Deacon's Quorum in the Ninth Ward was called to preside over the same. On November 3, 1882, he was ordained an Elder by Thomas Garrard, and on April 25, 1884, he was ordaiend a Seventy by

Robert Campbell, and became a member of the Tenth Quorum, afterwards being thosen one of the presidents of this quorum. On April 15, 1900, he was ordained a High Priest by Pres. Angus M. Cannon and set apart as counselor to Bishop Jabez W. West, o fthe Ninth Ward. On September 12, 1909, he was ordained a Bishop under the hands of Pres. Anthon H. Lund and set apart to preside over the Ninth Ward, which position he held until March 10, 1913, when he was honorably released on account of ill health. At one time he was secretary, also counselor, and afterwards president of the Ninth Ward Y. M. M. I. A., and served several years as assistant superintendent of the Ward Sunday school. He was a home missionary in the Salt Lake Stake from December, 1884, till October, 1887, when he was called to take a mission to the Northwestern States (now called the Eastern States Mission). He labored in Fulton county, Pa., until May, 1889, when he was sent to Long Island, New York, where he labored until September, 1889, being then released to return home. He began working at the age of twelve, going first with the Walker Bros. grocery department, afterwards with the Remington-Johnson Co., and in 1886 he accepted a position in the grocery department of the Z. C. M. I. In 1885 he was made buyer and manager of the wholesale grocery department of that institution, which position he now holds. In 1884 (Oct. 22nd) he married Josephine L. Groo, daughter of Isaac Groo and Eliza Lyons. Bishop Woolley's home is and has always been in the Ninth Ward, Salt Lake City, Utah.

AHLANDER, Anders Frederik, an active Elder in Provo, Utah Stake, Utah, was born Sept. 13, 1856, at Krogstad parish, Bohus län, Sweden, the son of Jonas Ahlander and Bretta M. Jacobsen. He was baptized March 10, 1877, by Elder Andreas Peterson, ordained a Deacon soon afterwards,

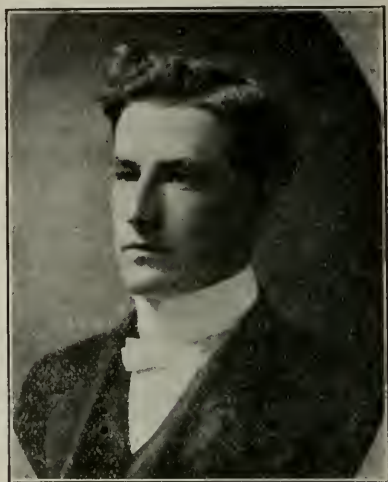
and a Priest and an Elder still later. He emigrated to Utah in 1886, and located in Ogden, where he resided until 1889, when he moved to Riverdale, Weber county, remaining there until 1895, when he became a permanent resident of Provo, Utah county. He was ordained a Seventy Oct. 27, 1899,



and in 1899-1901 he filled a mission to Scandinavia, laboring in the Christiania conference, Norway. At home Elder Ahlander has always been a faithful Church worker; thus he has acted as Ward teacher, president of a Ward Y. M. M. I. A., president of an Elders quorum and president over the Scandinavian meetings in Provo for a number of years. In 1879 he married Karen Johansen, who bore him four children, and in 1888 (March 5th), after his first wife's death, he married Ludovica A. Herman, who has borne him seven children. Bro. Ahlander is by trade a carriage-maker and blacksmith and is operating a business in those lines in Provo.

BANKS, John Elmer, superintendent of Religion Classes in the Bannock Stake, is the son of William F. Banks and Letitia A. Davis and was born Sept. 8, 1882, at Spanish Fork, Utah county, Utah. When eight years old he was baptized, and subsequently he was ordained to the various de-

grees of Priesthood as follows: Ordained a Deacon in 1894, a Teacher in 1898, a Priest Sept. 16, 1900, by F. H. Reddish, and an Elder Sept. 20, 1902, by Wm. H. Mendenhall. Elder Banks filled a 29-months' mission in



the Northern States in 1902-1905. He has always taken a keen interest in Church duties, having been especially active in Sabbath school and Religion class work, and has held important positions in those organizations. His chief occupation has been railroading and farming. He has lived in Spanish Fork and Lake Shore, Utah county; also at Logan, Cache county, Utah, and at Lund, Bannock county, Idaho. The last named place is his present place of residence.

BROWN, Austin Cravath, a High Councilor in the Weber Stake of Zion, was born April 30, 1850, in Pottawattamie county, Iowa, the son of Alfred Brown and Eliza Doty. He was baptized in 1866 by William Neeley, ordained a Deacon, afterwards an Elder, and became a High Priest in 1884. He has acted as Ward teacher, president of an Elders quorum, Sunday school superintendent, Stake clerk, first counselor to Bishop William Neeley, of the Neeleyville Ward, Idaho, Stake superintendent of Y. M.

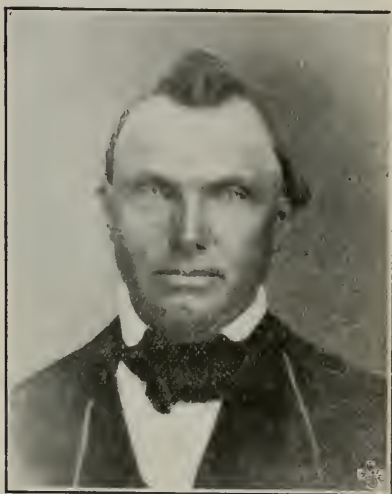
M. I. A., etc., and after officiating as an alternate member of the Weber Stake High Council, he became a regular member of that body in 1893. In 1874 (Feb. 2nd) he married Meriah C. Ballantyne, who has borne him thirteen children, and in 1886 (May 8th) he married Mary Fairbanks, who became the mother of one child. Elder Brown has followed school-teaching and farming for a living and since



1887 he has been engaged in business of different kinds. On his mother's side Bro. Brown is a descendent of the pilgrim fathers, and his great-grandfather was an officer in the Revolutionary War under George Washington.

BROWN, James, a prominent Elder in the Church and a pioneer of Utah, was born Sept. 30, 1801, in Roan county, North Carolina, the son of James Brown and Mary Williams. His father was a veteran of the Revolutionary war. James received a common school education, was inclined to literary pursuits, taught school in his early manhood, was a Baptist preacher for a time and served several terms as sheriff of Roan county. He married Martha Stevens in 1823, migrated to Illinois in 1834 and became a member of the Church (Latter-day Saints)

in 1838. His wife died in 1840, leaving him with eight sons and one daughter. Subsequently, he married again and took up his residence at Nauvoo, Illinois, from which place he filled a mission to the Southern States and also spent some time in gathering means for the Nauvoo Temple. He was with the Saints in their exodus from Illinois, and at Council Bluffs, in the summer of 1846, he en-



listed in the Mormon Battalion, becoming captain of Company C. At Santa Fe he was placed in charge of the sick detachment of the battalion and ordered to Pueblo, where the winter of 1846-47 was passed. The next spring (1847) he marched with his detachment by way of Fort Laramie and the South Pass to G. S. L. Valley, arriving there July 29, 1847. Early in August he set out for California for the purpose of drawing the pay due from the government to the men in his command, the Battalion having been honorably discharged at Los Angeles. Returning from California late in 1847, he purchased from Miles M. Goodyear, an old frontier's man, a log fort and lands, on the Weber river, paying for them the sum of three thousand dollars. Thither he removed in January, 1848, and thus

became the founder of Ogden. Captain Brown built the first bridges over the Weber and Ogden rivers, acted as assessor and collector in Weber county, and was a member of the Ogden city council from 1855 till the time of his death. In the fall of 1852 he went upon a mission to British Guiana, proceeding to San Diego, California, thence by sailing vessel to the Isthmus of Panama. Finding conditions unfavorable for the introduction of the gospel in British Guiana, he returned home by way of St. Louis, Mo., where he assisted in the Church emigration of 1853 and 1854. Captain Brown's main characteristics were honesty, truthfulness and integrity. After the death of his first wife he married four times, the names of his wives being Susan Foutz, Esther Rapier, Sally Wood and Mary Black. He was the father of twenty-eight children, sixteen of them boys. A number of his sons have risen to prominence, both in ecclesiastical and civil capacities. His death, which occurred in Ogden Sept. 30, 1863, was the result of an accident. He died on the sixty-second anniversary of his birth.

BUSHMAN, Elias Albert, an alternate member of the High Council in the Alpine Stake of Zion, is a son of Martin Bushman and Elizabeth Deagek and was born Dec. 6, 1849, in Pottawattamie county, Iowa. He came to Utah with his parents in 1851 and settled in Lehi, where he was baptized in June, 1858. He was ordained an Elder March 27, 1879, a Seventy Jan. 4, 1884, by William Southwick, and a High Priest April 26, 1903, by Hyrum M. Smith. In 1891-92 he filled a mission to the Southern States and in 1896-97 a mission to California. On another occasion he made a trip to the States in the east, where he visited Nauvoo and Carthage (in Illinois), Kirtland, in Ohio, and the State of Pennsylvania, his father's native State. He also visited the L. D. S. mission head-

quarters in the cities of New York and Chicago. At home Bro. Bushman has always been an active worker and has filled positions as school trustee, city councilman, Ward teacher, etc. With Margaret Zimmerman, whom he married March 27, 1879, he has had



eleven children, nine of whom are still living. Ever since he came to Utah Elder Bushman has been engaged in farming and Lehi, Utah county, has been his permanent place of residence.

CARVER, John, a Patriarch in the Weber Stake of Zion, was born Aug. 6, 1822, at Dorstone, Herefordshire, England. He was baptized May 14, 1842; ordained a Teacher in 1844 by Richard Blake; ordained a Priest in 1846, by Ebenezer Williams, and ordained an Elder in 1847 by William Henshaw. In 1847-50 he labored as a missionary in England and South Wales, emigrated to Utah in 1853, locating in Kays Ward, Davis county, moved to Plain City in 1859, and became a resident of Eden in 1872. In the latter place he still resides. After his arrival in Utah he was ordained a Seventy by Benjamin L. Clapp; ordained a High Priest in 1888 and a Patriarch the same year by George Q. Cannon. In an early day

he acted as first counselor to the presiding Elder in Plain City, and for three years he presided over the branch himself. He also served four years as first counselor in the Bishopric of the Eden Ward and labored

ruff Stake, etc. In 1878 (Nov. 2nd) he married Emily Matilda Copeland, by whom he has had ten children (eight boys and two girls). He has resided successively in Almy (Wyom-



as a home missionary. In 1850 (March 10th) he married Mary Ann Eames; in 1864 (Dec. 10th) he married Rachael F. Petersen and in 1871 (Jan. 9th), he married Sarah Ann Eames. By these wives he became the father of twenty-one children.

BUCK, William Foulds, a High Councilor in the Woodruff Stake, Utah, was born Feb. 11, 1856, in Nottinghamshire, England, the son of William Buck and Mary Foulds. He was baptized Jan. 17, 1880, by William Henningway; ordained a Deacon May 30, 1880, by William Horsley; ordained a Teacher Aug. 3, 1880, by Oscar F. Hunter; ordained a Priest Nov. 5, 1884, by Charles Wright; ordained an Elder Oct. 4, 1885, by Langley A. Bailey, and ordained a High Priest June 5, 1898, by John Henry Smith. Since his arrival in Utah in 1885 he has acted as Sunday school teacher, Ward teacher, officer in the Y. M. M. I. A., home missionary, alternate High Councilor in the Wood-



ing), Glenco (Wyoming) and Woodruff (Utah), in the latter place since 1901. Mining and farming have been his principal occupations.

DE LA MARE, Philip, a Patriarch in the Tooele Stake of Zion, Utah, was born April 3, 1823, on the island of Jersey, England, the son of Francis De La Mare and Jane Esther Hier. He was baptized in February, 1849, by Wm. C. Dunbar; ordained an Elder soon after his baptism by Wm. C. Dunbar; ordained a Seventy in 1850, by John Taylor and John Pack and became a member of the 8th quorum; ordained a High Priest April 24, 1891, by Francis M. Lyman; ordained a Patriarch in 1902, by Francis M. Lyman. In his youth Elder De La Mare performed much successful missionary labor. Thus, in 1850, he accompanied Apostle John Taylor to Paris, France, where he assisted in founding the French Mission and translating the Book of Mormon. In 1852 he emigrated to America, crossing the Atlantic ocean in the ship "Kennebec." Before leaving Europe, Bro. De La

Mare, together with John Taylor and others, purchased beet sugar manufacturing machinery, which they imported to America at great cost. Elder De La Mare personally purchased the animals and wagons and conducted the train carrying the machinery across the plains to Utah. The train was composed of about fifty ox-team wagons. This machinery was the first beet sugar machinery ever imported into the United States. It was



partly set up and operated in Salt Lake City, but through lack of funds and support it was never placed in complete running order. In 1853 Elder De La Mare settled in Tooele county, where he passed through the hardships of pioneer life and those of fighting Indians. Being an expert blacksmith by trade, he was engaged to take mechanical charge of Col. Steptoe's army outfits and finally accompanied the expedition into Nevada and Oregon. On returning to Utah at the time of the famine, he brought several thousand dollars worth of provisions from California, which he gave away freely to relieve the distressed in Tooele county. In 1860-63 he filled a mission to Europe and had charge of the Channel Islands conference. At home Elder De

La Mare was always an energetic and consistent Church worker. For many years he labored as a Ward teacher, a home missionary and a High Councilor. In a civil capacity he served two terms as a member of the Tooele city council and as a tradesman he excelled in his work. Thus he built a large hay weighing scales for Johnston's army, machinery for a saw mill, etc. In 1857-58 he participated in the Echo canyon campaign. In 1846 he married Mary Parkin in Newcastle-upon-Tyne, England; in 1852 he married Mary Chevalier and in 1857 he married Jeanette Mickeljohn. By these wives he became the father of twenty-one children, eleven sons and ten daughters. Elder De La Mare belongs to a type of men whose lives should prove an inspiration to posterity. He was always able to adjust himself to conditions as they confronted him.

DYE, Richard, a prominent Elder in the Weber Stake of Zion, was born Jan. 2, 1832, at Hertford, Hertford-



shire, England, the son of Thomas Dye and Sarah Gower. He was baptized Aug. 23, 1852, by William Hart; ordained a Teacher in 1853 by Charles W. Penrose; ordained a Priest in 1854 by E. L. T. Harrison; emigrated to

America in 1856, crossing the Atlantic in the ship "Horizon"; stopped awhile in the States and presided over the Saints in Charleston, near Boston, Mass., being ordained an Elder by James F. Clary in 1856. He came to Utah in 1858, crossing the plains in a small company of Danish Saints in charge of Iver N. Iverson. On the journey they encountered Col. Johnston's army. Bro. Dye located near Ogden in October, 1857, and married Mary M. Peck, by whom he had several children, some of whom have become prominent in the Church. Bro. Dye followed farming and fruit-raising and filled a number of civil offices. Thus he acted for ten years as justice of the peace, and for many years as assessor and collector for school taxes. For forty years he acted as Ward choir leader and for thirty-one years as Sunday school superintendent.

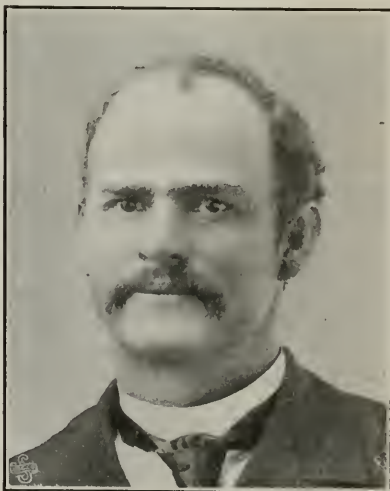
COX, William James, a High Councilor in the Woodruff Stake of Zion, was born May 31, 1863, at Basingstoke, Hampshire, England, the son of

Seventy (being a member of the 102nd quorum) and High Priest. In 1900-01 he filled a mission to Great Britain, laboring in the Birmingham conference. At home he has acted as president of Y. M. M. I. A., president of a Deacons' quorum, Ward teacher, home missionary and High Councilor. Emigrating to Utah in 1866, he first resided in Davis county, later in Salt Lake county, Utah, and he is now a resident of Woodruff, Rich county, Utah.

HICKENLOOPER, Charles A., Bishop of the Pleasant View Ward, Weber Stake, Utah, was born Jan. 23, 1862, in Salt Lake City, Utah, the son of Bishop William H. Hickenlooper of the Sixth Ward. He was baptized when about eight years old; ordained a Deacon Dec. 22, 1877; ordained a Priest Dec. 19, 1879; removed with his mother to Pleasant View, Weber county, where he subsequently labored as a Ward teacher, Sunday school teacher, etc. He was ordained an Elder Dec. 9, 1883, by William Jones; married Medora Blanchard



John Cox and Annie Stiff. He was baptized when about eight years of age and was ordained successively to the offices of Deacon, Teacher, Elder,



Dec. 13, 1883; labored for years as president of the Ward Y. M. M. I. A.; ordained a Seventy Jan. 27, 1884, by John Ellis; filled a mission to the Southern States in 1895-97; ordained

a High Priest and set apart as second counselor to Bishop E. W. Wade July 19, 1897, by Lewis W. Shurtliff, and became Bishop of the Pleasant View Ward Feb. 24, 1901.

DYE, Samuel Gower. first counselor in the Bishopric of the Riverdale Ward, Weber county, Utah, was born Oct. 10, 1876, at Riverdale, Weber county, Utah, the son of Richard Dye and Mary M. Peck. He was baptized Sept. 9, 1885, ordained a Deacon July 14, 1889, by John C. Child; ordained a Teacher Jan. 24, 1897, by Richard Dye; ordained an Elder May 30, 1898, by Richard Dye; ordained a Seventy June 16, 1898, by Francis M. Lyman, and ordained a High Priest Jan. 20, 1902, by John Henry Smith. In 1898-1900 he filled a mission to the Northwestern States, laboring in Montana, Idaho, Oregon and Washington; for eight months he acted as a conference president. At home he has officiated as president of a Deacon's quorum, Ward teacher, Y. M. M. I. A. officer, superintendent of Sunday school, both in the Ward and in the Weber Stake, and set apart as first counselor to Bishop Bingham Jan. 20, 1902. In 1902 (Oct. 22nd) he married Lydia M. Hodson. Bro. Dye is a farmer by occupation.

HERRICK, Lester James, first counselor to David H. Peery, of the Weber Stake of Zion, Utah, was born Dec. 14, 1827, at Nelson, Portage county, Ohio, the fourth son of Samuel and Sally Herrick. His parents embraced the gospel at Nelson about 1831, and the family soon afterwards removed to Jackson county, Missouri, being expelled by the mob; they subsequently settled at Far West, Caldwell county, Missouri, and later in Nauvoo, Illinois. They shared all the sufferings of the Saints and during the persecutions the mother died. The rest of the family emigrated to Utah in 1850, and were numbered among the first settlers of Ogden. In 1856 Lester J. Herrick was appointed sec-

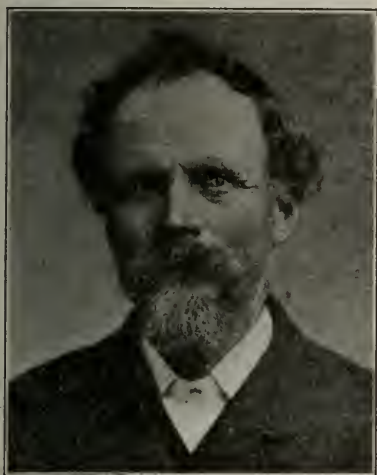
ond counselor to Bishop Edward Bunker, of the Second Ward, Ogden, and in 1861 he succeeded Bro. Bunker as Bishop of that Ward. From 1869 to 1875 he acted as general Bishop of the Church in Weber county. In 1873, responding to a call from the Church authorities, he went to England on a mission and had temporary charge of all missionary affairs in Europe during the absence of the president. In 1877 he was chosen first counselor to President David H. Peery of the Weber Stake of Zion. He served several terms as mayor of Ogden and under his administration Ogden rose to a place of considerable importance. He also served as sheriff and selectman of Weber county. Failing health occasioned his temporary removal in 1885 to the Pacific coast, as he suffered from throat disease, contracted from exposure in early days. His death occurred in Ogden April 18,



1892. Brother Herrick was a capable man in the affairs of life; courteous, yet firm, as a public officer; wise and capable in Church work; a kind and indulgent husband and father, and a man respected by all classes for his sterling qualities. He left eight sons and four daughters; three children had preceded him into the world beyond.

EVANS, Henry, a Patriarch in the Summit Stake of Zion, Utah, was born Oct. 25, 1830, in Richland county, Ohio, the son of David Evans and Mary Beck. He was baptized when about eight years old by Rosel Hyde and ordained successively to the of-

Chesterton, near Cambridge, Cambridgeshire, England. He joined the Church in England and came to Utah at an early day. He was ordained an Elder Nov. 17, 1863, by John D. T. McAllister; ordained a Seventy Dec. 30, 1883, by William F. Critchlow; or-



fices of Deacon, Elder, Seventy, High Priest and Patriarch, the latter ordination taking place in 1900, by John Henry Smith. Brother Evans acted as Sunday school teacher, Ward teacher, home missionary, second counselor in the Bishopric of the Coalville Ward, member of the High Council, etc. In 1854-56 he filled a mission to the Ute Indians. He emigrated to Utah in 1850; lived in Salt Lake and Utah counties fifteen years, and located permanently in Coalville, Summit county, in 1865, following farming and stock raising as his principal avocations. In the interest of his fellow-citizens he served thirteen years as county treasurer, and was also city assessor and collector, road supervisor, etc. Bro. Evans married two wives, one in 1856 and one in 1858, by whom he became the father of twelve children.

LARKIN, George William, a Patriarch in the Weber Stake of Zion, Utah, was born April 1, 1848, at

He was ordained a High Priest May 29, 1887, by Franklin D. Richards and ordained a Patriarch July 21, 1901, by Joseph F. Smith. In 1886 (Feb. 17th) he married Barbara Anna McKenzie and in 1869 (Aug. 2nd) he married Ann Lane. By these wives he became the father of eight children.

SHUPE, James Wright, a member of the Mormon Battalion, was born Feb. 23, 1823, in the north end of Rich valley, Wythe (now Bland) county, Virginia, the fifth child of Peter Shupe and Sarah Wright. His father was a blacksmith and farmer and the son received only a limited education. His father's family joined the Church in 1841 and emigrated to Nauvoo, Illinois, in 1843. Here James (in 1846) married Sarah Prunty, who subsequently bore him ten children, six sons and four daughters. Brother Shupe and wife shared in all the persecutions of those days and were numbered among the exiles from Nauvoo in February, 1846. Arriving on the

Missouri river, James enlisted in the famous Mormon Battalion, serving in company C, under Captain James Brown, and spent the winter of

and came to Utah in 1850, locating in Ogden, where he has resided ever since. Here he was ordained a Seventy and became a member of the 38th



1846-47 in Pueblo, on the Arkansas river. In Capt. Brown's detachment he followed the pioneers to Great Salt Lake valley the next year, arriving in the valley July 29, 1847. In 1852 he located at Ogden, where he followed the avocation of a blacksmith. In 1856, responding to a call from the Church authorities, he went east to meet Edward Martin's hand-cart company, and in 1867 he made another trip to the east, going as far as Fort Laramie to meet emigrants. In 1868 he married Louisa Crabtree, by whom he begat six sons. Brother Shupe filled a number of important and responsible positions in the Priesthood and in 1890 removed to North Ogden, where he died, Jan. 5, 1899.

OWEN, James, a High Councilor in the Weber Stake of Zion, was born Oct. 11, 1825, in Potter county, Pennsylvania, the son of Nathaniel Moore and Parmelia Colgrove. He was baptized Dec. 17, 1884, by George Chamberlain; ordained a Priest in 1846 by John Taylor; marched to California as a member of the Mormon Battalion

quorum. Later he was ordained a High Priest. He labored as a Ward teacher in Ogden at an early day and also served as Sunday School teacher, school trustee, chief of police, constable, etc. By trade he is a stonemason and assisted in building the first school house ever erected in Ogden. He has also followed farming successfully for many years.

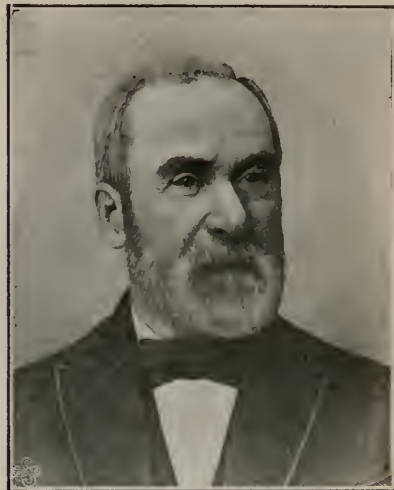
SMUIN, George, Bishop of the Lynne Ward, Weber Stake, Utah, was born Nov. 11, 1844, in Eatonbray, Bedfordshire, England, baptized in 1853 in England by William Hall; emigrated to Utah in 1864, crossing the Atlantic in the ship "Hudson," and drove a team for Brigham H. Young across the plains, arriving in Salt Lake City Dec. 6, 1864. He located at once in Weber county, where he resided until the time of his death. In 1868 he was sent back as a Church teamster to meet emigrants. In 1869 (April 11th) he married Eliza Gaisford, by whom he became the father of nine girls and five boys. He was ordained an Elder in 1886 and a High

Priest soon afterwards, served as first counselor to Bishop D. F. Thomas, of the Lynne Ward, until Jan. 19, 1891, when he was ordained a Bishop by

to Bishop Nils C. Flygare of the Ogden First Ward from 1877 to 1883. After that he presided as Bishop of said ward from 1883 to 1887 and was



Franklin D. Richards and appointed to preside over said Ward. Besides being a diligent Church worker, Bishop Smuin served his fellow-citizens in a number of civil offices. His principal occupations were farming and horticulture. Respected and beloved by all, Bishop Smuin died at Lynne, Utah.



Bishop of the Fourth Ward, Ogden, from 1887 till the time of his demise, which occurred in Ogden, Oct. 8, 1899. He left a wife, seven sons and two daughters.

STRATFORD, Edwin, Bishop of the Ogden Fourth Ward, Weber Stake of Zion, Utah, was born Feb. 6, 1833, at Maldon, Essex, England, the son of George Stratford and Eliza Barwell. He joined the Church in 1851, labored five years as a local missionary in England, married Marianna Crabb in 1855 and emigrated to America in 1856. He presided over the Saints in Iowa, while residing temporarily in the States, and came to Utah in 1861. After residing in Farmington and Providence for a number of years Bro. Stratford became a permanent resident of Ogden in 1872. Here he established a flourishing furniture business. He was ordained a Seventy in 1862, ordained a High Priest June 6, 1877, and acted as first counselor

WRIGHT, James Arthur, third Bishop of the Bingham Ward (Jordan Stake) Salt Lake county, Utah, was born Oct. 12, 1875, at American Fork, Utah county, Utah, the son of Frederick Wright and Margaret E. Thornton. He received a common school education and studied two years in a business college. He was baptized June 14, 1885, by Wm. S. Robinson, ordained a Deacon and subsequently an Elder; still advancing in the Priesthood he was ordained a Seventy Nov. 17, 1897, by Seymour B. Young and filled a mission to the Southern States in 1897-1900. After returning home he has acted as an officer in the Y. M. M. I. A. and Sunday school at American Fork. He also acted as a president in the 67th Quorum of Seventy. After moving to Bingham, Utah, he labored for six

years (1907-1913) as Sunday school superintendent and as second counselor to Bishop William B. Waters for three years (1911-1913), being ordained a High Priest April 30, 1911, by

has resided ever since, his occupation being that of a farmer. Being baptized when about ten years of age, he was ordained an Elder in 1870 and a High Priest May 12, 1901, by John



James W. W. Fitzgerald. He was finally ordained a Bishop and set apart to preside over the Bingham Ward May 18, 1913, by Apostle Rudger Clawson. In 1901 (April 18th) he married June Shelley, by whom he has become the father of three children, namely Stephen J., Glen A. and Joseph S.

COLEBROOK, Charles, third Bishop of the Butler Ward, Salt Lake county, Utah, was born Dec. 20, 1854, in Salt Lake City, Utah, the son of Charles Colebrook and Virtue Ann Bowthorpe. His parents separated when he was but a child and he was raised on a farm by his step-father, Preston Lewis. For several years he followed railroading in Utah, Wyoming, Montana and Washington. In 1884 (March 18th) he married Sarah McGhie (daughter of Wm. McGhie and Mary McBlaine), born Nov. 11, 1866, in Provo Valley, Utah. After his marriage he settled in Butler, where he

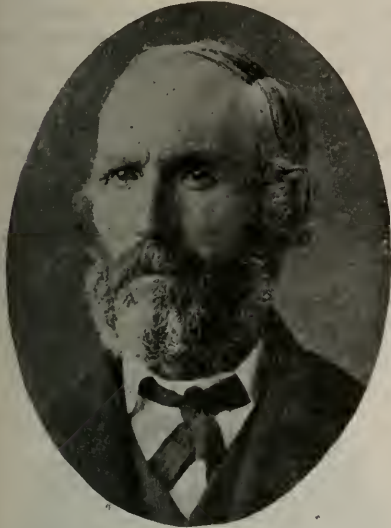


Henry Smith, and on the same occasion, he was set apart a second counselor to Bishop Alva Butler. This position he held for ten years, until the death of Bishop Butler. Aug. 17, 1913, he was ordained a Bishop and set apart to preside over the Butler Ward. Prior to this last ordination he acted as first assistant superintendent of the Ward Sunday school and subsequently as superintendent. He also acted as school trustee, member of the Jordan district school board for three years, constable, etc.

STAKER, William Henry, a veteran Elder of the Butler Ward, (Jordan Stake), Salt Lake county, Utah, was born Feb. 20, 1832, near Toronto, Canada, the son of Nathan Staker and Jane Richmond. He was baptized when eight years of age and emigrated with his parents from Canada to Illinois in 1839. Subsequently he settled temporarily in Pottawattamie county, Iowa, where he met Catherine

M. Parsons, whom he married Jan. 1, 1851. She afterwards bore him ten children. In 1852 the family emigrated to Utah, crossing the plains in Henry W. Miller's ox train, which arrived in Salt Lake City Sept. 27, 1852. They settled in the Sugar House Ward. In 1857 Brother Staker married Sarah

was baptized in August, 1847, at Winter Quarters (now in Nebraska) by Elder Benjamin L. Clapp. While living temporarily at Pigeon Grove, Pottawattamie county, Iowa, she married Wm. H. Staker and came with him to Utah in 1852. In the Sugar House Ward, where the family



Marchant, who became the mother of nine children, three boys and six girls. Brother Staker graded up, like other "Mormon" boys, in the Priesthood from one office to another, and he held the office of a Seventy when he died in Salt Lake City Dec. 31, 1907. Brother Staker filled no foreign missions during his life time, but he was a prominent frontiersman and helped to locate settlements on the Muddy (Nevada) and other places. During the Black Hawk war, in which he took a prominent part, he was captain of a military company and spent some of his later years in Rockport, Summit county, Utah.

STAKER, Catherine Maria Parsons, wife of Wm. H. Staker, was born Oct. 6, 1832, at Windsor, Hartford county, Connecticut, the daughter of Avery Parsons and Sarah Burr Hoyt. She

resided for some time, she taught Sunday school and also took an active part in the Relief Society from the time of its first organization; in the Butler Ward she presided over the Relief Society for a number of years. Sister Staker is the mother of ten children, five boys and five girls, and at the present time (1913) she has fifty-four grand-children and fifty-three great grand-children living.

TUCKER, Edward Charles, first counselor to Bishop Charles Colebrook, of the Butler Ward, (Jordan Stake), Salt Lake county, Utah, was born Sept. 26, 1868, in Salt Lake City, Utah, the son of Stephen Tucker and Eliza Ann Mercer. He was baptized in the spring of 1877 by Bishop Samuel Peterson, ordained a Deacon in 1886, a Teacher in 1890, an Elder Nov. 6, 1891, a Seventy March, 14,

1910, by J. Golden Kimball, and a High Priest Aug. 17, 1913, by Anthony W. Ivins. As a boy he worked in the dairy business, and when eighteen years of age he accompanied his older brother to Ashley, Utah, where he engaged in farming; afterwards he helped to build the Salt Lake and Fort Douglas Railway. In 1886 he went to Colorado, where he again worked on the railway and after his return the following year he studied at the Salt Lake Academy. Returning to Ashley, he began learning the trade of a mason and became a Sunday school worker. After that he resided three years in Provo, where he finished learning his trade and finally located permanently in Butler, where he married Jane Elizabeth Butler, daughter of Bishop Alva Butler, by whom he became the father of seven children, four boys and three girls. For several years Brother Tucker acted as president of an Elders quorum, and also as superintendent of the Ward Sunday school and president of the Ward Y. M. M. I. A. In August, 1913, when ordained a High Priest, he was set apart as first counselor to Bishop Charles Colebrook. Bro. Tucker has also held a number of secular offices, among others that of a justice of the peace.

STAKER, Nathan Henry, second counselor to Bishop Wm. W. Butler, of the Butler Ward (Jordan Stake), Salt Lake county, Utah, was born Jan. 1, 1861, in the Sugar House Ward, Utah, the son of Wm. Henry Staker and Catherine M. Parsons. He was baptized when eight years old, ordained a Teacher, afterwards an Elder and finally a High Priest in 1910, when he was set apart as second counselor to Bishop Butler; he held this position until the Bishopric was changed in 1913. For a number of years Bro. Staker acted as a counselor

in the Ward Y. M. M. I. A. and also as first assistant superintendent of the Ward Sunday school. For several years prior to the burning of the paper mill, at the mouth of Big Cottonwood canyon, he acted as foreman at the mill. Since 1892 he has been engaged in farming and fruit-raising. In 1884 (Dec. 29th) he married Mathilda E. Wagstaff (daughter of Wm. Wagstaff and Mathilda E. Limb), who was born Dec. 16, 1864. She has borne him seven children, three boys and four girls, and at the present time (1913) she acts as secretary of the Butler Relief Society.

WOOTTON, Charles Robert, a prominent Elder in the Butler Ward, Salt Lake county, Utah, was born



July 4, 1847, at Eatonbray, Bedfordshire, England, the son of Wm. Wootton and Deborah Roe. In his boyhood days he assisted his father on his farm and received a limited education. He emigrated to America with his parents in 1861, crossing the Atlantic in the ship "Manchester" and the plains in David H. Cannon's ox-train, which arrived in Salt Lake City Aug. 16, 1861; Brother Wotton

walked the whole distance across the plains. After residing two years in Farmington, Davis county, he settled in Mill Creek, Salt Lake county, and after a short sojourn in southern Utah (1863-64) he moved to South Cottonwood and finally settled at Butlerville in 1880. He was ordained a Seventy March 4, 1866, by Joseph Young and became a member of the 72nd quorum of Seventy. In 1878 (Dec. 23rd) he married Ester Ballard, daughter of Richard Ballard and Sarah Cogger, who was born Aug. 14, 1852, at Madistone, Kent, England, emigrated to Utah in 1877 and was baptized in 1878. She bore her husband six children, namely, Wm. C., Vincent F., Deborah, Sidney, Grace and Esther. Sister Wootton acted as president of the Primary association of the Butler Ward for a long time and now acts as first counselor in the Butler Ward Relief Society. Brother Wootton was ordained a High Priest Sept. 29, 1906 by James Jensen, is a farmer by occupation and has been a faithful Church worker all his life.

MASON, Ambrose Todd, first counselor to Bishop Wm. C. Crump, of Bluffdale, Jordan Stake, Utah, was born Dec. 12, 1864, at San Francisco, California, the son of Wm. H. Mason and Clarissa Moses. He came with his parents to Utah in 1871 and settled in the 8th Ward, Salt Lake City; was baptized June 5, 1873, by Stephen Alley, ordained a Priest Dec. 6, 1894, by Lewis H. Mousley, ordained an Elder June 10, 1895, by Samuel L. Howard, ordained a High Priest Jan. 21, 1900, by Francis M. Lyman and set apart as an alternate High Councilor in the Jordan Stake. Finally he was set apart as Ward clerk of the Bluffdale Ward July 14, 1895, and set apart as first counselor to Bishop Wm. C. Crump Dec. 17, 1905, by Hyrum Goff. Since 1891 Bro. Mason has been a resident of Bluffdale,

where he is engaged in farming. In 1907 (July 1st) he was placed in charge of the Jordan Narrows Power Station belonging to the Utah Power and Light Company. He also acted



as justice of the peace in Bluffdale. In 1891 (Dec. 10th) he married Sophia Christensen, daughter of Christian G. Christensen and Cecelia Sørensen, who was born Jan. 29, 1868, at Veile, Denmark. By her Bro. Mason became the father of four children, namely, Wm. M., Ambrose S., Cecelia and Alice. In his boyhood Bro. Mason received a good public school education which has enabled him for years to act as a very accurate and efficient Ward clerk. He has also been an active Ward teacher for many years.

FAIRBOURN, William, second Bishop of the Crescent Ward (Jordan Stake), Salt Lake county, Utah, was born Nov. 11, 1861, in Mill Creek, Salt Lake county, Utah, the son of Edward Fairbourn and Eliza Ann Wright. He was baptized May 1, 1870, by James C. Walker, received a common school education, and at the age of nine years, went to southern Utah, where he worked on a large

ranch with his uncle about four years, after which he returned to Mill Creek and resided there until April, 1885, when he settled permanently in that part of the Great Salt Lake valley



which is now included in the Crescent Ward. He was ordained successively to the office of Teacher, Priest, Elder, Seventy and High Priest; the latter ordination he received March 29, 1896, under the hands of Angus M. Cannon, and at the same time he was set apart as first counselor to Bishop James P. Jensen, of the Crescent Ward. In 1896-97 he filled a mission to the Southern States, laboring principally in the East Tennessee conference. He returned home in January, 1897, on account of sickness, and resumed his duties as counselor to Bishop Jensen, acting in that capacity till May 6, 1913, when the Bishop died. Four months later, August 18, 1913, Bro. Fairbourn was ordained a Bishop by Apostle Anthony W. Ivins, and set apart to preside over the Crescent Ward. Prior to that he had acted as superintendent of the Ward Sunday school for a number of years, and he had also served two terms as justice of the peace in the Crescent precinct.

In 1885 (April 8th) he married Hannah M. Rynerson in the Logan Temple; she was the daughter of Andrew Rynerson and Ann Herbert and has borne him five children, namely, Wm. R., Edward, Nellie, Leslie D. and Alma. When Bro. Fairbourn first settled at Crescent, the place was a perfect wilderness covered with sage brush. Together with several others he first turned Jordan river into the East Jordan canal, which he had helped to dig. Now the desert blossoms as the rose in that part of Great Salt Lake Valley. Bishop Fairbourn has earned the distinction of having cleared and cultivated more land than any other one man in the Crescent Ward.

FAIRBOURN, Richard Matthew, a High Councilor in the Jordan Stake of Zion, and a resident of the Cres-



cent Ward, Utah, was born Dec. 12, 1869, at Mill Creek, Salt Lake Co., Utah, the son of Edward Fairbourn and Eliza Ann Wright. He received a common school education and worked on his father's farm at Mill Creek until 1901, when he moved to Crescent, where he still resides. He

was blessed April 7, 1870, by Reuben Miller, baptized Aug. 25, 1877, by John F. Snedeker, ordained a Deacon, later a Teacher and still later (Jan. 9, 1898) an Elder. He married Myrtle Rhodes Jan. 26, 1898; she became the mother of three children and died March 3, 1906. He married again June 12, 1907, by taking to wife Ida Jensen, daughter of the late Bishop James P. Jensen and Anna Petersen; she has borne him two children. In 1907-1910 he filled a mission to Great Britain, laboring in the Grimsby conference. Prior to taking his mission he acted as first assistant superintendent in the Ward Sunday school, and since his return he has acted as president of the Y. M. M. I. A. In 1906 (Aug. 19th) he was ordained a High Priest by John Henry Smith and set apart as an alternate High Councilor in the Jordan Stake. In 1903 (Feb. 13th) he became a regular member of said council. The names of Bro. Fairbourn's children are Vera L., Delbert R., Rulon R., Ruth M. and Carol.

SMITH John Eddins, second counselor to Bishop Wm. Fairbourn of the Crescent Ward, Salt Lake county, Utah, was born March 29, 1881, at Crescent, the son of Wm. H. Smith and Harriet Susannah Eddins. He was baptized when about eight years old and ordained successively to the offices of Deacon, Teacher and Priest. He was ordained an Elder March 3, 1913, by Wm. Fairbourn and a High Priest Aug. 18, 1913, by Anthony W. Ivins, who on the same occasion set him apart as second counselor to Bishop Fairbourn. As a boy Brother Smith worked on his father's farm and received a common school education and also studied one year in the L. D. S. College in Salt Lake City. After following mining eight years, he turned his attention to farming which is at present his avocation. In 1907

(March 13th) he married Annie Nielsen (daughter of Søren Nielsen and Karen M. Jensen), with whom he



has had four children, namely, Cecil J., Margaret, Helen and LeRose.

SMITH, William Henry, a veteran Elder in the Crescent Ward, Salt Lake county, Utah, was born Feb. 22, 1853, on the banks of the Delaware river, in Delaware, the son of Henry Smith and Elizabeth Mercer. He was baptized in 1866 by Elder Francis Brown. His mother died when he was an infant and as a boy he had no opportunity to attend school. Emigrating to Utah in 1862 with his father and step-mother (his father having married a second time, when William was five years old) the family crossed the plains in Captain Ansel P. Harmon's ox-train. After spending one winter in Salt Lake City they moved to Cottonwood, afterwards to Farmer's Ward, and became permanent settlers in Crescent in 1876. Here William married Harriet Susannah Eddins Oct. 7, 1877, and by her became the father of four children, namely, Henry E., John E., Charles E., and William E. Brother Smith

was one of the first settlers in that part of Salt Lake valley which is now

county, Utah, was born Oct. 2, 1843, at Tawstock, Devonshire, England,



embraced in the Crescent Ward, and he has done his share to make the "wildernes blossom as the rose".

SMITH, Harriet Susannah, wife of Wm. H. Smith, was born Aug. 14, 1854, in Salt Lake City, Utah, the daughter of John Eddins and Harriet Newman. She was baptized at the age of ten years and married Thomas Parkinson Jan. 25, 1873, by whom she had two children, namely Albert C. and Samuel E. Parkinson. Her husband met with a severe accident, breaking his back, while working in a mine at West Tintic, and died in April, 1876. He was born in England March 6, 1849, emigrated to America in 1858, and continued the journey to Utah in 1860, crossing the plains with handcarts. Sister Harriet being left with the two children by her first husband was married a second time, Oct. 7, 1877. With Wm. H. Smith, her second husband, she is the mother of four children.

WELLINGTON, John, an active Elder in the Crescent Ward, Salt Lake

the son of John Wellington and Emily Bouse. His education as a boy was limited, and early in life he was apprenticed to learn the trade of smelting and refining copper. He worked in the copper works for fifteen years. In September, 1863, he married Maria Williams, a daughter of Richard and Betsy Williams, who was born in 1840 and became the mother of four children, namely, John H., William R., Mary E. and Bertchiram A. His first wife died in 1873, and in 1874 he married Isabella Crawford Hodgen, a Latter-day Saint lady, (born in 1846) and through her influence Mr. Wellington began to investigate the principles of the gospel and was finally baptized in 1879 by Peter Reid. For about five years he kept an open house for the Elders. Three weeks after his baptism he was ordained an Elder and appointed to preside over the Hepburn branch, in the Newcastle conference. He held that position until 1882, when he emigrated to Utah, arriving in Salt Lake City May 1, 1882. After residing five years in South Cotton-

wood, he removed to Crescent, where he has resided ever since and taken an active part in the building up of that place. He has for many years been an acting teacher, both in the Ward and Sunday school. By his second wife he became the father of one child. This wife died at Crescent March 11, 1913. Bro. Wellington was ordained a High Priest by James Jensen, Aug. 29, 1908.

OLSEN, Frederick August, an Elder in the Crescent Ward (Jordan Stake), Salt Lake county, Utah, was born Oct. 10, 1849, at Christiania, Norway, the son of Jacob P. Olsen and Ellen Olsen. He emigrated to Utah in



1869 and resided in Salt Lake City, until 1876, when he was called to Arizona as a colonization missionary. He resided there 21 months, and after his return to Utah, he located temporarily in Park City, where he remained til 1884 when he settled in Crescent, where he still resides. He joined the Church in his native land when about twelve years of age, and after his arrival in America, he was ordained an Elder, and received his endowments. In 1875 (June 28th)

he married Hannah Mathea Baltzer, who was born Feb. 14, 1851, in Norway, and emigrated to Utah in 1871. By her Bro. Olsen became the father of six children, namely, Hannah M., Geo. F., Charles H., Annie L., Joseph W. and Ellen S. His wife died June 27, 1892, and in 1893 (Sept. 29th) he married Sarah Ann Hodgson who was born Feb. 4, 1867, at Sunderland, England, the daughter of Anthony C. Hodgson and Isabella Crawford. She is the mother of five children, namely, John B., Isabell, Frederick L., Lucinda M. and Emily M. Bro. Olsen's occupation is that of a farmer, but he has always been an active Church worker, having been an officer in the Ward Y. M. M. I. A. two years and also acted as first counselor in the seventh quorum of Elders. He has also been a Ward teacher and a member of the Ward choir. In a civil capacity he has served his fellow-citizens as constable for six years and road supervisor for four years.

STOKES, Thomas, a veteran Elder in the Draper Ward, Salt Lake county, Utah, was born Nov. 13, 1842, at Bolsover, Derbyshire, England, the son of Jeremiah Stokes and Fanny Walker. When but a young boy he was taken to school by his mother. When the teacher saw the mother, he inquired: "Does this boy belong to the "Mormons?" And when the mother replied "Yes," he said "We cannot receive him into this school." Therefore, Thomas had to receive his education at home. When ten years of age he was baptized by Charles Longston. In 1856 he emigrated to Utah with his parents. They crossed the ocean in the ship "Horizon," and the plains with Captain James Brown, arriving in Salt Lake City in the later part of September, 1856. During the winter of 1859-60 Thomas and his father helped to build the old

stone wall around the tithing yard in Salt Lake City. In the spring of 1859 he moved to Draper, where he has lived ever since, being engaged in farming and stock-raising. In 1865 he went to Green river and in 1866 back to the Missouri river after emigrants. In 1867 he took part in the Black Hawk war. He was ordained successively to the office of Deacon, Teacher, Priest and Elder, the latter ordination taking place in April, 1866, under the hands of Heber C. Kimball. He was ordained to the office of a Seventy Feb. 9, 1868, by Thomas Wheeler and to that of a High Priest July 31, 1909, by Pres. Hyrum Goff. He has been an active Ward teacher since 1866, and was first assistant superintendent and later superintendent of the Draper Ward Sunday school for a number of years. On March 8, 1905, he left for a mission to Great Britain and was appointed to labor in the Sheffield conference. He returned home in May of the same year on account of sickness. In 1882 he met with an accident in which he lost his left hand, and while on his mission his right hand became disabled, this being the cause of his early release from the mission field. In 1870 (Sept. 26th) he married Ellen L. Canfield (daughter of Cyrus Canfield and Clarissa Jones) who was born Sept. 2, 1850, at Ogden, Utah. She became the mother of eleven children.

GROSSGROVE, James Ashburton Bayard, a High Priest in the Jordan Stake of Zion and a resident of Draper, Utah, was born Dec. 31, 1831, in Chester county, Pa., the son of Charles W. Crossgrove and Therissa Raymond. He received a common school education and learned the trade of a mason. He followed this avocation, first in the States and later in Utah, after his arrival there. In 1861 (August 31st) he married

Martha Ellen Mousley, the daughter of Titus Mousley and Ann McMinimie, who was born in Ireland. She bore him five children, namely Willimina, Mary E., Martha E., Bayard M. and Chas. M. Bro. Crossgrove was baptized in the fall of 1856 by Angus M.



Cannon (who also ordained him an Elder) and he emigrated to Utah in 1857, arriving in Salt Lake City, Sept. 21st of that year, crossing the plains in Capt. Jacob Hoffeins company. After residing in the City and vicinity till 1872, he removed to Draper, where he has been engaged in fruitraising and farming until the present time. Bro. Crossgrove is an active Church worker, having served as Ward teacher for many years.

GREEN, Benjamin, an active Church worker in the Draper Ward, Jordan Stake, Utah, was born July 24, 1814, at Sutton, near Ashfield, Nottinghamshire, England. His father's name was William Green and he learned the trade of a stockinger when quite young. He first heard the fulness of the gospel preached in 1849 and became a member of the Church by baptism, Feb. 7, 1850. He

emigrated to America in 1854 and settled in Draper, where he followed the occupation of a farmer. Crossing the plains he acted as captain of ten under Capt. Wm. A. Empey. While a resident of Draper he labored very faithfully as president of the lesser Priesthood and as superintendent of the Ward Sunday school. Advancing from one degree of the Priesthood to another he was finally ordained a High Priest. During his life he married two wives. His first wife was Ann Shellcrosslee and after her death he married Harriet Cook. Before emigrating from England he kept an open house for the Elders, who labored as missionaries in his native land. He passed to his final rest at Draper, Utah, Feb. 1, 1896.

GREEN, William, a prominent Elder in the Draper Ward, Jordan Stake, Utah, was born Feb. 12, 1840, at Sutton, near Ashfield, Nottinghamshire, England, the son of Benjamin Green and Ann Shellcrosslee, together with his father and brother, he joined the Church Feb. 7, 1850, being among the first baptized in Sutton, and in 1854 the three of them emigrated to America, crossing the Atlantic in the ship "Marshfield" which sailed from Liverpool, April 8, 1854, and arrived in New Orleans May 29, 1854. They crossed the plains in Captain Wm. A. Empey's company, arriving in Great Salt Lake valley, Oct. 24, 1854; they made their home in Draper. In 1861 William went back to the Missouri river as a Church teamster after the poor. In 1861 (Nov. 18th) after his return he married Jane Jeffery, (a daughter of William and Mary Jeffery), who was born April 7, 1839, and who bore him seven children, six boys and one girl. In 1877 (Jan. 30th) Bro. Green married Elizabeth Garnett, who bore him two children, namely, one boy and one girl. he did military service in defense of

the people. Elder Green has always been an active member in the Church. In 1863 he made another trip to the Missouri river after emigrants. During the move in 1858 he made his temporary home in Alpine, across the mountains from Draper, and in 1866, during the Black Hawk Indian war,



He was ordained successively to the offices of Deacon, Priest, Elder, Seventy and High Priest. His ordination to the office of Elder took place in 1862 under the hands of Dr. Sprague, and he was ordained a High Priest Nov. 26, 1898, by Geo. B. Wallace. For many years he has served the people as a Ward teacher. While Draper has been his permanent home, he also resided for a couple of years (1868-70) in Paradise, Cache Co., Utah, and six years in the seventh Ward, Salt Lake City. He is now (1913) 73 years of age, but is hale and hearty and able to perform his secular and ecclesiastical duties. For sixteen years he has been a widower.

ANDERSON, John, an active Elder in the East Jordan Ward, Salt Lake county, Utah, was born Dec. 30, 1836,

at Oneslöv, Malmöhus län, Sweden, the son of Andrew Olson and Elner Jörgenson. He was baptized in the summer of 1857 by Elder Jens Jenson, ordained to the office of as Elder and in 1859 was set apart to preside over the Lyngby branch. After presiding there two years he labored nine months as a missionary in the Skåne

Priest. He is the father of eight children, seven of whom are alive today.

BENDIXEN, Knud, an active Elder in the Midvale Ward, was born May 30, 1850, at Sellerup, Veile amt, Denmark, the son of Bendix Pedersen and Johanna Stephensen. His mother joined the Church in 1862, but Knud



conference. As a passenger on board the ship "Franklin" he sailed for America from Hamburg April 15, 1862, and arrived in New York May 29, 1862. Journeying on to Utah, he crossed the plains in Christian A. Madsen's ox-train, and arrived in Salt Lake City Sept. 23, 1862. In 1863 he went back over the plains for the Mail Company, returning in the fall. After that he remained in Salt Lake City two years. In the fall of 1865 he married Ellen Anderson (daughter of Per and Ellen Anderson), born in June, 1843, in Orup Malmöhus län, Sweden; she emigrated to Utah in 1864. After their marriage they settled in West Jordan. Bro. Anderson has been an active Ward teacher for many years and was ordained a Seventy and finally a High

did not become a member until April 5, 1877, being baptized by Carl Frederiksen, and confirmed by Jens Christian Nielsen. In 1872 (Oct. 3rd), he married Jutine Caroline Thorsen (daughter of Carl P. Thorsen and Jutine C. Lynge), who was born May 22, 1850, at Korsør, Sorø amt, Denmark. This union has been blessed with ten children, all of whom are living today. In 1881 Bro. Bendixen emigrated to America with his family. After living seven years in Fountain Green, Sanpete county, Utah, he moved to Sandy, Salt Lake co., where he lived for fifteen years and then settled permanently at East Jordan. Brother Bendixen received the Priesthood in his native land, being ordained a Teacher in 1878 and a Priest in 1880. In 1904 (June 12th) he was

ordained an Elder by Thomas Crowder, and in 1810 (May 15th) he was ordained a High Priest by Chillion L. Miller. While residing at Sandy he acted for some time as counselor in the Elders quorum and is at the present time a teacher in the Religion Class in the East Jordan Ward. He has been an active Ward teacher for over twenty years and is still acting in the same capacity. He has also acted as a Sunday School teacher at different times. His principal secular occupation has been farming, but for a short time he worked in the Sandy smelter and there, on May 2, 1900, he met with an accident which resulted in the amputation of his right arm.

BENNETT, William Barnabe, an active Elder in the East Jordan Ward, was born Dec. 13, 1840, in Brinley Hill, Worcestershire, England, the son of Thomas Bennett and Ann Lacey. He was baptized by his father March 20, 1850, and confirmed March, 1850, by his Uncle James Barnett. Learning the trade of a brick mason he worked at his trade in England. Emigrating to America in 1861, he met his father in the States, he having emigrated two years previous; they both came to Utah in 1862 and settled temporarily in Dry Creek (now Crescent). Subsequently he moved to West Jordan, where he in November, 1866, married Sarah Chapple (daughter of John Chapple and Ann Ford) who was born Nov. 16, 1844, in South Moulton, Devonshire England. Bro. Bennett was ordained an Elder in March, 1866, by Samuel L. Sprague, and in April, 1866, he started back across the plains as a mounted guard in a Church train, returning in September. He was ordained a Seventy Jan. 3, 1877, by James Crane. From April, 1883, to November, 1884, he filled a mission to England, laboring in the Birmingham and Nottingham con-

ferences. He was ordained a High Priest March 25, 1899, by Elijah Sheets. For several years he was an active Ward teacher, and he acted as



postmaster for four years. He was the father of eleven children and died a faithful Latter-day Saint March 9, 1906, at Midvale, Utah.

HIGGINS, James, a veteran Elder of the East Jordan Ward, Salt Lake county, Utah, was born Feb. 10, 1820, at Lenham, Kent, England. He joined the Church in his native land and married Mahala Baines in 1853. With his young wife he emigrated to Utah in 1862, crossing the Atlantic in the ship "Manchester" and the plains in Captain Joseph Horne's company, which arrived in Salt Lake City Oct. 1, 1862. The family settled in West Jordan and resided a short time with James Turner whose son, James F. Turner, had been their teamster while crossing the plains. Here they have resided ever since, but became members of the East Jordan Ward when that Ward was organized, as their home was on the east side of the river. Brother Higgins was ordained to the different offices in the Priesthood

and acted for several years as superintendent of the West Jordan Sunday school. Obeying the higher law of marriage, he took Mary Foreman to wife about 1875, and in 1886-87 he served six months for conscience sake in the Utah penitentiary. Elder Higgins died in East Jordan Feb. 8, 1904.

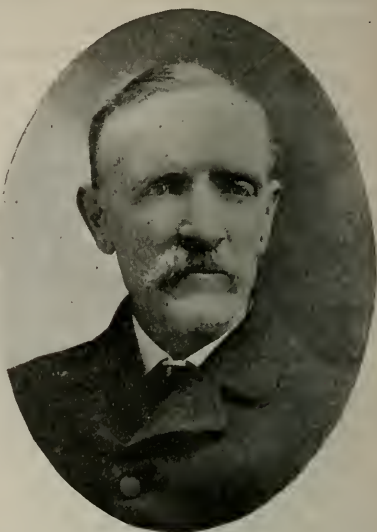
HIGGINS, Mahala Baines, wife of James Higgins, was born Nov. 7, 1827, in England, the daughter of John Baines and Hannah Steadman. She was baptized in her native land, married James Higgins in 1853 and emigrated with him to America in 1862.



As a resident of West Jordan Ward and afterwards of the East Jordan Ward, she has taken a leading part in Relief Society work and throughout been a zealous Church worker. Since 1904, when her husband died, she has earned her own living.

HOBBS, William, a veteran Elder in the East Jordan Ward, Salt Lake co., Utah, was born March 16, 1837, at Cheltenham, Gloucestershire, England, the son of William Hobbs and Ann Owens. In 1851 he joined the Church, being baptized July 28th by

James D. Ross. May 21, 1856, he was ordained to the office of a Teacher and for one year he helped the Elders to distribute tracts, hold meetings, etc. March 27, 1859, he was ordained to the office of an Elder by Robert Jones. He emigrated to America in



1859, crossing the Atlantic in the ship "William Tapscott," which sailed from Liverpool April 11th, and arrived at New York May 15, 1859. While on board the ship, he met Miss Matilda Barrett, who afterwards became his wife. He crossed the plains in George Rowleys' handcart company, arriving in Salt Lake City Sept. 4, 1859. In 1860 (Oct. 3rd) he married Matilda Barrett, who has borne him ten children, eight of whom are living today. He was in the employ of Pres. Brigham Young as a body guard during 1862-1863. After settling temporarily in the Tenth Ward, he moved with his family to Franklin, Idaho, in 1864. There he took an active part in defending the settlers from the ravages of the Indians. In 1865 he moved to Helena, Montana, where he was engaged in mining for eight years. He then moved to Great Salt Lake Valley and settled at West

Jordan, now in Midvale, where he has been engaged in contracting and shipping slag from the smelter dumps, shipping thousands of tons. Brother Hobbs has been an active Ward teacher for many years.

HOBBS, Matilda Barrett, wife of William Hobbs, was born May 28, 1843, at Pontepool, Monmouthshire, England, the daughter of Wm. Barrett



and Phoebe Coburn. She was baptized in 1853 by Henry Thomas and emigrated to America in 1859, crossing the Atlantic in the ship "Wm. Tapscott". On board this vessel she met her future husband for the first time. She crossed the plains in George Rowley's handcart company, helping to pull a cart all the way and fording the streams and rivers. When she arrived in Great Salt Lake City, she was very much fatigued after the long and tiresome journey. She lived temporarily in the Ninth Ward at the home of Bishop Woolley. Oct. 3, 1860, she was married to Wm. Hobbs, to whom she has borne ten children, and proven herself a faithful wife and a firm Latter-day Saint. Her parents joined the Church in England and

came to Utah in 1875, settling at Provo, where they lived until their death. Her father died in 1883 and her mother in 1899.

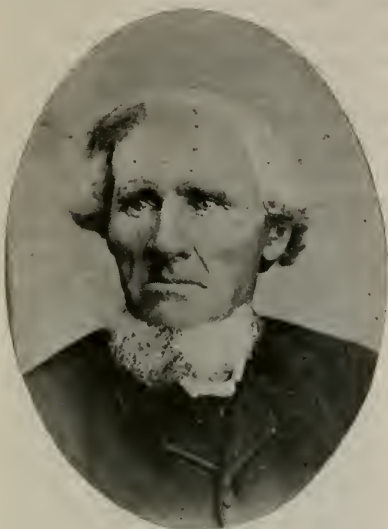
JENSON, Peter, a veteran Elder in the East Jordan Ward (Jordan Stake), Salt Lake county, Utah, was born Nov. 3, 1835, at Sandby, Malmöhus län, Sweden, the son of Jöns Peter Jenson and Anna Pehrson. He learned the trade of a brickmason and afterwards became the foreman of a brick kiln. In November, 1862, he married Burtilde Nilson (daughter of Nils and Inger Pehrson) born March 27, 1842, at Togorp Malmöhus län, Sweden, and died at East Jordan Oct. 26, 1910. Brother Jenson was ordained a Teacher in 1868 and an Elder the same year. He then presided over the Lund branch for three and a half



years. In 1877 he emigrated to Utah and settled at West Jordan, where he has been engaged in smelting-work and farming. He was ordained a Seventy March 20, 1887, by Edwin D. Holt, and in 1891-93 he filled a mission to Sweden, laboring in the Skåne conference and presiding over the Blekinge branch for one year. He was ordain-

ed to the office of a High Priest by Bishop Elijah F. Sheets, and has been an active Ward teacher for twenty-eight years. He has also acted as a school trustee. Bro. Jenson is the father of six children.

NILSON, James Anderson, a veteran Elder in the East Jordan Ward, Salt Lake county, Utah, was born May 21,



1823, in Sweden, the son of Anders and Eva Nilson. In his native land he learned the trade of a carpenter and in 1853 he married Cecilia Larson. Feb. 2, 1862, he was baptized by Elder Paul Okeson, and in 1868 he emigrated to Utah with his wife and four children, sailing from Liverpool June 24, 1868, in the ship "Constitution" which arrived at New York Aug. 5, 1868, and crossing the plains in Capt. John G. Holman's ox-train which arrived in Salt Lake City Sept. 25, 1868. While crossing the plains his eight-year old daughter Anna died, and three days after arriving in the Valley their daughter Johanna died. Bro. Nilson settled in that part of the West Jordan Ward which now constitutes Midvale. where he has taken an active part in the affairs of the Ward. He was or-

dained successively to the different offices in the Priesthood and holds the office of a High Priest at the present time.

Nilson, Cecilia Larson, wife of James A. Nilson, was born May 5, 1835, in Hyby Malmöhus län, Sweden, the daughter of Martin Larson and Kjersti Gibson. When a girl she



learned from her mother to weave and sew and manufacture clothes, which they sold to the neighbors, and since their arrival in Utah she has made and sold many suits of clothes. She married James A. Nilson in 1853 and has borne him nine children, of whom five are living to-day. Sister Nilson has been a faithful and active Relief Society worker, and has lived together with her husband sixty years. Both are still in good health and enjoying life.

SMITH, Albert, an active Elder in the East Jordan Ward, was born Aug. 24, 1837, at Lumberville, Bucks county, Pennsylvania, the son of John Pearson Smith and Jane H. Opdyke. His father was born in Smithville, Bucks county, Pennsylvania, Aug. 21, 1812. He

married Jane H. Opdyke Aug. 27, 1835, was a cabinet maker by trade and came to Utah in 1852. His wife bore him seven children, and he died June 20, 1885, in Salt Lake City. While yet a boy Albert moved to Philadelphia, where his youngest sister, Ella, died, and in 1849 he went to Burlington, Iowa. After staying there one winter, he went to Keosauqua, where he remained until July 4, 1852, when

first organized in 1875. In 1859 (Nov. 28th) he married Josephine Rowe, who bore him nine children.

SMITH, Josephine Augusta Rowe, wife of Albert Smith, was born July 6, 1841, in New York City, New York, the daughter of John Rowe and Jane Scofield Smith. When Josephine was a young girl, she was taken very ill, but was miraculously healed by the



he started for Utah in Captain Curtis's company, arriving in Salt Lake City Oct. 12, 1852, in company with his parents, three brothers and a sister. His sister, Mary Frances, died on the plains July 29, 1852, about three hundred miles west of the Missouri river. Bro. Smith lived in Salt Lake City until 1890 and then moved to East Jordan, where he has resided ever since. He was ordained an Elder in 1856, a Seventy in 1857 by John Needham and a High Priest in 1899, by Wm. C. Dunbar. In 1857 he went out to meet Johnston's army, and in 1858 again went to Echo canyon. He was a lieutenant in the Nauvoo Legion, was a faithful member of the Tabernacle choir and has been connected with the Old Folks choir since it was



anointing and administration of the Elders. Through this manifestation the mother believed the gospel, but the father refused to accept it, thus causing a separation between husband and wife, and the mother and daughter came to Utah in an independent company, arriving in Salt Lake City in September, 1851. They settled in the Seventh Ward, and while there Josephine met Albert Smith, to whom she was married Nov. 28, 1859, and became the mother of nine children. She has taken an active part in the Relief Society, both in the Seventh and East Jordan Wards, and has proven herself to be an affectionate mother and a faithful Latter-day Saint.

DESPAIN, Solomon J., first Bishop of the Granite Ward, Salt Lake co.,

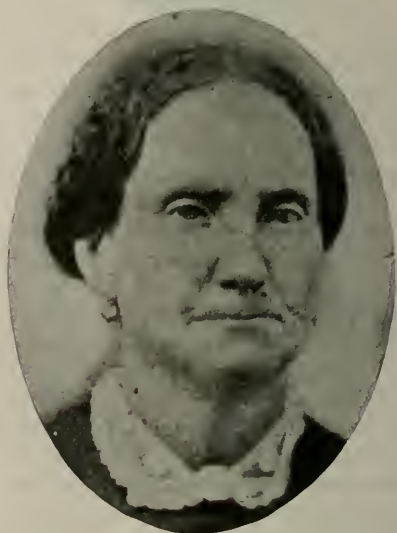
Utah, was born Dec. 3, 1823, in Lauderdale county, Alabama, the son of Solomon and Nancy Despain. When a young boy, he moved with his par-



ents into Tennessee; afterwards he lived in Kansas and later in Calhoun county, Illinois, where, in 1842 (June 30th), he married Ruth Newell (daughter of Asael Newell and Elizabeth Bushnell), who was born Sept. 21, 1822, at Brookfield Madison county, New York. Soon after Brother Despain's marriage he joined the Campbellites, with whom he remained until Aug. 30, 1851, when he and his wife were baptized into the Church of Jesus Christ of Latter-day Saints. He was ordained a Priest Nov. 16, 1851, by James R. Thorpe and an Elder May 2, 1852, by J. T. Griffith, who was presiding over a branch of the Church in Illinois. For a short time he acted as first counselor to James R. Thorpe and later was first counselor to Wm. B. Corbett, who presided over the same branch. Nov. 21, 1853, he was called on a mission to Arkansas, where he labored until April 11, 1854, and then visited his relatives in that State and succeeded in baptizing quite a number of them. Agree-

able to the counsel of Orson Pratt, who at that time was publishing "The Seer" in Washington, D. C., Brother Despain moved his family to Arkansas and there resumed his labors in the Church, presiding over one of the branches for seven years. In 1861 he emigrated with his family to Utah, crossing the plains in David H. Cannon's company, which arrived in Salt Lake City Aug. 17, 1861. Bro. Despain settled in the Granite Ward, Salt Lake county. In 1862 (May 17th), he married Susan Dean; later he married Charlotte Lundstedt. In 1877, when the Salt Lake Stake of Zion was re-organized, Brother Despain was chosen Bishop of the Granite Ward, which position he held until 1886, when he removed to Arizona and located at Thatcher where he resided until his death, which occurred at Thatcher Feb. 17, 1895. Bishop Despain was the father of twenty-seven children, seventeen boys and ten girls.

DESPAIN, Ruth Amelia Newell, wife of Solomon J. Despain, was born Sept. 22, 1822, in the State of New



York, the daughter of Asael Newell and Elizabeth Bushnell. She joined

the Church in 1852, being baptized by John Sharp. Shortly afterwards she moved with her parents to Calhoun county, Illinois, and while there she met and married Solomon J. Despain, with whom she emigrated to Utah in 1861 in David H. Cannon's company. They settled in the Granite Ward, where Sister Despain subsequently acted as president of the Relief Society from 1877 to 1896. She was the mother of eleven children, seven boys and four girls. She died Aug. 20, 1901, at Granite.

DESPAIN, Susan Dean, wife of Solomon J. Despain, was born Nov. 17, 1843, in the State of Arkansas, the daughter of William Dean and Nancy Mullin. She was baptized in 1861, while crossing the plains in David H. Cannon's company. Arriving in Salt Lake City Aug. 17, 1861, she settled in the Granite Ward, where she married Solomon J. Despain May 17, 1862,

R., DeBart, Frank P., Angus R. and Ida E. Sister Despain has been a most diligent Relief Society worker since 1877 and has held in succession the offices of teacher, treasurer, counselor and president in the Granite Ward Relief Society.

DESPAIN, William Joseph, one of the seven presidents of the 93rd quorum of Seventy and an active Elder in the Granite Ward, Salt Lake



county, Utah, was born April 9, 1843, at Calhoun county, Illinois, the son of Solomon J. Despain and Ruth Amelia Newell. He was baptized July 3, 1853, by his father. In the fall of the same year he went with his father to Arkansas, where he remained six years and then went to Tennessee. After remaining there two years, he went to Utah in 1861, crossing the plains in David H. Cannon's company, which arrived in Salt Lake City Aug. 17, 1861. He settled in the Granite Ward, where he has practically resided ever since, excepting two years, when he lived in Tooele county. In 1864 (June 18th) he married Ann Hill (daughter of Thomas Hill and Ann Stratten), who was born in Leicester-



and subsequently bore him ten children (six boys and four girls), eight of whom are living today and are married. Following are the names of the children: Martha E., Lewis' E., Effie E., George F., Annie L., Charles

shire, England, in 1848, and emigrated to Utah in 1863. She became the mother of three children and died in Granite Feb. 2, 1872. In 1874 (Sept. 14th) Brother Despain married Sarah Catherine Egbert (daughter of Robert C. Egbert and Seviah Cunningham), who was born Aug. 29, 1859, at Fillmore, Millard county, Utah, and became the mother of thirteen children. The subject of this sketch received the Melchisedec Priesthood June 18, 1864, being ordained to the office of an Elder. He was ordained a Seventy in 1871 by Alma Hale and a High Priest Jan. 1, 1911, by Willard C. Burgon. When the Granite Ward was organized in 1877, he was set apart as president of the Y. M. M. I. A., which position he held four years. He also acted as superintendent of the Granite Ward Sunday school from 1878 to 1881 and was a president of the 93rd quorum of Seventy from 1895 to 1911. In 1901-1902 he filled a mission to the Northern States, laboring principally in the South Illinois conference. He and his present wife have both been very diligent Church workers in the Granite Ward. During the building of the Salt Lake Temple, he was one of the many who worked in the quarry getting out rock for the same.

DESPAIN, Hyrum Smith, second counselor to Bishop Solomon J. Despain, of the Granite Ward, was born May 7, 1846, in Calhoun county, Illinois, the son of Solomon J. Despain and Ruth Amelia Newell. He was baptized in March, 1856, by Isaac M. Coombs and came to Utah with his father in 1861. He was ordained to the different offices in the Priesthood and in 1877 was ordained a High Priest and set apart as second counselor to Bishop Solomon J. Despain of the Granite Ward. After holding this position four years he moved to Idaho. In 1870 he married Ruth Amelia Griffith, daughter of Jonathan

T. Griffith and Nancy Despain. This union was blessed with eight children, three boys and five girls. After liv-



ing in different localities he finally settled at Oakley, Cassia county, Idaho, where he resided until his death, which occurred in 1902.

DESPAIN, David Alvin, an active Elder in the Granite Ward, Salt Lake



county, Utah, was born Sept. 1, 1861, at Granite, Utah, the son of Solomon

J. Despain and Ruth A. Newell. He was baptized in 1873. While a young man he worked in the canyons at his father's saw mill. He was ordained a Deacon at twelve years of age, a Seventy June 1, 1884, by William W. Sharp and became a member of the 93rd quorum of Seventy. In 1887 (Jan. 28th) he married Luella Miranda Butler (daughter of Neri Butler and Emmeline Hutchins), who was born April 1, 1869, at South Cottonwood and is the mother of twelve children, five boys and seven girls, nine of whom are living today. She is an active Relief Society worker, at present holding the position of Stake aid. In the year 1887 Brother Despain moved his family to Arizona. In 1903-1905 he filled a mission to the Eastern States, laboring principally in the West Pennsylvania conference. After returning from his mission he settled again in Granite, his wife having moved there sometime previous to his return. Here he has been engaged in hauling freight, ore, etc., from Alta to the railroad station at Sandy.

DESPAIN, Lewis Edgar, an alternate member of the Jordan Stake High Council, was born Sept. 28, 1864, in Little Cottonwood canyon, Salt Lake county, Utah, the son of Solomon J. Despain and Susan Dean. He was baptized June 7, 1877, by Christian H. Steffensen. While a boy he worked in his father's saw mill and in the canyon. Nov. 4, 1877, he was ordained a Deacon by Niels Graham; Dec. 10, 1882, he was ordained a Priest by Alva Butler; Sept. 18, 1887, he was ordained a Seventy by Wm. R. Scott and became a member of the 93rd quorum of Seventy. May 12, 1901, he was ordained a High Priest by Hyrum Goff and set apart as second counselor to Bishop James A. Muir, of the Granite Ward, which position he held until November, 1911, when he was released and set apart as an

alternate High Councilman in the Jordan Stake by Francis M. Lyman. Prior to acting as a Bishop's counselor he was secretary of the Granite Ward Y. M. M. I. A. for two years, and he labored in the presidency of the same for three years. In 1889



(Feb. 20th) he married Hanna E. A. Butler, (daughter of Bishop Alva Butler and Jane E. Labrum), who was born April 24, 1868, at South Cottonwood. This union has been blessed with eight children, namely, Lillias H., Elva A., Hannah E., Lewis E., Alva J., Erma E., Elbert G. and Verne L. Sister Despain has been an active Relief Society worker, being secretary of the same since 1892 and a Stake board member since 1909. She has been in the presidency of the Y. L. M. I. A. for five years. For the past fifteen years Brother Despain has been engaged in contracting and hauling freight, ore, etc., from the Alta mines to the railroad. He has been very successful in financial affairs, and has also been an active and faithful Church worker. At the present time he is chairman of the Old Folks committee of the Granite Ward.

DESPAIN, George Francis, an active Elder in the Granite Ward, Salt Lake county, Utah, was born Sept. 21, 1869, at Granite, the son of Solomon J. Despain and Susan Dean. He was baptized in the spring of 1878 by Niels Graham. During his early years he helped his father on the farm and in the saw mill. He was ordained successively to the office of a Deacon, Teacher and Seventy, the latter ordination taking place Aug. 30, 1890, by James A. Muir, and he became a member of the 93rd quorum of Seventy. In 1899 (Sept. 20th) he married Prudence G. Butler (daughter of Bishop Alva Butler and Jane E. Labrum), who was born July 2, 1871, at South Cottonwood. This union has been blessed with eight children, namely, George E., Mabel L., La Vaughn, LeRoy, Genevie B., Wayne B., Beryl B., and Harold B. In 1894-98 Bro. Despain filled a mission to the Society Islands laboring principally in the Tuamotu group. In June, 1904, he was set apart as the president of Y. M. M. I. A., which position he still holds. For the past fifteen years he has been engaged in teaming, hauling ore, freighting, etc, from the Alta mines to the railroad at Sandy, Utah.

HAWKINS, Riego Stay, second counselor to Bishop James A. Muir, of the Granite Ward, Salt Lake county, Utah, was born Aug. 30, 1879, in Salt Lake City, Utah, the son of Riego Hawkins and Charlotte Elizabeth Stay. He was baptized Aug. 30, 1887, by his father, received a common school education and learned the trade of a carpenter. He was ordained successively to the offices of Deacon, Teacher and Priest; he was ordained a Seventy in November, 1898, by Brigham H. Roberts and later a High Priest by President Hyrum Goff, and set apart as second counselor to Bishop James A. Muir of the Granite Ward. In 1898-1900 he filled a mis-

sion to the Southern States, laboring principally in the Middle Tennessee conference. In 1905 (Sept. 27th) he married Miriam Young Hardy, (daughter of Leonard G. Hardy and Miriam Young), who became the mother of four children, namely, Miriam C., Lillian Y., Riego C., and Eugene Y. Brother Hawkins has always been active in Ward duties; thus he has officiated as second counselor in the Y. M. M. I. A. for two years, as a Ward teacher and as a Y. M. M. I. A. teacher. In 1907 he moved to Arizona, where he lived about one year, but returned to Salt Lake City the latter part of 1907. May 5, 1908, he moved to Granite. His entire life until 1907 was spent in Salt Lake City.

BUTLER, Alva, first Bishop of the Butler Ward, Salt Lake co., Utah,



died May 12, 1909, at his residence at Butler, after a protracted illness, leaving a wife and nine children (See Vol. I, p. 578).

BUTLER, Alva John, a member of the High Council of the Jordan Stake, Salt Lake county, Utah, was born Aug. 26, 1869, at South Cottonwood, the son of Alva Butler and Jane

Elizabeth Labrum. He was baptized in May, 1879, by Christian H. Steffensen, received a common district school education, and graduated in a business course from the L. D. S. College in 1890. Prior to entering college he



worked in the lumbering business with his father. During the winter of 1890-91 he taught school and from 1891 to 1894 he filled a mission to the Samoan and Friendly Islands. While there he and Brigham Smoot opened up a new mission to the Tongans. After his return he taught school again for one year, and then followed the lumber business for four years, mining for five years in the mechanical department, was salesman for Studebaker for four years and foreman in opening up a quarry bed at Pellican Point, Utah county; in 1913 he worked as salesman for the Utah Implement Co. In 1883 he was ordained to the office of a Deacon and later to that of a Teacher. He was ordained a Seventy Aug. 30, 1890, by Wm. J. Despain and a High Priest Jan. 21, 1900, by Francis M. Lyman and set apart as an alternate High Councilor in the Jordan Stake of Zion. In November, 1912, he was sustained as a regular

member of the High Council. Prior to this he acted first as secretary, then as counselor and then as president of the Y. M. M. I. A. in the Granite Ward, and was also teacher in the Granite and Sandy Ward Sunday schools for some time. In a civil capacity he has acted as justice of the peace for four years, been school trustee for six years and city councilman for two years. In 1895 (Feb. 20th) he married Anna Laura Despain (daughter of Solomon J. Despain and Susan Dean), who was born Sept. 1, 1871, at Granite, Salt Lake county, Utah. This Union has been blessed with nine children, three boys and six girls.

BRAND, Alexander A., president of the 9th quorum of Elder and a member of the Granite Ward, Salt Lake county, Utah, was born Oct. 18, 1863, at Cowdenbeath, Fifeshire, Scotland, the son of Alexander Brand and Jennet Adamson. In company with his mother, two brothers and one sister, he came to Utah in 1869, arrived in Salt Lake City in August, and settled in South Cottonwood. He learned the trade of a butcher and has worked at this trade in a number of places; finally he settled in Granite, in 1893, where he has been engaged in farming and mining. May 31, 1901, he was baptized by James A. Muir. In 1906, (Jan. 3rd,) he married Sarah A. Kershaw (daughter of Squire Kershaw and Priscilla Emsley), who was born June 20, 1865, in Great Horton, Bradford, Yorkshire, England, baptized in February, 1901, and emigrated to Utah the same year. In 1903 Brother Brand was set apart as superintendent of the Ward religion class and was for eight years secretary of the Y. M. M. I. A. He was set apart as first assistant superintendent of the Sunday school in 1908. Dec. 26, 1903, he was ordained to the office of an Elder by John A. Maxfield and in 1913 he

was set apart to preside over the 9th quorum of Elders in the Granite Ward. He served as constable in the Granite precinct for six years and has filled the position of justice of the peace since 1912.

THOMSON, Andrew Wilson, Ward clerk of the Granite Ward, Salt Lake county, Utah, was born Oct. 23, 1859, at Whitburn, Linlithgowshire, Scotland, the son of William Thomson and Margaret W. Wilson. He was baptized March 22, 1868, by Thomas Rus-



sell and ordained a Deacon in his native land Sept. 27, 1874, by Wm. Dyet. In 1875 he emigrated to Utah, arriving in Salt Lake City Oct. 5, 1875. After living one year in Salt Lake City, he moved to the Granite Ward, where he was shortly afterwards chosen as president of the Deacon's quorum. He was ordained to the office of an Elder in 1881, and ordained a Seventy June 1, 1884, by Thomas H. Smart. In 1881-83 he presided over the Ward Y. M. M. I. A. and in June, 1894, he was set apart as clerk of the Granite Ward. He was also assistant superintendent of the Sunday school for fourteen years. In 1883 (Feb.

15th) he married Clara L. Despain (daughter of Solomon J. Despain and Ruth A. Newell) who was born June 24, 1866, at Granite. She was an active worker in the Y. L. M. I. A. and Relief Society and died in Granite June 26, 1910. In 1900-1902 Brother Thomson filled a successful mission to the Northern States, laboring principally in Central Illinois. In a civil capacity he has served as justice of the peace for two years and as school trustee for five years. He also carried the mail between Sandy and Alta from June, 1913, to July, 1906. In 1887 he visited Arizona. Brother Thomson is the father of twelve children, seven boys and five girls. His principal avocation in life has been farming.

MILLER, Charles Eugene, first counselor to Bishop Gordon S. Bills, of the Riverton Ward, Salt Lake co., Utah, was born Aug. 26, 1852, in the "Old Fort", Great Salt Lake City, Utah, the son of Reuben Miller and Orrice Burnham. He was baptized when eight years of age by Edward



Guest; ordained an Elder in 1867 by Wm. Smith; ordained a Seventy April 20, 1898, by Seymour B. Young and filled a mission to the Southern States

in 1898-1900, laboring principally in the State of Kentucky. Prior to this he had acted as secretary in the Ward Y. M. M. I. A., secretary of an Elders quorum for five years, justice of the peace for fifteen years, director of the South Jordan Canal, etc. In April, 1900, he was ordained a High Priest and set apart as first counselor to Bishop Bills. In 1874 (April 27th) he married Christian G. McAllister (daughter of Daniel McAllister and Mary McIntyre), who was born April 9, 1856. By her he became the father of nine children, namely, Eugene C., Mary Edith, Lewis E., Julia, Christine S., Agnes E., Jeanette G., Hazel and Elmo Rex.

BUTTERFIELD, Almon Thomas, an alternate member of the Jordan Stake High Council and an active member in the Riverton Ward, Salt Lake co., Utah, was born July 5, 1868, at Herri-man, Utah, the son of Almon Butter-

field and Elizabeth A. Farmer. He was baptized June 9, 1878, by Thos. Mumford, ordained a Deacon in 1880 and subsequently presided over the Deacon's quorum, ordained a Teacher in 1886, ordained an Elder Nov. 18, 1894, by Chr. Petersen, ordained a Seventy, Dec. 3, 1896, by Seymour B. Young, and filled a mission to New Zealand in 1896-1900, laboring principally in the Wairarapa district. Prior to going on this mission or on Oct. 15, 1896, he married Sarah J. Crump (daughter of Wm. C. Crump and Sarah Cornick) who was born Sept. 2, 1873. By her he is the father of seven children, namely, Tira A., Amy L., Marva, Almon F., Chas. O., James E. and Thos E. In 1904 he was set apart as a president of the 94th quorum of Seventy which position he held till 1911. In 1908-1911 he filled a mission to the Central States, presiding a part of the time over the St. John conference; later he acted as secretary of the mission and still later as acting president of the Missouri conference. While on this mission he visited Adam-ondi-Ahman, Carthage, Nauvoo and other places closely associated with the history of the Church. After his return from that mission, he was chosen a member of the Jordan Stake Sunday School Board and in 1911 (Nov. 26th) he was ordained a High Priest and set apart as an alternate High Councilor by Francis M. Lyman. Bro. Butterfield's occupation is that of a farmer and stock-raiser and he has always been successful in financial matters.

HAMILTON, Reuben Seaburn, senior president of the 94th quorum of Seventy and an active Elder of the Riverton Ward, Salt Lake county, Utah, was born Nov. 26, 1870, at Mill Creek, Salt Lake county, Utah, the son of John D. C. Hamilton and Maria S. Nott. He was baptized Nov. 11, 1881, by Oliver Mosson, was ordained a Deacon, subsequently a Priest by Daniel H. Lund and ordained an Elder in January, 1894, by George Saville. In March, 1888, he was ordained a Seventy by Apostle George Teasdale, and he was chosen as a president of



field and Elizabeth A. Farmer. He was baptized June 9, 1878, by Thos. Mumford, ordained a Deacon in 1880 and subsequently presided over the Deacon's quorum, ordained a Teacher in 1886, ordained an Elder Nov. 18,

the 74th quorum of Seventy in 1891. Prior to this he had acted as president of a Deacon's quorum and as a counselor in the Ward Y. M. M. I. A. In 1888-1890 he filled a mission to the Indian Territory. His traveling companion for a long time while on that mission was Wm. Jordan and he presided over the Austin conference six months. In 1910-1911 he filled a mission to California, presiding part of



the time over the Oakland branch. In 1894 (Jan. 24th) he married Matilda E. Winder (daughter of John R. Winder and Elizabeth Parker) who was born Dec. 9, 1871. By her he became the father of eight children, namely, Florence M., John R., Norma, Eldred R., Elmo W., Lola E., Ralph W., and Kay A. Soon after his marriage Brother Hamilton moved to Riverton, where he follows farming and dairy business for a living.

PIXTON, Seth Silcock, a president of the 94th quorum of Seventy and an active Elder of the Riverton Ward, Salt Lake county, Utah, was born June, 1875, in Leeds, Washington county, Utah, the son of Robert Pixton and Martha Silcock. He was baptized

June 20, 1883, by Nicholas T. Silcock; was ordained a Deacon, Priest, Elder and Seventy, the latter ordination taking place March 31, 1899, under the hands of Joseph W. McMurrin. In 1899-1901 he filled a mission to Great Britain, laboring first in the Birmingham conference and later presided over the Norwich conference. After his return from that mission he was called to act as second assistant superintendent of the Riverton Sunday school. For two years beginning with August, 1902, he labored as second counselor in the Stake Y. M. M. I. A. In 1905 he became a president of the 23rd quorum of Seventy. In 1906 he was chosen president of the Riverton Y. M. M. I. A. and in November, 1911, he was set apart as president of 94th quorum of Seventy. From 1883 to 1904 Brother Pixton resided in Riverton. In the latter year he moved to Salt Lake City, where he served as chief assessor and collector of Salt Lake county for one term, and returned to Riverton in June, 1906, to take position as cashier of the Jordan Valley bank, which position he still holds. Brother Pixton has also acted as justice of the peace and school trustee, and is a member of the local Board of Education at present. In 1897 (April 28th) he married Ellen Weaver who has borne him five children, namely, Martha N., Helen, Seth W., Dorothy and Robert E. Brother Pixton has had the advantage of a good education. After finishing his studies in the common schools, he attended the B. Y. Academy at Provo and graduated from the Latter-day Saint's college in Salt Lake City in 1894. His principal avocations have been clerking, farming and stock-raising. For six years he acted as Ward clerk of the Riverton Ward.

SEAL, Franklin Edward, superintendent of the Riverton Ward Sunday school, Salt Lake county, Utah,

was born Jan. 6, 1856, at Bridport, Dorsetshire, England, the son of Henry Seal and Elizabeth Wheadon. He was baptized Dec. 21, 1865, received a common school education and learned the trade of a weaver, working at the Stephen's mill a few years, and moved to Lancashire when about eighteen years of age. He emigrated to Utah in 1876 and settled at South Jordan. Subsequently he moved to Riverton, where he has resided ever since, working principally at stock-raising, fruit-growing and building. In

dent of said school and still holds that position. Elder Seal has been an active Ward teacher ever since he came to Utah. He was ordained a High Priest Jan. 25, 1908, by James Jensen and is at present a member of the Ward Old Folks committee and a member of Ward choir.

ORGILL, Edward, an active Elder of the Riverton Ward, Salt Lake county, Utah, was born Nov. 25, 1849, in Derbyshire, England, the son of Joseph Orgill and Elizabeth Loo. He



1882 (Aug. 10th) he married Mary Ellen Bills (daughter of Wm. A. Bills and Emmeline Beckstead) who was born June 15, 1867, at South Jordan. He was ordained a Seventy Feb. 10, 1884, by Wm. Freeman and filled a mission to Great Britain in 1899-1901, laboring principally on the Channel Islands (Jersey and Guernsey); for four months he acted as presiding Elder on these islands. After his return home he acted as president of the Riverton Y. M. M. I. A. (being set apart to that position Sept. 8, 1901) and also as assistant superintendent of the Ward Sunday school. In 1910 he was chosen as superinten-

was baptized in June, 1859, and emigrated to America in 1868, crossing the Atlantic in the ship "Colorado," which sailed from Liverpool, England, July 14th, and arrived at New York July 28, 1868. He crossed the plains in Captain Daniel D. McArthur's ox-train which arrived in Salt Lake City Sept. 2, 1868. Brother Orgill settled at Draper, Salt Lake county, and in 1876 (Oct. 24th) he married Mary A. Farmer (daughter of James M. Farmer and Mary Ann Biddle), who was born Aug. 19, 1860, at Herriman, Utah. After their marriage they resided two years in Herriman and then located per-

manently in that part of the West Jordan Ward which is now a part of Riverton. For many years Brother Orgill taught school and led the Ward choir. He has also filled the position of assistant superintendent of the Ward Sunday school, has acted as counselor in the Ward Y. M. M. I. A., been an active teacher and filled many other positions of honor and responsibility. He was ordained a Deacon when quite young, an Elder Oct. 24, 1876, a Seventy at a later date and a High Priest May 4, 1902, by Anthon H. Lund. From 1909 to 1912 he acted as superintendent of religion classes in Riverton and also acted as first counselor to Gordon S. Bills in the Ward Y. M. M. I. A. Bro. Orgill is a stone cutter and mason by avocation and worked on the Salt Lake Temple as a stone cutter for many years. He is the father of twelve children and has adopted two other children, making his family consist of eleven girls and three boys. Although somewhat physically maimed, Brother Orgill has been a most active and zealous worker and been a good provider for his family.

PAGE, Thomas Phillips, an active Elder in the Riverton Ward, Salt Lake county, Utah, was born Dec. 22, 1850, in London, England, the son of Thomas Gwynne Page and Jennet Scott. Brother Page comes from an old Welsh family and can trace his descent for forty-eight generations through the Gwynnes of Garth, Breconshire, Wales, to Gwaldeg, king of Garthmadyrn (now Brecknock), who was born A. D. 230. Brother Page was baptized in March, 1871, by Edward Farns; ordained a Deacon in 1871; ordained a Priest in 1872 by James Leishman; ordained an Elder in 1873 and ordained a High Priest in 1885 by Heber J. Grant. He acted as second counselor in the presidency of the Pleasant Valley Ward and after-

wards as first counselor in the Bishopric of the Schofield Ward. Still later he acted as a second counselor in the Bishopric of the Pleasant Valley Ward. In 1899-1901 he filled a mission to Turkey and in 1908, responding to call, he filled a short mission to report the condition of the American Saints in Turkey. In 1911-1912 he made a trip around the world, visiting Japan, China, the Phillipines, the Straits Settlements, Burmah, India, Ceylon, Egypt, France, England, etc. Of civil offices Brother Page has filled several; thus he acted as coroner in Emery county from 1886 to 1891, and as justice of the peace at Riverton, Salt Lake county, from 1895 to 1898. In 1873 (Nov. 9th) he married Emma Harms and in 1882 (Nov. 16th) he married Harriet E. Frankland. By these wives he became the father of twelve children, namely Phoebe, Alice, Thomas I., Gwynne, Harriet, Pauline, Maud, Marchell, Marmaduke, Roland, Meredith and Leice. Brother Page has followed merchandising, surveying, farming, etc., for a living and has been very successful in financial affairs.

JENSEN, Hans Brigham, an active Elder in the Riverton Ward, Salt Lake county, Utah, was born Feb. 5, 1864, in Fredericia, Denmark, a son of Henrik Peter Jensen and Johanne M. Jørgensen. He emigrated to Utah in 1875, arriving in Brigham City, Box Elder county, July 23, 1875. Some time during the summer of that year he was baptized. For nearly two years he lived with his parents in Brigham City, and in 1877 he settled temporarily at Huntsville, Weber county, but moved to Provo, Utah county, in the fall of 1878. Here he received a good common school education. He was ordained successively to the office of Deacon, Priest and Elder, and in 1896 (Sept. 27th) he was ordained a Seventy by Christian D.

Fjeldsted, and he filled a mission to New Zealand in 1896-1900. He labored a year and three months in the Hawkes Bay district, one year as president in the Wairarapa district, one year in the Waiapu district, and the last three months as president of the same. While in New Zealand he blessed twenty-two children, baptized forty-eight and married two couples. Before going on this mission he acted as president of the Y. M. M. I. A. in the Pleasant View Ward, near



Provo, and he also took an active part in the Ward Sunday school. After returning from his mission, he located temporarily in Mercur, where he worked faithfully as a teacher. After residing at Mercur two years he moved to Provo and finally settled at Riverton in 1905. While living in Mercur he married Mary E. Butterfield Jan. 29, 1902. She is the daughter of Almon Butterfield and Elizabeth A. Farmer and was born June 12, 1877, at Herriman. This union has brought them five children, namely, Myrtle M., Nona E., Mahonri B., Pearl M., and Mary E.

MYERS, Jacob, and active Elder in the Riverton Ward, Salt Lake county,

Utah, was born May 21, 1847, at Lydøre, Copenhagen amt, Denmark, the son of Carl C. Meyers and Anne Jacobsen. He was baptized in 1859 by his father, received a common school education in his native land and emigrated to Utah with his parents in 1862, crossing the Atlantic in the ship "Athenia", which sailed from Hamburg, Germany, April 21st, and arrived at New York June 6th. The voyage across the ocean being prolonged by storms and contrary winds, food be-



came very scarce on board, and several of the passengers practically starved to death, or perished for the want of good nourishment. Among those who died was Bro. Meyer's two year old sister Josephine Caroline. His sister Inger died at Florence. The rest of the family crossed the plains with an ox-team in Capt. Joseph Horne's company, which left Florence, Nebraska, July 20th, and arrived in Salt Lake City Oct. 1, 1862. The family settled in South Cottonwood and Brother Myers married Annie M. Johnson in August, 1879, by whom he became the father of fourteen children (seven boys and seven girls). He was ordained a Seventy March 4, 1866, by Daniel Cahoon and moved

from South Cottonwood to Riverton in 1880. In the latter place he has resided ever since and been an active Ward teacher for many years. He has sent three of his sons on missions and is a firm believer in the gospel of Christ. Some years ago he was ordained a High Priest by John W. Taylor. Brother Myers was a merchant in Salt Lake City three years prior to his removal to Riverton; since then he has worked at rail-roading, canal digging and farming.

SHARP, John William, presiding Elder of the Sandy branch of the Union Ward, Salt Lake county, Utah, from 1877 to 1882, was born July 22, 1836, at Northampton, England. He



was baptized at Northampton Oct. 16, 1852, By Samuel Parks, by whom he was confirmed the following day, and ordained a Deacon Feb. 4, 1855; and on May 25, 1856, he was ordained an Elder under the hands of James Lavender and Wm. Bayliss, and called to labor as traveling Elder in the Bedfordshire conference, under the presidency of Elder Wm. Bayliss. He continued in this conference until Jan. 1, 1858, when he was appointed to

labor and travel in the Norwich conference. He worked there under the direction of Elders Edwin Scott and Wm. Jeffries, until June 20, 1859, when he was sent to the Newcastle-upon-Tyne pastorate, to travel under the presidency of Thomas Wallace and Joseph Stanford. There he labored in the Durham, Newcastle-upon-Tyne and Carlisle conferences until April, 1861, when he was released to emigrate to Utah. He crossed the sea on the clipper ship "Underwriter", which sailed from Liverpool, England, April 23, 1861, and the plains in Capt. Ira Eldredge's company, which arrived in Salt Lake City on the 15th day of September following. May 16, 1863, he was ordained into the 23rd Quorum of Seventy and subsequently set apart as one of the presidents of that quorum. Aug. 9, 1866, he was called to go to Sanpete county on an Indian expedition, and left Salt Lake City in Major Andrew H. Burt's company, for the purpose of protecting the inhabitants of that county from the ravages of the Indians, who had been preying upon the settlers there for years. He was gone on that expedition about two months. At the election at Sandy in August, 1874, when Robert N. Baskin ran against Geo. Q. Cannon for delegate to Congress, the Liberals took the ballot box by force from Judge Harrison; Bro. Sharp, at the risk of his life, jumped into the midst of the crowd, secured the box and returned it to the judge. In return Bro. Sharp received a terrible beating from the mob, but nevertheless remained at his post all day. At the general conference held in Salt Lake City in October, 1876, he was called to go on a preaching mission to the Southern States, and on the 20th of November following he left Salt Lake City, in company with Elders Henry G. Boyle, Wm. Calder, Joseph Argyle and a number of other brethren destined for the same field. He

was appointed to labor in the State of Tennessee, with headquarters at R. R. Church, at Shady Grove on Duck River. He prosecuted his missionary work in that State for about one year. In January, 1877, his companion, Elder Wm. Calder, had to return home because of sickness, and Elder Sharp then traveled alone until Feb. 24, 1877, when he was joined by Joseph Argyle and appointed to labor in Tennessee. In that State he was treated very kindly by the people, baptized quite a number, organized a branch at Totty's Bend, and experienced the power of God on several occasions, and especially in one particular instance when a sister was miraculously healed. Finally, Elder Sharp himself was taken sick with ague and fever, and was brought down very low, so much so that nothing short of the power of God saved his life; in consequence of this he had to return home and did not fully recover from this attack until several years afterwards. In June, 1877, and while he was yet in Tennessee, he was appointed to preside over the Sandy branch of the Union Ward of the Salt Lake Stake of Zion. In October, 1878, he was set apart as one of the home missionaries of the Salt Lake Stake, continuing that calling until the close of the year 1884. In 1881 he married Ann Maria Bailey, by whom he had six children. She died Feb. 23, 1910, at Union. Elder Sharp presided over the Sandy branch until it was organized as a Ward, Sept. 3, 1882, and Ezekiel Holman appointed and set apart as Bishop. In 1862 Elder Sharp was sworn in as a special policeman in Salt Lake City, and was once appointed deputy city marshal by J. D. T. McAllister. He went on the regular force of police in October, 1883, and was in the city marshal's office many years. He acted as policeman until 1890, and in that capacity he was for seven years the right hand man of the chief of

police. He stood "No. 1" on the roll of honor as an officer who could always be relied upon and one who always performed his duties well and conscientiously. At the time of the anti-polygamy raid Elder Sharp was always on hand to render what aid he could to the brethren who were in danger. For twelve years he acted as registration agent for the 66th precinct of Salt Lake county, and for three years he acted as deputy assessor under B. B. Quinn. While Brother Sharp acted on the police force in Salt Lake City at the time of the anti-polygamy raid, his wife also rendered efficient service in protecting the brethren who were sought by the deputy marshals. As an officer in the Church, Elder Sharp is universally known among the Saints for his zeal and integrity to the truth. For six years he labored as a home missionary in the Salt Lake Stake of Zion and two years in the Jordan Stake. At the time of the dedication of the Salt Lake Temple (1893) he was appointed to examine all recommends at the entrance and while thus engaged he caught a number of persons who were trying to get in on false pretences, among others a regular tramp with a recommend which he had found on the street. Brother Sharp was ordained a High Priest March 26, 1910 by Robert Elwood. Since 1890 he has followed farming for a living at Union, Salt Lake county, Utah.

THOMPSON, Niels, superintendent of the Sandy Ward Sunday school, Salt Lake county, Utah, and first counselor in the High Priests' quorum of the Jordan Stake, was born Feb. 24, 1856, at Aalborg, Denmark, the son of Palle Thomasen and Inger Marie Madsen. He emigrated to America in 1861, sailing from Liverpool May 16th in the ship "Monarch of the Sea", and arriving at New York June

19th. While crossing the plains he walked nearly all the way. He arrived in Salt Lake City Sept. 12, 1861, in company with his parents, two brothers and one sister. After settling temporarily in Mill Creek, he moved to Bear River City, Box Elder county, where he remained until 1872 and then moved to Draper. In 1877,



(Sept. 15th) he married Mary A. Fitzgerald (daughter of John Fitzgerald and Sarah Williams), who was born July 31, 1859, in Mill Creek; she has borne her husband seven children. After their marriage, they moved to Salt Lake City and lived in the 16th Ward for sixteen years. Here Brother Thompson acted as clerk of the sixth quorum of Elders for eleven and a half years, and also assistant Ward clerk for a number of years. In 1894 he moved back to Draper where he acted as second assistant superintendent of the Sunday school for two years. In 1896 he moved to Sandy where, in September, 1898, he was sustained as second assistant superintendent of the Sunday school and became first assistant Feb. 25, 1900. Aug. 11, 1907, he was sustained as superintendent of the same organiza-

tion. Bro. Thompson was ordained a Priest in 1874, an Elder in February, 1877, by Charles M. Peterson, a Seventy July 13, 1890, by Joseph W. Sumnerhays and a High Priest in 1907 by James Jensen. Aug. 21, 1910, he was set apart as first counselor in the High Priest's Quorum of the Jordan Stake by Joseph F. Smith, jun. July 5, 1905, he was elected clerk of the Jordan School District and still holds this position. Bro. Thompson's father, Palle Thomasen, was born March 24, 1828, in Jutland, Denmark, and baptized March 30, 1857. He married Miss Inger Marie Madsen June 4, 1853, came to Utah in 1861 and died at Draper March 8, 1882; his wife died Feb. 21, 1903. They had three children.

NIELSEN, Oloff, an active Elder in the Sandy Ward, Salt Lake county, Utah, was born March 6, 1851, at Jyderup, Sjælland, Denmark, the son of Niels Andersen and Anna C. Peter-



sen. At the age of seven he started to earn his own living, his parents being very poor. He worked at farming for a while and then at the mercantile business. His mother joined

the Church in 1852, being one of the first in that neighborhood to embrace the gospel. Oloff was baptized in 1869 and ordained to the office of a Teacher in 1870; in 1871 he was ordained a Priest and sent out as a local missionary; he labored as such for two years. In 1884 he emigrated to Utah, settling in South Cottonwood, where he married Anna Sophie Hansen April 8, 1892 and then moved to Sandy and began his career as a farmer. In 1887 he was ordained to the office of an Elder by Bishop Joseph S. Rawlings, of South Cottonwood and in 1911 he was ordained a High Priest. He is the father of two children, namely, Alfred N., and William O.

HARDCASTLE, Levi, an active Elder in the Sandy Ward, Salt Lake county Utah, was born May 25, 1849, at Handsworth, Woodhouse, Yorkshire, England, the son of William Hardcastle and Ann Hall. In his native land he learned the trade of a Britannia mettle smith which he worked at for several years. His parents joined the Church in 1844, and when Levi was eight years of age he was baptized. In 1862 his father sailed for America in the ship "William Tapscott." Not being able to stand the journey, he died on the ocean. In 1866 Levi, with his mother and two sisters, Jane and Emma, sailed for America in the ship "John Bright," arriving at New York June 6th. They crossed the plains in Captain White's mule train. After arriving in Utah they moved to Provo valley where they lived a short time. In the spring of 1867 Levi's sister Jane died, after which he went to live in West Jordan. In 1874 (June 8th) he married Mary Astill of Nottingham, England, and then settled permanently at Sandy, where he has been an active Ward teacher. Bro. Hardcastle was ordained successively to the offices of Deacon, Teacher, Elder and

High Priest, the latter ordination taking place April 27, 1912, under the hands of Pres. Hyrum Goff.

HOLT, Samuel Elijah, Bishop of the South Jordan Ward, Salt Lake county, Utah, was born Aug. 30, 1868, at South Jordan, the son of Matthew Holt and Ann Harrison. He was baptized July 28, 1877, by Bishop Wm. A. Bills. When about twelve years old he was ordained a Deacon and later a Teacher; subsequently he was ordained a Priest and in August, 1893, he was ordained an Elder by Gordon



S. Bills. He married Margare Geneva Beckstead Aug. 16, 1893; she is the daughter of Henry B. Beckstead and Catherine M. Egbert. The union has been blessed with ten children, whose names are: Samuel A Ivy G., Orel A., Verda C., Rosamund, Mabel, Byrum M., Reola, Allan L. and James E. In 1898 (Oct. 10th) Brother Holt was ordained a Seventy by Anthon H. Lund, and he filled a mission to the Northern States in 1898-1901. He labored principally in the State of Missouri, being president of the Missouri conference the last six months of his mission. While on this mission he visited many places

of historical interest to the Saints, such as the site of the old Haun's Mill, Adam-ondi-Ahman, Far West, Carthage, Nauvoo, etc. In 1903 (July 1st) he was ordained a High Priest by John R. Winder and set apart as first counselor to Bishop Thomas Blake. He filled this position until Oct. 24, 1911, when he was ordained a Bishop and set apart to preside over the South Jordan Ward, which position he still holds. Brother Holt is a farmer and stockraiser by occupation and also interested in sheep business. Before he was a member of the Bishopric he acted as superintendent of the South Jordan Ward Sunday school and filled many other positions of honor and responsibility.

BECKSTEAD, Byram Henry, first counselor to Bishop Holt in the South Jordan Ward, Salt Lake county, Utah, was born April 5, 1870, at South Jordan, the son of Henry B. Beckstead and Catherine M. Egbert. He was baptized Sept. 28, 1878, by his father, and as a boy he worked on his father's farm and drove team, hauling ore

Priest, ordained a Seventy Oct. 13, 1889, by Edward D. Holt, sen., ordained a High Priest July 19, 1903, by Reed Smoot, and set apart as second counselor to Bishop Thomas Blake. He filled this position until Oct. 24, 1911, when he was set apart as first counselor to Bishop Samuel E. Holt. Prior to this he had served as an officer in the Ward Y. M. M. I. A., a teacher in the Sunday school and been an active Ward teacher. In 1893-96 he filled a mission to Canada, laboring in Leeds, Lanark and Dundas counties in the province of Ontario. In 1889 (Nov. 20th) he married Annie Jane Holt (daughter of Edward D. Holt, sen. and Emma B. Billings), who was born Aug. 26, 1870, in Salt Lake City. By her he became the father of ten children, namely, Olive G., Henry, Daniel E., Vera C., Royal V., Edward B., Jessie E., Reed H., Leonard C. and Fern R. Brother Beckstead's principal occupation has been that of a farmer.

MORTENSEN, Christian, second counselor to Bishop Samuel E. Holt,



from Bingham to Sandy. He received a common school education, was ordained a Deacon and afterwards a



of the South Jordan Ward, Salt Lake county, Utah, was born June 23, 1877, in Hasseris, near Aalborg, Denmark,

the son of Peter Mortensen and Anna D. Justensen. He came to Utah in 1882 (his parents came later) and lived a short time in Pleasant Grove, Utah county. After that he lived with his parents in Salt Lake until he was thirteen years of age, when he located permanently at South Jordan. He was baptized in June 1885, by Bishop Samuel M. T. Seddon, of the Fifth Ward, Salt Lake City, ordained an Elder in November, 1901, by Nephi Hutchins, and ordained a Seventy Dec. 11, 1904, by Brigham H. Roberts. He filled a mission to Scandinavia in 1905-1907, laboring principally on the island of Bornholm, and in Randers, Denmark. Oct. 24, 1911, he was ordained a High Priest by Apostle Francis M. Lyman and set apart to his present position in the South Jordan Ward Bishopric. Brother Mortensen is by occupation a farmer and sheep-raiser. In 1901 (Dec. 11th) he married Christine Hemmingsen, daughter of Hans P. Hemmingsen and Marie Christine Jacobsen. This union has been blessed with seven children, whose names are Russell C., Vera C., Grant H., Reed P., Ruth, Rorland and Rachel.

IFF, Jacob, an active Elder in the South Jordan Ward, Salt Lake county, Utah, was born May 16, 1844, at Rohrbach, Canton Berne, Switzerland, the second son of Johannes Iff and Anna Barbara Iff. He can trace his genealogy back over 350 years, he being the sixth great grandson of Hans Iff, who was born in Switzerland about 1560. The subject of this sketch received a good school education in his native land, where he studied French and German. He also learned the trade of a file maker, at which he worked until he joined the Church. He was baptized by Gottlieb Enz Nov. 12, 1878, and emigrated to America in 1882. Arriving in Salt Lake City in June of that year he stayed in that city about three years and then moved to South Jordan where he

since has been very successful as a farmer. He was ordained to the office of a Priest by John Alder in 1880 in Switzerland, and ordained an Elder in the spring of 1883, after his arrival in Utah. Under the hands of Abraham H. Cannon he was ordained a Seventy March 20, 1887, and he was ordained a High Priest Dec. 31, 1910,



by J. W. W. Fitzgerald. In 1892-94 he filled a mission to his native land, laboring his whole time in the Central Swiss conference. At home Elder Iff has also been a diligent and efficient Church worker, which is proven by the fact that he has been an acting Ward teacher the past twenty-eight years and is also an ardent Temple worker, having performed Temple ordinances for upwards of eight hundred of his relatives. In 1880 (May 7th) Bro. Iff married Mary Bangerter; their only child is an adopted daughter named Mary.

FORBUSH, Rufus, a veteran Elder in the Union Ward, Salt Lake county, Utah, was born July 12, 1788, at Royalston, Massachusetts, the son of David Forbush and Deliverance Goodell. He joined the Church in the early days and was with the Saints

during their persecutions in Illinois. He married Polly Clark, who was also a native of Royalston. In the year 1847 one of his sons, Loren, went with the famous Mormon Battalion, and in 1850 Rufus emigrated with his family to Utah and settled in Union, where he lived until 1864, when he moved to Santaquin, Utah county, Utah; there he lived the remainder of his life. He married two other wives and became the father of thirteen children. His death occurred Sept. 7, 1875, at Santaquin, Utah.

FORBUSH, Loren Ezra, an Elder in the Union Ward, Salt Lake county, Utah, was born Sept. 7, 1846, in Council Bluffs, Iowa, the son of Rufus Forbush and Sarah Beckstead. Rufus Forbush sen. was born in Massachusetts June 3, 1818, and died in Union,

assisted materially in the great irrigation system and also in clearing the land for cultivation. In 1866 he took part in the Black Hawk war in Sanpete and had some very narrow escapes, one, especially, in the Thistle Valley skirmish with the Indians. In 1868 (Jan. 4th) he married Isabella Brimhall, who became the mother of eight children. Feb. 28, 1886, he married Catherine McCay Milner, who became the mother of six children. Bro. Forbush was ordained a Seventy many years ago.

OBORN, John, Ward clerk of the Union Ward, Salt Lake county, Utah, and a handcart veteran, was born Nov. 17, 1843, at Bath, Somersetshire, England, the son of Joseph Oborn and Maria Strading. He received a common school education and worked



Salt Lake county, Utah, May 30, 1901. His wife was born Nov. 1823, in Canada and died while crossing the plains July 26, 1852. At the age of six Loren E. emigrated with his parents to Utah, crossing the plains in Capt. Jolley's company which arrived in Salt Lake City Sept. 7, 1852. He settled in the Union Ward where he has lived ever since. Here he has



with his father in the dairy business. He joined the Church in Bath in 1851, and in 1856, he emigrated to America in the ship "Thornton", sailing from Liverpool May 4th, and arriving at New York June 14, 1856. Thence he continued his journey to Iowa City, arriving there June 26, 1856, and crossed the plains in Capt. James G. Willie's handcart company. His par-

ents were with him on the journey, and for want of food and by over exertion in pulling the cart, his father weakened and died at Green River, Wyoming. John and his mother continued on, suffering greatly from cold and hunger, but finally arrived in Salt Lake City Nov. 9, 1856. Bro. Oborn settled in the Union Ward, where he was ordained to the Priesthood. Thus he was ordained a Deacon and a Teacher, and in 1865 he was ordained a Seventy by Robert Maxfield; he was ordained a High Priest in 1903 by Apostle Abraham O. Woodruff. Since 1878 Bro. Oborn has held the position of Ward clerk in the Union Ward. In 1877 he, together with Jacob G. Pate, organized a Sunday school in the Union Ward, Brother Pate being chosen superintendent, and Brother Oborn his first assistant. After the Y. M. M. I. A. was organized, Brother Oborn was secretary in that organization for many years. In 1862 (Aug. 31st) he married Emma Ann Worlton and in 1869 he married Emily Worlton. By these wives he became the father of seventeen children, nine by the first wife and eight by the second wife. July 24, 1887, he was arrested for unlawful cohabitation and subsequently served five months in the Utah penitentiary. Brother Oborn is still true to the faith and has been a great pillar in the upbuilding of the Union Ward.

SHARP, John George, a High Councilor in the Jordan Stake of Zion, was born Feb. 6, 1862, at Union, Salt Lake county, Utah, the son of John W. Sharp and Ann Maria Bailey. He was baptized May 29, 1870, by his father; was ordained a Priest Dec. 10, 1877, by Bishop Ishmael Phillips; ordained an Elder June 4, 1882, by Willard C. Burgon; a Seventy June 1, 1884, by William W. Taylor, and a High Priest Jan. 21, 1900, by Anthon H. Lund and at the same time was set apart as a High Councilor in the Jordan Stake. He acted as president of the Ward

Y. M. M. I. A., Stake aid and Sunday school teacher for many years and was one of the presidents of the 93rd quorum of Seventy from July, 24, 1887, to Jan. 21, 1900. In 1908-1910 he filled a successful mission to Great Britain, laboring in the Irish conference, where he acted as conference clerk and president of the Belfast branch for eight months. In a civil capacity Bro. Sharp has acted as



school trustee for three terms; he was manager of the Union Co-operative Store in Union about ten years, and since March, 1901, he has been manager of the Working Men's Store at Murray. In 1882 (June 8th) he married Eliza Snow Richards (daughter of Silas Richards and Keziah F. Brady) who was born March 14, 1866, at Union. This marriage has been blessed with six children.

RICHARDS, Silas, Bishop of the Little Cottonwood Ward, Salt Lake county, Utah, from 1851 to 1864, was born Dec. 18, 1807, in Highland county, Ohio, the second son of Augustus Richards and Francis Lee Doggett. When Silas was about fifteen years old the family moved to Shelby county, Ohio, where his father practiced

medicine, and together with his brother Milton he ran a farm, attending school in the winter, until he was married Nov. 5, 1829, to Elizabeth McClenahan, daughter of Elijah and Elizabeth McClenahan. They started their married life in a humble way, living for a short time on a rented farm. Their first Children, Frances Marie and Elizabeth Ann, were born Dec. 20, 1830. In 1835 Mr. Richards moved to Illinois, where his father-in-law had gone three years previous, settling in Stark county, where he bought two hundred acres of rich land. He soon had a good farm thoroughly established and was not long in gath-



ering around him the comforts of life. He was prospered in the accumulation of means, which in after years he used unsparingly in helping to establish Zion and roll forth the work of the Lord. In 1839 the true gospel of Jesus Christ was introduced into the neighborhood by Elder Joshua Grant and others, who, having been driven from the State of Missouri the previous year, settled in the vicinity. Mr. Richards' house was used to hold meetings in, and in the spring of 1840 he and his wife were baptized by Elder Peter Nichol. A large branch

of the Church was subsequently raised up in which Mr. Richards' parents and most of their children were numbered; also some of his wife's brothers and sisters. Of his father's large family Silas was the only one who came with the saints to Utah. In 1844 Bro. Richards exchanged his farm in Stark county for a valuable one near Nauvoo, Ill, where he moved in the ensuing spring. During his nine years' residence in Stark county he held the office of justice of the peace and postmaster a greater part of the time, giving general satisfaction. Jan. 22, 1846, he was ordained a High Priest by Patriarch John Smith. Soon after this, when the Temple was so far completed that some of the saints could receive their washings and anointings therein, Brother Richards and wife were among the number, they having contributed liberally of their means for the erection of that building. Together with the rest of the saints the Richards'es were compelled by the hand of persecution to leave their homes in Illinois. Bro. Richards, however, was more fortunate than many others, being able to sell his farm (which one year before was worth \$3,000) for \$800. The family crossed the Mississippi river May 4, 1846, arriving in Council Bluffs the following June 24th. Soon after Bro. Richards was appointed counselor to Elder Moses Clawson, president of a branch of the Church, and counselor to Bishop Daniel Miller; he was also chosen as a member of the High Council in Pottawattamie county, and in 1848 he was ordained a Bishop. In 1849, having prepared to follow the saints to Great Salt Lake Valley, Brother Richards was appointed by Elder Geo. A. Smith to lead a company across the plains. They left Winter Quarters July 10, 1849, and arrived in the Valley Oct. 25th, having had a prosperous journey with but little sickness and only one death. Elder Richards settled on the Little Cottonwood creek, where he remained

until his death. Here he assisted in building the fort at Union, for protection against the Indians, taking an active part in the move south at the time of the Johnston army troubles in 1858. He held the office of Bishop from the first settlement of Union until the early part of 1864, he having been called some time previous to this to assist in settling up the Dixie country, which he did by establishing ware houses in St. George, putting out trees, and starting a vineyard, assisting the people by giving employment to many. Having been advised by Pres. Brigham Young not to move his family, his work in St. George was conducted by Brother B. F. Pendleton. Nov. 1, 1869, Bro. Richards, in company with about one hundred others, started east on the U. P. R. R., having been called on a special mission for the winter. He visited relatives and friends in the States, wherever opportunity permitted, teaching the principles of life and salvation and removing much prejudice which existed toward the Latter-Day Saints. Meeting many influential men who exhibited an interest in the doctrines taught by the Elders, Bro. Richards spared no means in leaving a favorable impression on their minds toward the people whom he represented. He returned home in the spring of 1870, having done a good work, besides gathering some genealogy of value to himself. Elder Richards died March 17, 1884, in the Union Ward, where he had lived so long, endearing himself to the people by his good works and friendly council. His noble deeds and integrity will ever live a monument to his name, and an example worthy of emulation by his numerous posterity as well as by every Latter-day Saint.

GARDNER, Archibald, second Bishop of the West Jordan Ward, Salt Lake county, Utah, was born Sept. 2, 1814, in Kilsyth, Shropshire, Scotland, the son of Robert Gardner and Margaret Calinder.

When Archibald was nine years of age, his parents moved to Canada, he of course accompanying them. In 1839 (Feb. 19th) he married Miss Margaret Livingston, and in the spring of 1845 he was baptized into the "Mormon" Church with nearly every member of his family. The same year he moved to Nauvoo, Ill, in company with his father, brothers, one sister and their families, 24 souls in all. He reached the illfated city



just as the Saints were being expelled from their homes, so he went with his relatives across the river and settled temporarily at Winter Quarters in the latter part of 1846. Remaining there all winter (1846-47), the Gardner's prepared their outfits in the spring, and in June, 1847, they joined Bishop Edward Hunter's hundred and Joseph Horne's fifty and set out for Salt Lake Valley, arriving there Oct. 1, 1847. The following spring Bro. Gardner moved to Mill Creek, where he lived for ten years. At the time of the move south in 1858 Bro. Gardner took his family to Spanish Fork, Utah county, but he was not permitted to remain there long, as he was called to be Bishop of the West Jordan Ward. Being a man of

sterling worth, he held that position with credit for 32 years. While in the East he had learned the trade of mill-building, and after coming to the West he followed that vocation and erected some of the first mills in Utah, two of them being in Mill Creek. In 1880 he was elected a member of the territorial legislature, and was an intelligent and able member of that body. A few years later he moved to Star Valley, in Wyoming, and did an immense amount of good in assisting to build up that country. A few years before his death he returned to West Jordan and lived the remainder of his life in the bosom of his family. Bishop Gardner was the father of 48 children and had 201 grandchildren and 34 great-grandchildren when he died. During his useful life he built 36 mills; some of these he erected in Canada before he had reached the age of twenty. The last one he built at Spanish Fork when he was 85 years of age. Despite his venerable age, he never outlived his usefulness, having ever been one of the most valuable members of the community. He was a typical pioneer possessing to a large degree the wisdom, courage and industry that are essential in the founding of a commonwealth. The impress of his strong and rugged character had been made upon the State and time can never efface it. His was a large and generous heart and planning something for the public good was, with him, a passion. He was the principal promotor of the Jordan canal system, which made homes for hundreds of people. He died at St. Mark's Hospital, Salt Lake City, as an ordained Patriarch in the Church Feb. 8, 1902, of strangulated hernia. It is a fact of more than passing interest that Bishop Gardner died almost on the very spot where he spent his first winter in Great Salt Lake Valley.

LEAK, William, an active Elder in the West Jordan Ward, Salt Lake

county, Utah, was born June 15, 1849, at Balkholme, Yorkshire, England, the son of John Leak and Mariah Pousom. He was baptized in 1867 by his brother, Robert Leak, and emigrated to Utah in 1868, crossing the Atlantic in the ship "Constitution", which sailed from Liverpool, England, June 5, 1868. The company with which he traveled spent six weeks and two



days on the ocean. Traveling by rail as far as Laramie city, Brother Leak came with an ox team in Captain Gillespie's company as far as Echo canyon, where he stopped to work on the Union Pacific Railroad until Christmas, when he came to the Valley. After staying a short time in Salt Lake City and in Weber county, he obtained employment on the Central Pacific Railroad at Promontory, and in the spring of 1870 he settled permanently at West Jordan, where he soon became an active Church worker and labored for many years as a Ward teacher. In 1876. (June 19th) he married Ann Brown, by whom he became the father of eight children, five of whom are now living. The names of his children are: William J., Martin A., Lily A., Maria E., Angus, Ren M., Walter B. and

Olive E. His wife is the daughter of John Brown and Elizabeth Matthews. Brother Leak is a farmer by occupation.

LEAK, William John, superintendent of the West Jordan Sunday school, one of the presidents of the 33rd quorum of Seventy, and a resident of West Jordan Ward, Salt Lake county, Utah, was born June 24, 1877, at West Jordan, Utah, the son of Wm. Leak and Ann Brown. He was baptized by Archibald Gardner, Aug. 6, 1885, confirmed the same day by Hyrum Goff, and ordained successively to the office

special missionary at Lark, Bingham, and other parts of the Jordan Stake. In 1906 (Sept. 20th) he married Esther Pearson, who has borne him three children, namely, Lorentz W., Kenneth W. and John R. Brother Leak is a farmer by occupation.

RICHARDS, Emanuel Holman, a High Councilor in the Jordan Stake, and an active Elder in the West Jordan Ward, Salt Lake county, Utah, was born Dec. 16, 1851, at Camborne, Cornwall, England, the son of Charles Richards and Jane Pendray. He emigrated to Utah in 1874 and after re-



of Deacon, Teacher, Priest, Elder (ordained Jan. 5, 1902 by D. R. Bateman) and Seventy (ordained Dec. 12, 1909 by J. Golden Kimball). In May, 1912, he became a president of the 33rd quorum of Seventy. In 1902-1904 he filled a mission to Texas and presided over the Lone Star conference. At home Bro. Leak has always been an active Church worker. Thus he labored for many years as a Ward teacher, and for three years as a home missionary. At one time he was in the superintendency of religion classes and a member of the Mutual Board in the Jordan Stake. He labored as a

siding five years among the "Mormons" he was converted to the faith of the Latter-day Saints, was baptized Jan. 3, 1879, and has ever since been a firm believer in the divine mission of the Prophet Joseph Smith. Prior to joining the Church he was a member of the United Methodist denomination. He was ordained to the office of an Elder May 4, 1897; ordained a Seventy Jan. 13, 1884, by Wm. W. Taylor, and ordained a High Priest Jan. 21, 1900, by Francis M. Lyman and set apart as a High Councilor in the Jordan Stake. From 1893 to 1899 he acted as Sunday school superinten-

dent: he served one year as president of the Ward Y. M. M. I. A., acted as Ward clerk from 1903 to 1912, officiated as Ward teacher for many years and also filled many appointments as a home missionary. His principal occupations have been mining, milling, and farming, and his places of residence Bingham, Ophir and West Jordan. In 1875 (July 18th) he married Mary Catherine Pope, by whom he became the father of twelve children, namely, Beatrice V., John C., Emanuel H., Mary E., Lily H. P., Frederick A., Franklin J., Anna M., Wm. W., Robert H., Thomas A. and Edgar B. Elder Richards has taken an active part in secular affairs since his early youth. He has served his fellow-citizens as a school trustee for several years and filled other positions of honor and responsibility.

GLOVER, Joseph, an active Elder in the West Jordan Ward, Salt Lake county, Utah, was born July 29, 1854,



at Langport, Somersetshire, England, the son of James Glover and Mary Rowswell. He was baptized July 29, 1862, by his father. ordained an Elder about 1873 by John D. T. McAllister and ordained a High Priest Aug. 28,

1909, by Robert Elwood. Brother Glover emigrated to America when about twelve years of age, crossing the Atlantic in the ship "Arkwright" in 1866, and resided temporarily in Pennsylvania. He came to Utah in 1869 and settled at West Jordan, where he has lived ever since, following mining, smelting and farming for a living. His father died as a Patriarch in the Church in October, 1904. Brother Joseph has always been an active member in the West Jordan Ward; thus he served for many years as a Ward teacher and a choir leader. In 1876 (March 27th) he married Ellen Louisa Walters, daughter of Henry Walters and Sariah Smalley. This union has been blessed with fourteen children, nine of whom are now living.

BATEMAN, James Morgan, a faithful and active Elder in the Church and for many years a resident of the West Jordan Ward, Salt Lake county, Utah,



was born March 3, 1842, at Augusta, Lee county, Iowa, the son of Thomas Bateman and Mary Street. He emigrated together with his parents to Utah in 1850 and settled first in Salt Lake City. Later he moved to West

Jordan, where he resided first in the so-called White's Fort and later on a farm. From the time of his baptism as a ten-year old boy (March 21, 1852) until his death, he was an active and efficient Elder in the Church and also an enterprising citizen. In 1866 he went back as a Church teamster to bring poor emigrants into the Valley. In 1869 (Nov. 1st) he married Maria Louisa Watkins, daughter of Wm. L. Watkins and Mary A. Hammond. This union was blessed with eleven children, namely, James A., Mary E., William H., Joseph C., Louis W. and Alonzo W. (twins), Thomas E., Reinetta M., Lafayette, Leslie E. and Ezra M.; four of the children are now living. Brother Bateman was ordained to the different degrees of the Priesthood, his last ordination to the office of a High Priest taking place May 6, 1900, under the hands of Hyrum Goff. For many years Bro. Bateman acted as a Ward teacher and died firm in the faith at West Jordan June 18, 1904. His occupation in life was that of a farmer and stockraiser.

GARDNER, Neil Livingston, an active Elder in the West Jordan Ward, was born Dec. 17, 1843, at Warwick, Canada, the son of William Gardner and Jane Livingston. He was baptized when about twelve years of age by Bishop W. Maughan, ordained an Elder Feb. 18, 1869, by Samuel H. B. Smith, ordained a Seventy Jan. 5, 1890, by Hyrum Goff; ordained a High Priest June 30, 1901, by Orrin P. Miller, and served as second counselor to Bishop John A. Egbert of the West Jordan Ward from 1901 to 1911. Brother Gardner is a pioneer of Utah, arriving in Great Salt Lake Valley with his parents in 1847, crossing the plains in Edward Hunter's hundred. He passed, through all the trials and hardships incident to pioneer life, became acquainted with the cricket and grasshopper experiences and helped in every way to develop the resources of this western country. Brother

Gardner has resided successively in Big Cottonwood and Cache Valley (Utah), California and West Jordan (Utah). Many years of his younger life were spent working around saw mills; otherwise his main occupation has been that of a farmer. In 1894-96 he filled a mission to the Eastern

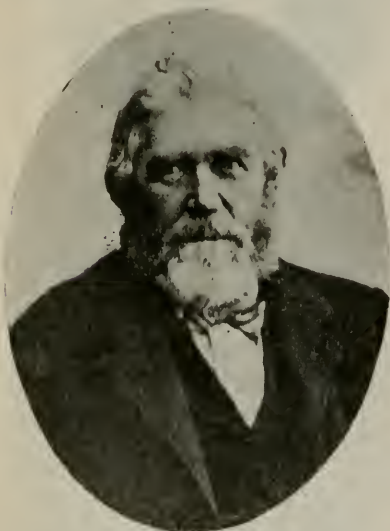


States and Canada, laboring principally in the province of Ontario, Canada. In 1869 (Feb. 18th) he married Mary Ellen Gardner, who has borne him ten children, namely, Neil L., William, Margaret A., Robert R., Janet, Sarah G., Archibald, Henry C., Duncan and Vernal.

PEARSON, Hans, an active Elder in the West Jordan Ward, Salt Lake county, Utah, was born Nov. 24, 1860, in Malmöhus län, Sweden, the son of Peter Johnson. He was baptized at the age of eighteen, ordained to the Priesthood and sent out as a local missionary. After laboring in that capacity in the Malmö conference three and a half years, principally in the province of Blekinge, he emigrated to Utah in 1876 and settled in West Jordan, where he engaged in sheep business and farming. Nov. 5, 1890, he married Mary Ellen Nielson

(daughter of Jas A. Nielson and Cecilia Mortenson) who was born March 31, 1872, at Midvale, Utah. This union brought them three children, namely, Elva R. (who died in infancy), Ivau R., and Elmer T. Brother Pearson was ordained to the office of a Seventy Dec. 22, 1889, by Seymour B. Young, and labored as an active Ward teacher for many years. He died Aug. 26, 1910, at Midvale, Utah.

FARRELL, John, second Bishop of the Eden Ward, Weber county, Utah, was born Jan. 13, 1834, in the town of Ayr, Scotland, the son of Malcolm Farrell and Mary Banks. He joined the Church at the age of fourteen and in 1856 (Dec. 31st) he married Jennette Lindsay (daughter of Walter Lindsay and Jennette McClean), who was born in the town of Cardor Bray,



Scotland, March 1, 1839. With his wife, Brother Farrell emigrated to America in 1857, crossing the Atlantic in the ship "George Washington", which sailed from Liverpool, England, March 28, 1857. They resided temporarily in Illinois two years and in Lexington, Missouri, three years, being residents there at the time of the battle of Lexington. While living

in the East they earned money enough to send to England for nine of their relatives (four of Brother Farrell's and five of Sister Farrell's kinspeople), and came to Utah in 1862. After residing three years at Ogden, they made Eden their permanent home in 1865. Before emigrating from England, Elder Farrell labored among the people as a teacher and after his arrival in Utah he was ordained an Elder and subsequently a Seventy. From 1869 to 1874 he acted as a counselor to Brother Ballantine (presiding Elder at Eden), and when a reorganization of the Eden Ward took place in 1881 Bro. Farrell was ordained a High Priest and Bishop and set apart to preside over Eden Ward by Franklin D. Richards. He also acted as an officer in the Eden Sunday school and was the first president of the Elder's quorum in Eden organized in 1866. Of secular offices Bro. Farrell served as justice of the peace, constable, road supervisor, etc. His wife has been a very faithful Relief Society worker and acted for several years as first counselor to Christine Thompson, president of the Eden Ward Relief Society. By his first wife Brother Farrell became the father of eleven children, six of whom are living today. In the year 1865 Bro. Farrell married Marian Lindsay, who bore him six children, three of whom are now living; she died at Eden in 1904. Bro. Farrell died Oct. 5, 1901.

FULLER, Edmund Burk, an active Elder in the Eden Ward, Weber Stake of Zion, Utah, was born June 16, 1830, at Dover, Kent, England, the son of John Fuller and Ann King. The Fuller family was well-to-do people and Edmund, when quite young, felt very desirous to see the world; hence, he set out for America as a young man, and while crossing the Atlantic he met a young "Mormon" girl by the name of Adelaide Jelley, who was born in Bedfordshire, England, April 12, 1830. With her he fell in love,

and when they reached St. Louis, Missouri, Edmund joined the Church and married Adelaide. They crossed the plains in Aaron F. Farr's company in 1854, and after residing temporarily in Salt Lake City and Ogden they located permanently at Eden in July, 1862. Here they raised a large family of children and Bro. Fuller took leading parts in both ecclesiastical and secular affairs. For a number of years he acted as justice of the peace in Eden, was book-keeper for Pres. Taylor and also book-keeper for the Stephenson Implement Company at Ogden. His wife died Oct. 19, 1885, and Bro. Fuller himself passed away Nov. 26, 1902.

FULLER, George Arthur, Bishop of the Eden Ward, Weber county, Utah, was born April 16, 1871, at Eden, Weber county, Utah, the son of Edmund B. Fuller and Adelaide Jelly.



He was baptized in 1880, was ordained successively to the office of Deacon, Priest, Elder and Seventy, the latter ordination taking place Nov. 11, 1898, under the hands of J. Golden Kimball. In 1900 (May 8th) he was ordained a High Priest by Heber J. Grant and set apart as an alternate High Councilor

in the Ogden Stake. Finally he was ordained a Bishop and set apart to preside over the Eden Ward Jan. 31, 1911, by David O. McKay. He served as a member of the seventh and eighth Utah State legislatures, being a member of the House of Representatives. In 1898-1900 Bro. Fuller filled a mission to Great Britain, laboring in the London conference. In 1898 (Oct. 12th) he married Margaret C. Pritchett, by whom he is the father of eight children, namely, Lavon M., Arthur B., Platte W., Norah F., Beatrice A., Theodore E., Braxton C., and Doretha E. Bro. Fuller has justly earned the distinction of being one of the most active and successful Bishops in the Church.

STALLINGS, Virgil Byron, first counselor to Bishop Fuller, of the Eden Ward, Weber county, Utah, was born Nov. 8, 1874, at Eden, the son



of Joseph Stallings and Charlotte J. Hussey. He was ordained a Deacon, as a boy. In 1897 (Sept. 4th) he was ordained an Elder by Henry J. Fuller, and he was ordained a High Priest May 9, 1909 by Apostle Hyrum M. Smith and set apart as an alternate High Councilor in the Ogden Stake.

When eighteen years of age Bro. Stallings was called to labor as a teacher in the Sunday school; also as Ward teacher; later he was appointed 2nd assistant superintendent of the Ward Sunday school, which position he held for eight years. He was also called to labor as a teacher in the religion class when it was first organized in 1901, and for two years he acted as second counselor in the Ward Y. M. M. I. A. In the fall of 1896 he received a call to attend the Weber Stake Academy, to prepare for Sunday school work; he attended this school one winter. Subsequently he was called to act as second counselor to Bishop Henry J. Fuller, and was set apart as first counselor to Bishop Geo. A. Fuller Jan. 31, 1911. Agreeable to call from the Stake presidency he labored as a Stake Ward teacher in Huntsville, where he introduced the new system of teaching. Subsequently he performed a similar mission in the Liberty Ward. Bro. Stallings has also been an active man in secular matters. Thus he served four years (1900-1904) as a school trustee and served ten years as a trustee in the Eden Irrigation Company. In 1898 (June 29th) he married Isabelle Burnett, the daughter of Wm. Burnett and Sarah J. Wild; this union has been blessed with five children, namely, Byron E., Violet L., Mammie E., Edna M. and Mildred J.

WALKER, Daniel Cox, senior president of the 131st quorum of Seventy and an active Elder in the Eden Ward, Weber county, Utah, was born April 28, 1854, at Cedar Fort, Utah county, Utah, the son of Edward R. Walker and Ann M. Cox. His father was son of John J. Walker and Elizabeth Robertson and was born Jan. 25, 1817, in St. Clair county, Illinois, joined the Church in 1840, passed through many of the persecutions through which the saints were subjected in Illinois, removed to Iowa in 1848, married Ann M. Cox (a widow with two children)

Sept. 13, 1849, by whom he became the father of ten children, six boys and four girls, emigrated to Utah in 1852, but moved back to Illinois in 1869, and finally died there in 1877. Daniel C., the subject of this sketch, moved with his parents when three years of age to Lehi, Utah county; later he went to Provo and still later to Mill Creek; thence to Ogden Valley in 1861. He was baptized in Huntsville July 3, 1864, removed to Malad Valley in 1866, residing there till 1869, and then moved with his parents to Potawattamie county, Iowa. He returned to Utah in 1873 and settled in Ogden Valley, where he resided until 1876, when he removed to Cache Valley, settling at Weston, Idaho. He returned to Ogden Valley in 1879 and then settled permanently at Eden. He was ordained a Deacon in 1879, acted as secretary of the Y. M. M. I. A. two years, was ordained an Elder in October, 1881, and married Emily Slater Nov. 3, 1881; she bore him eleven children, namely, Daniel T., David, William L., Elizabeth A., Laura P., Clarence E., John, Wallace O., Emma L., Minnie M., and Clyde L. Eight of these are still living. In 1883 (Jan. 3rd) Bro. Walker was ordained a Seventy by Job Pingre. He filled a mission to the Northern States in 1895-1896, and was set apart as one of the seven presidents of the 131st quorum of Seventy when that quorum was first organized. He also acted for many years as a Ward teacher, has labored as a home missionary and filled many other positions of responsibility.

GOULD, Robert, a veteran Elder in the Eden Ward, Weber county, Utah, was born Jan. 22, 1832, at Dullhoy, near Edinburgh, Scotland, the son of Robert Gould and Mary Boyd. He was baptized in November, 1849, by John Anderson, ordained to the office of a Teacher in the early fifties, and emigrated to America in 1854, crossing the Atlantic in a sailing vessel. While

residing temporarily in Philadelphia, he was ordained an Elder by Jeter Clinton. In January, 1855, he married, Annie Simpson, by whom he had five children. He migrated to Utah in 1862, crossing the plains in Homer Duncan's company. In 1871 he married Elizabeth Euley, who also bore him five children. He settled permanently in Ogden Valley in 1871 in that part of the Valley which is now included in the Liberty Ward. He was ordained a High Priest by Chas. Welsh about 1900.

GOULD, William, a president of the 131st quorum of Seventy and an active Elder in the Eden Ward, Weber county, Utah, was born Nov. 13, 1866, at Eden, Utah, the son of Robt. Gould

the Ward Y. M. M. I. A. In 1889 (Jan. 5th) he married Ann M. Lindsay, a widow with five children, who afterward bore her second husband eight children. Bro. Gould has labored considerably as a home missionary and as a Ward teacher. He has filled the office of constable in the Eden precinct since 1900.

SCHADE, Christian Fischer, a veteran Elder in the Huntsville Ward, Weber county, Utah, was born April 13, 1827, at Kornum, Aalborg amt, Denmark, the son of Frederik Ludvig Schade and Marie M. Ravn. He was ordained a Teacher shortly after his baptism, ordained an Elder Oct. 7, 1863, by Apostle Geo. Q. Cannon, and emigrated to America in 1864, crossing



and Annie Simpson. He was baptized Aug. 26, 1874, by Peter Jonhson, ordained a Deacon soon afterwards and ordained an Elder March 19, 1866, by Josiah L. Ferrin. He was ordained a Seventy Sept. 13, 1891, by Peter C. Geertsen and later chosen as a president of the 131st quorum. In 1898-1900 he filled a mission to Great Britain, laboring principally in Scotland. After his return to Utah he labored three years as president of

the Atlantic in the ship "Monarch of the Sea", which arrived in New York, June 3, 1864. While crossing the ocean with a large company of emigrating saints the measles broke out among the emigrants and nearly fifty of the children died. Bro. Schade crossed the plains in John Smith's independent company which arrived in Salt Lake City Oct. 1, 1864. On the plains Bro. Schade's wife, Ablone Thorstensen (whom he had married Aug. 15,

1856) was very sick and had to ride eight hundred miles. That she recovered and reached the Valley was nothing short of a miracle. Elder Schade located at Huntsville and married Sophia Heder Sept. 15, 1866. He was ordained a Seventy March 27, 1869, and filled a mission to Scandinavia in 1872-74, during which he presided over the Aarhus conference, Denmark. After his return from Europe he was ordained a High Priest and called to act as second counselor to Bishop David McKay; he filled this position for fifteen years. In 1888 (June 23rd) he was arrested on the charge of unlawful cohabitation and sentenced to pay a fine of \$300 and \$150 as cost of suit. Bro Schade is the father of five children, namely, Stina M. A., Chr. F., Adam W., Mate E., and Maria E. At home Elder Schade has always taken a leading part in all matters pertaining to the interests of the Church; thus for a number of years he served as first assistant superintendent of the Huntsville Sunday school and acted as a home missionary. In secular affairs he has also been very active, serving for many years as director and treasurer of the Ward ecclesiastical organization, school trustee, sergeant in the State militia, etc.

SCHADE, Adam, W., second counselor to Bishop John Halls, of Huntsvill, Weber county, Utah, was born Sept. 5, 1878, at Huntsville, Utah, the son of Christian F. Schade and Sophia Heder. When a boy he worked with his father on a farm, but commenced business as a merchant in 1902 and now, together with his brother, C. Fred, he is managing the Schade Brothers Mercantile Company, which owns two stores, one at Huntsville and one at Ogden. Brother Schade was baptized by his father Sept. 5, 1886, and was ordained successively to the offices of Deacon, Teacher, Priest, Elder, Seventy, and High Priest, receiving the latter ordination in Sep-

tember, 1909. He presided over a Deacon's quorum, was secretary of a Seventy's quorum and secretary and assistant superintendent of the Huntsville Sunday school. In 1907-1909 he filled a mission to Sweden, presiding a part of the time over the Sunds-



vall conference. Brother Schade has also filled a number of secular offices at home; thus he acted for some time as city recorder and a member of the city council at Huntsville. In 1910 (June 15th) he married Lillie Jensen, who has borne him two children, namely, Armand W., and Gloria J.

ALLEN, Alanson David, a Utah pioneer of 1847, was born May 2, 1829, in the State Vermont, the son of Albern and Marcia Allen. He joined the Church when a boy and migrated to the West, together with his mother, his father having gone to California with the Mormon Battalion. He met Alanson and his mother in G. S. L. Valley in the fall of 1847. Alanson D. was ordained an Elder and subsequently a Seventy; he held the latter office at the time of his death. In 1850 he married Christine Hadlock, who was born April 2, 1828. By her he became the

father of fourteen children. In the seventies, at the time of the John D. Lee' trials, Brother Allen filled a short mission to Independence, Missouri, to settle difficulties and disputes. He died in March, 1888.

ALLEN, Ammon, president of the 75th quorum of Seventy, was born April 23, 1860, at Ogden, Utah, the son of Alanson D. Allen. He accompanied his parents to Cache valley and resided at Hyrum till the spring of 1866, when he came to Huntsville. Here he was baptized in June, 1869, by Søren L. Petersen and confirmed by Bishop Francis A. Hammond. He was ordained a Teacher and an Elder by Bishop Hammond, and a Seventy (in the summer of 1885) by Seymour B. Young. He filled a mission to the Indian Territory in 1885-87 and was set apart as one of the seven presidents of the 75th quorum of Seventy in 1911. In 1881 (Nov. 3rd) he married Isabelle Hislop (daughter of John Hislop and Agnes Rogers), who was born Sept. 22, 1863, at Birkenhead, England. By her he is the father of thirteen children. Brother Allen has always been a faithful and able Church worker and takes an active part in the Huntsville Ward, where he now resides.

McKAY, Angus, a prominent and active Elder in the Huntsville Ward, Weber county, Utah, was born June 3, 1839, in the parish of Far, Sutherlandshire, Scotland, the son of William McKay and Grace Gunn. He was baptized Aug. 27, 1860, by William McKay, emigrated to Utah in 1863, crossing the Atlantic in the ship "Cynosure" which sailed from Liverpool, June 3, 1863, and arrived in New York July 6, 1863; crossed the plains in Capt. Thomas E. Ricks' Church train which arrived in Salt Lake City Oct. 4, 1863. While residing temporarily in Salt Lake City, he worked on the Temple and also assisted in digging the foundation for

the Tabernacle. In the spring of 1864 he located permanently at Huntsville and helped to make a good road through Ogden canyon. He was ordained an Elder in 1863 by John A. Smith, a Seventy in 1869 by Jos. Young, and a High Priest in 1909 by Hyrum Belnap. In 1873 he filled a colonization mission to Arizona, serving under Horton D. Haight, and again went to Arizona with Geo. Lake in 1876. He filled a mission to the Southern States in 1882 and another to Scotland in 1883. At home he has



acted for twenty-five years as a Ward teacher, as a Sunday school officer for forty-five years, as an officer and president of the Ward M. M. I. A. fifteen years, as senior president of the 75th quorum of Seventy twelve years, and filled two home missions. Of secular offices may be mentioned that he has served as treasurer of the Ward Ecclesiastical Board, as School trustee for nineteen years, as justice of the peace for six years, as president and director of the Mountain Canal and Irrigation Company, president and director of the Huntsville Irrigation Company, road supervisor, farmer, stockraiser, sergeant and lieutenant in the Nauvoo Legion, Indian scout during the Black Hawk War, etc. He

also served one term in the Utah State legislature. By Wilhelmina McKay, whom he married Dec. 14, 1866, he became the father of ten children.

MORTENSEN, Niels Christian, a prominent Elder in the Huntsville Ward, Weber county, Utah, was born July 4, 1834, in Denmark, the son of Martin Nielsen and Inger Nielsen. He was baptized in 1856 by Hans Peter Lund, emigrated to Utah in 1864 and settled soon afterwards at Huntsville, where he married Mariane Christensen (a daughter of Christian Mortensen and Anna K. Petersen), who bore him seven children; later (Oct. 28, 1876) he married Thora Edmeline Christensen, by whom he became the father of six children. For many years Bro. Mortensen acted as second counselor to Bishop Francis A. Hammond at Huntsville and in a secular way Bro. Mortensen was also one of the leading business men in Ogden Valley. Thus he was the first butter merchant in that valley and took butter and eggs to the market in Salt Lake City for many years. In Church matters Bro. Mortensen was very active both at home and abroad. Before leaving his native land he labored as a local missionary in 1856-1864, and in 1883-1885 he filled a successful mission in Scandinavia as an Elder from Utah. For a number of years he acted as president of the Scandinavian meetings in Huntsville, where he died Sept. 26, 1898, firm in the faith as a Latter-day Saint.

WOOD, Charles, a Utah pioneer of 1848, was born June 9, 1837, in Huron county, Ohio, the son of Samuel Wood and Sarah Stedwell. He emigrated to Utah in 1848, settled at Ogden and became one of the first settlers of Ogden Valley in 1860. Prior to that (March 31, 1858) he married Alice Horrocks, daughter of Edward Horrocks and Alice Houghton. By her he became the father of fourteen children, six boys and eight girls.

Bro. Wood labored for many years as an Indian missionary and was one of the founders of Ft. Supply, near Ft. Bridger, Wyoming, where he remained two years. He also served as a scout in the Black Hawk war, in a regiment commanded by Pleasant



Green Taylor. Being able to speak the language of the Indians, he rendered efficient service as an Indian interpreter during the hostilities. He was also a great friend of the Indians, a number of whom visited him from time to time. Among these were the chief Washakie and other Indians of note. Bro. Wood held the office of a Seventy and died at Provo, Utah, Aug. 13, 1905.

WOOD, Charles S., an active Elder in Huntsville, Weber county, Utah, was born July 11, 1861, at Ogden, Utah, the son of Charles Wood and Alice Horrocks. He was baptized June 6, 1872, by Peter C. Geertsen; ordained a Teacher Dec. 6, 1878; ordained an Elder Oct. 26, 1884, by Hans Schow; ordained a Seventy Aug. 10, 1887, by Erastus P. Bingham and set apart as a president of the 75th quorum of Seventy July 9, 1893, by Rulon S. Wells; ordained a High

Priest July 22, 1900, by Lewis W. Shurtliff and set apart as second counselor to Bishop David McKay. He served in that capacity five years. In 1895 (Sept. 10th) he was set apart as first counselor to Bishop Andrew P. Renström, by Anthon H. Lund, and served in the latter position three years. In 1888-1890 he filled a mission to the United States, laboring princip-

ally in West Virginia and Maryland. After his return he acted two years as the president of the Ward Y. M. M. I. A.; he has also been a member of the local old folks committee and filled many other positions of responsibility and trust. In 1884 (Dec. 12th) he married Emma E. Mortensen, daughter of Niels C. Mortensen and Mariane Christensen, by whom he became the father of ten children, three boys and seven girls. His wife was the first secretary in the primary association in Huntsville and she acted for ten years as president of said association.



ally in West Virginia and Maryland. After his return he acted two years as the president of the Ward Y. M. M. I. A.; he has also been a member of the local old folks committee and filled many other positions of responsibility and trust. In 1884 (Dec. 12th) he married Emma E. Mortensen, daughter of Niels C. Mortensen and Mariane Christensen, by whom he became the father of ten children, three boys and seven girls. His wife was the first secretary in the primary association in Huntsville and she acted for ten years as president of said association.

ANDERSON, Andrew Hugo, a prominent Elder in the Huntsville Ward, Weber county, Utah, was born Aug. 5, 1830, in Fjalgeme, Enslö, Halland län, Sweden. He was raised on a

farm and reared in the Lutheran religion. When a youth he was preserved from an untimely death by a miraculous manifestation of the power of God. Becoming converted to "Mormonism", he was baptized May 23, 1857, by C. E. Lindholm and passed through considerable persecution on account of his religion. He was ordained a Teacher, Oct. 14, 1857, and appointed to preside over the prayer meetings in the Halmstad branch. Being ordained an Elder Nov. 15, 1885, he was called to preside over the Falkenborg branch in 1860 and over the Halmstad branch Feb. 17, 1861. In May, 1865, he was called to labor as a traveling Elder in Jönköping. He emigrated to Utah in 1866, crossing the Atlantic in the ship "Humboldt", which arrived in New York, July 19, 1866, and the plains in Capt. Peter Nebeker's ox train which arrived in Salt Lake City, Sept. 29, 1866. Soon afterwards he located permanently at Huntsville, where he resided until the time of his death, taking an active part in all matters within his jurisdiction pertaining to the Church until the last. In 1856 (Feb. 16th) he married Christina Larsen, and in 1874 (Aug. 24th) he

married Elena Pehrson, a widow with five children. By a third wife (Emma Fagerström (whom he married Oct. 22, 1886) he became the father of seven children, namely, Adina C., Andrew C., Ellen M., Hilda S., Joseph A., A. Elizabeth and Thomas O. For many years Elder Anderson presided over the Scandinavian meetings at Huntsville.

BERLIN, Andrew Emanuel, a prominent Elder of Huntsville, Weber county, Utah, was born Nov. 5, 1849, at Trelleborg, Malmöhus län, Sweden,



the son of Berlin and Regina Dorthea Silverlos. He was baptized May 5, 1860, by Paul Okason, ordained a Teacher when twelve years old and subsequently set apart to preside over the Trelleborg branch. Later he was ordained a Priest and sent out to do missionary labor, together with Elder Niels Berggren in the Lund and Gårdstånga branches, laboring there one year. Then he was called to the Christianstad and Viggarrum branches for one year and a half. After that he was ordained an Elder by Conference President John Holmgren. He was called to preside over the Ystad and

Cimbritshamn branches. Afterwards he presided over the Helsingborg and Landskrona branches for one year and a half; after that he labored as a traveling Elder in the Skåne conference. After thus laboring for six years and a half as a missionary, he emigrated to America in the summer of 1872, arriving in Salt Lake City July 17th, that year. After residing in Salt Lake City nearly two years he settled permanently at Huntsville, in 1874. From that date until the present he has taken an active part in Church affairs. For a number of years he held the office of a Seventy, having been ordained to that office by Peter C. Geertsen in 1885. He was ordained a High Priest in January, 1910, by Bishop E. F. Woolley. In 1872 (Oct. 28th) Elder Berlin married Mary F. Björkholm who bore him thirteen children. He married a second wife (Caroline Tangren) May 20, 1876, who bore him five children. On a charge of unlawful cohabitation he was arrested June 6, 1887; he was subsequently convicted and served six months in the State penitentiary. Bro. Berlin's occupation has been that of a farmer and a plasterer.

BINGHAM, Erastus Perry, a veteran Elder of the Huntsville Ward, Weber county, Utah, was born March 20, 1846, at La Harpe, Hancock county, Illinois, the son of Erastus Bingham and Olive H. Freeman. He was baptized in March, 1854; ordained a Seventy in 1865 by Franklin Cummings and a High Priest May 5, 1910 by Adam L. Peterson. Emigrating to Utah in 1847 with his parents he crossed the plains in Daniel Spencer's hundred, arriving in the Valley in September, 1847. After spending the winter in the Old Fort, he located in Cottonwood in the so-called Holliday Settlement, where he remained until the spring of 1850. In 1866 he went to the Missouri river after emigrants under Captain Horton D. Haight and returned to Utah with

telegraph wires and three families of emigrants. Since his early youth Bro. Bingham has been a diligent Church worker. For more than twenty years he acted as one of the presidents of the 75th quorum of Seventy, and for the same length of time he acted as a president of a teacher's district in the Huntsville and Middleton Wards. He has practically been

the Missouri river after telegraph wire and emigrants, although he at that time served as a cavalry man in the Utah militia. Often since the Indian wars has he done military duty as a home guard.

LÖFREEN, Niels, a prominent Elder in the Huntsville Ward, Weber county, Utah, was born Dec. 17, 1855.



a Ward teacher since 1866. He has also been superintendent of the East Huntsville Sunday school when that branch was yet a branch of the Huntsville Ward. Among the many civil offices which he has held may be mentioned that he served as constable of the Huntsville precinct for six years and as school trustee in the Huntsville school district five years. His occupation, otherwise, has been that of a lumber dealer, farmer and stockraiser. On different occasions he has changed his places of residence. Being born at La Harpe, Ill., he has since resided in Punca, Nebraska, Salt Lake City, Cottonwood, Ogden, Bingham's Fort, Farr West, Slaterville and Huntsville. He became a settler of Ogden valley in the spring of 1864. During the Black Hawk Indian war he made a trip to



in Billeberga, Sweden, the son of Anders Löfgren and Kathrina Löfgren. He emigrated with his parents to Utah in 1862, crossing the Atlantic in the ship "Manchester", which sailed from Liverpool, England, May 6th and arrived in New York June 12, 1862. He crossed the plains in Homer Duncan's company which arrived in Salt Lake City Sept. 24, 1862. After spending the winter in Mill Creek, Salt Lake county, the family settled permanently at Huntsville, where Bro. Löfgreen soon became an active Church worker. For a number of years he took leading parts in the Ward Sunday school, acted as a Ward teacher and was president of the Y. M. M. I. A. He was ordained an Elder July 29, 1880, a Seventy in June, 1886, and a High Priest by Gustaf A. Olson Jan. 24, 1909. In

1900-1902 he filled a mission to Scandinavia, laboring in Sweden, part of the time as president of the Göteborg conference. After his return home he was again appointed a Ward teacher, and also acted as superintendent of the Ward Sunday school from 1904 to 1913. In secular occupations Bro. Löfgreen acted as mayor's counsel four years and mayor of Huntsville two years. He has also acted as a home missionary. He is at present (1913) on a mission to the Western States. In 1880 (July 29th), he married Jane A. Burrows, daughter of Joseph and Emma Burrows, by whom he became the father of eight children, namely, Jane C., Mary E., Nils S., Jesse E., Benjamin F., Elizabeth A., Elmina R. and Lee B.

NIELSEN, Jens, an active Elder in the Huntsville Ward, Weber county, Utah, was born July 21, 1852, at Asnæs, near Kallundborg, Holbæk amt,



Denmark, the son of Niels Jensen and Mette Jørgensen. He was baptized May 17, 1875, by Theodore Christensen, emigrated to Utah in 1875, was ordained an Elder in 1883 by Bishop Francis A. Hammond, ordained a Seventy July 12, 1885, by Seymour B.

Young and ordained a High Priest in January, 1909, by Samuel G. Dyer. In 1877 (Jan. 1st) he married Juliane Petersen, daughter of Jacob Petersen and Petrine Rørstrøm, who was born in Randers, Denmark, March 27, 1859, baptized in Aarhus, Feb. 25, 1872, by Søren Madsen, and emigrated to Utah in 1876. She acted as a teacher in the Huntsville Relief Society from 1884 to 1893, and was a member of the Board of Directors together with Sister Eliza Tracy, acted as president of mother's work, was first counselor in the Ward Relief Society, first to Pres. Eliza Tracy and later to Pres. McFarland. In 1911 she was chosen as secretary of the Ward choir. Bro. Nielsen filled a mission to Scandinavia in 1896-98, laboring in the Copenhagen conference, part of the time as president of the Holbæk branch. While on this mission he organized a Sunday school at Holbæk. After his return to Utah in 1898 he labored diligently as a Ward teacher, as a member of the Ward old folks committee, as first counselor to Andrew H. Anderson, in the presidency of the Scandinavian meetings in Huntsville, and as superintendent of construction in the building of a Relief Society hall which was erected in Huntsville in 1895 and following years. Bro. Nielsen is still laboring diligently in Church affairs.

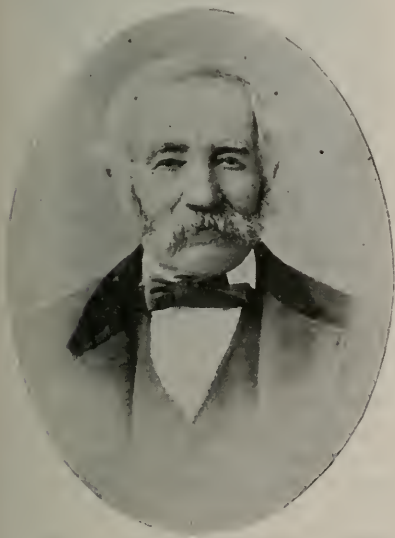
PETERSON, Christian, an active Elder of the Huntsville Ward, Weber county, Utah, was born Sept. 18, 1845, at Bjørup, Maribo amt, Denmark, the son of Hans Petersen and Margrethe Larsen. He was baptized May 29, 1858, and emigrated to Utah in 1862, crossing the plains with an ox train. After residing in Farmington, Davis county, three years, he settled permanently at Huntville in 1865. In 1869 he married Emma M. Backman, by whom he had twelve children, six boys and six girls, namely, Anna M., Amelia M., John C., Emma M., Christian D., Margaret E., Olivia A.,

Carl A., Frederik W., Helga A., Adam E. and Moroni. In 1879 (July 31st) Elder Peterson married Marie S. Christensen, who bore him five children, namely, Niels W., Hans C. Elvina M., Mary J. and Minnie M. Bro. Petersen served six months in the Utah penitentiary for so-called unlawful cohabitation. He was always a faithful Latter-day Saint and an active Church worker, advancing from one degree of the Priesthood to another. He finished his earthly career as a Seventy. His principal avocations in life were those of a blacksmith, farmer, lumberman and merchant. He was accidentally killed in a sawmill March 13, 1893.

PETERSEN, Jens, an active Elder in Huntsville, Weber county, Utah, was born March 21, 1818, at Spholm,

he engaged in various occupations, until 1872, when he located permanently in Huntsville and began his career as a successful farmer. As an active Church worker he advanced from one degree in the Priesthood to another and for several years he acted as president of the Elder's quorum. He was finally ordained a High Priest. His first wife's name was Mette Marie Jensen, who was born Feb. 19, 1822, in Grønfelt, Randers amt, Denmark, and was married to Bro. Petersen June 12, 1851. She became the mother of two children and died Jan. 15, 1897. In 1882 (Dec. 28th) Bro. Petersen married Caroline Petersen as a plural wife, who bore him three children, two of whom are still living. In December, 1887, Bro. Petersen was arrested on the charge of unlawful cohabitation and subsequently served six months imprisonment in the Utah penitentiary. Elder Petersen died at Huntsville, Utah, Sept. 15, 1904, as a faithful and highly respected member of the Church.

PETERSEN, Lars, a prominent Elder in the Huntsville Ward, Weber



Præsto amt, Denmark, the son of Peter Jacobsen and Anne Marie Nielsen. While a youth he learned the trade of a carpenter and wheelwright and built several mills in Denmark. Later he served as a soldier in the Danish army for eleven years. He joined the Church in 1862, emigrated to Utah in 1863 and located temporarily in Weber Valley, where

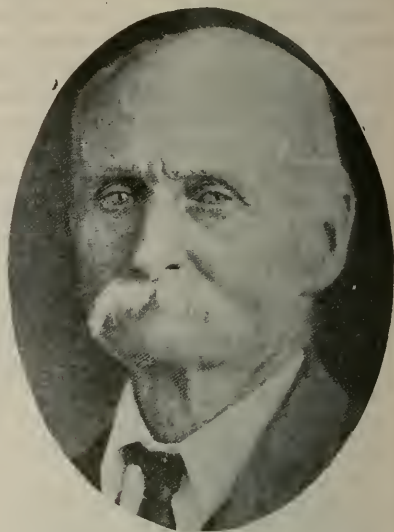


county, Utah, was born Feb. 27, 1837, at Systofte, Denmark, the son of Hans Petersen and Margrete Larsen. He

was baptized April 17, 1861, by Ole Petersen; ordained a Priest Sept. 1, 1861, and an Elder by Jens Hansen Nov. 3, 1861. In October, 1861, he was called on a mission to the island of Falster and during the following three and a half years he labored as a missionary on the islands of Falster, Møen, Lolland and Fyen. He also spent nine months in the Danish army during the war between Denmark and Prussia in 1863-64. In 1865 he emigrated to Utah, crossing the Atlantic in the ship "B. S. Kimball", which sailed from Hamburg, Germany, May 8, 1865, and arrived in New York June 15, 1865. He crossed the plains in Captain Miner G. Atwood's company, which arrived in Salt Lake City Nov. 8, 1865. After spending the winter of 1865-66 in Ogden he settled permanently in Huntsville in the spring of 1866, where he has resided ever since. In 1866 (April 7th) he married Anne Larsen Jensen, daughter of Lars Jensen and Maren Iasmussen. She bore him six children (three boys and three girls), whose names are: Mary M., Lauritz, Rosanna, Peter A., Sarah E., and Joseph H. Elder Petersen acted as Ward clerk, subsequently as counselor and still later as president of the 6th quorum of Elders in the Weber Stake, and in 1902 (Dec. 27th) he was ordained a High Priest by Lewis W. Shurtliff. For fifteen years, commencing with November, 1882, Brother Petersen acted as postmaster of Huntsville; otherwise his occupation has been that of a basket maker, gardener and farmer.

TRACY, Eli Alexander, an active Elder in the Huntsville Ward, Weber county, Utah, was born Nov. 25, 1833, in Ellesburg, Jefferson county, N. Y., the son of Moses Tracy and Nancy M. Alexander. He came to Utah in 1850, driving two yoke of cows and one yoke of steers across the plains. On this journey his father was captain of ten in Thomas Johnson's company, which arrived in G. S. L. City Sept.

12, 1850. The parents settled permanently at Ogden in 1850, where Eli and his wife also remained till 1864, when they settled permanently at Huntsville. Bro. Eli was baptized March 20, 1842, by Joseph Smith the Prophet, and ordained an Elder, Nov.



3, 1855, by Heber C. Kimball. About two years later he was ordained a Seventy by Benjamin Franklin Cummings, and became a member of the 38th quorum of Seventy. In 1855 he filled a mission to the Lamanites, accompanied by his wife, during which he spent most of his time at Ft. Supply. In 1891 he filled a mission to the Southern States. As a participant in the Echo Canyon episode he served as a musician, and he organized the first martial band in Ogden Valley. He also built the second sawmill in Ogden Valley on Beaver Creek, a tributary of the South Fork of the Ogden river. For forty years Bro. Tracy has acted as a Ward teacher. His occupation generally is that of a stockraiser and lumber man. In 1854 (Dec. 25th) he married Eliza Sprague, the daughter of Richard D. Sprague and Louisa M. Rose; she was born May 12, 1837, at Castile, Broome co., N. Y. For thirty years she acted as

president of the Huntsville Relief Society, and bore her husband four children, namely, Eliza J., Eli M., Charles A. and David I.

BINGHAM, Francis, Bishop of the Middleton Ward, Weber county, Utah, was born July 19, 1874, at Huntsville, Weber county, Utah, the son of Erastus P. Bingham, and Emmeline C. Allen. He was baptized July 30, 1882, by Peter C. Geertsen; ordained a Deacon Dec. 6, 1899, by David McKay; ordained a Teacher March 28, 1896, by Christian F. Schade; ordained

dent of Sunday school, and president of the Y. M. M. I. A. A few years ago he filled a mission to the Western States, laboring principally in Colorado and New Mexico. He was gone on this mission thirty months and acted as president of a conference about two years.

BURRSTON, John, a Utah Pioneer, was born April 21, 1837, in Herefordshire, England, the son of William Burraston and Sarah Mason. Having joined the Church in his native land, he emigrated to America in 1852, cross-



a Priest in 1888 by David McKay; ordained an Elder March 4, 1899, by Lars Petersen; ordained a Seventy Feb. 8, 1906, by Erastus P. Bingham, and ordained a High Priest and Bishop in June, 1909, by Orson F. Whitney. In 1897 (March 6th) he married Anna S. Hansen, daughter of Christian C. Hansen and Stine Rasmussen, by whom he has four children, namely, Walter F., Golden H., Amos A., and Owen W. From his early youth Bishop Bingham has been a faithful Church worker; thus he acted as counselor and subsequently as president of the Deacon's quorum in Huntsville, assistant superinten-

sing the Atlantic in the ship "Ellen Maria", which sailed from Liverpool Feb. 10th, and arrived at New Orleans April 6, 1852. In the Irish channel the ship ran into another vessel and was nearly wrecked; the wind blew them into Cardigan Bay, on the shores of Wales. When they finally set sail again, they were eleven weeks and three days on the sea. Having traveled up the Mississippi and Missouri rivers to the frontiers, Bro. Burraston crossed the plains in Capt. Cummings company, arriving in Great Salt Lake Valley Oct. 9, 1852. Through the lack of provisions the company suffered hunger and fatigue in cross-

sing the plains. Bro. Burraston remained in G. S. L. Valley until 1854, when he went back to the States as far as St. Joseph, Mo., with a mule train for merchandise. On the journey the company he traveled with was attacked by Indians, but none were killed. After his return to Utah in 1855, he moved to Pleasant Grove, Utah county, where he married Mary Stewart in 1856. In 1859 he settled at Mount Pleasant, Sanpete co., but moved to Goshen, Utah co., in the spring of 1861. In 1887 he removed to Sevier county, where he lived ten years; thence he moved back to Goshen. He married Elizabeth Ann Dell Oct. 24, 1864, and Hannah Poulsen in October, 1869; with his two wives he became the father of twenty-one children. His occupation has been that of a farmer continuously. In his youth he took an active part in the Indian wars, mainly in the so-called Walker and later the Black Hawk war.

GARDNER, James, a president of the 15th Quorum of Seventy from 1884 to 1902 and an active Church worker in the Goshen Ward (Nebo Stake), Utah county, Utah, was born Dec. 19, 1837, in Glasgow, Scotland, the son of Alexander Gardner and Ann Knox. Together with his mother's family of five children he emigrated to America in 1856, crossing the Atlantic in the ship "Enoch Train", which arrived at Boston, May 1, 1856, and crossing the plains in Daniel D. McArthur's handcart company, which arrived in G. S. L. Valley Sept. 26, 1856. When the handcart company reached the mouth of Emigration canyon, James and his brother Alexander, together with other young men, who were fired with enthusiasm because they at length had reached the place of their destination, engaged in a foot race with their handcarts to see who could reach the city first. While running they forgot all about their having

lived on short rations for a month or so; in fact the boys were in excellent trim for running, not carrying any superfluous flesh. En route for the Valley James was baptized in June, 1856, on the camp ground near Iowa City, and soon after his arrival in the Valley he was ordained to the office of a Priest. Soon the family located temporarily in Tooele city, and stayed



there till the time of the "general move" in the spring of 1858, when they moved to Goshen, Utah county. There on Dec. 25, 1860, James married Eliza Rogers, by whom he became the father of seven children, whose names are: Mary Ann, James A., Elizabeth, George, Charles, John W. and Walter. In the spring of 1857 Bro. Gardner was ordained a Seventy by John Shields and became a member of the 43rd quorum of Seventy. Later in 1884, he was chosen as one of the presidents of the 15th quorum of Seventy. Commencing with 1876 he worked as a quarryman at the Temple Quarry in Cottonwood canyon. He was thus engaged for ten years, and during the following four years he furnished charcoal for the Temple blacksmith shop, which the blacksmiths used until the capstone of the Temple was

laid in 1892. At present and for the last twelve years Bro. Gardner has been chairman of the school board, and he has served as justice of the peace for fifteen years. He fought in the Tintic Indian war during the years 1857-58, also in the Indian war at Goshen and in the Black Hawk war in Millard county. He was ordained a High Priest Nov. 15, 1902, by Rudger Clawson. Bro. Gardner still resides at Goshen and is yet an active Church member, although advanced in years.

GARDNER, Eliza Rogers, wife of James Gardner, was born April 28, 1838, in London, England, the daughter of George Lock and Hannah Upton. She was baptized by John B. Maiben in 1853 and emigrated to America in 1860, crossing the Atlantic in the ship "Underwriter" and the plains in Captain Daniel Robinson's handcart company, which arrived in Salt Lake City Aug. 27, 1860. She emigrated together with her two brothers, George and William, and their respective wives, and in crossing the plains she pulled a handcart the entire distance. On the journey they were attacked by Indians a number of times and Sister Gardner's experience in fording streams and walking at times beyond her strength taxed her physical powers to such an extent that she has been somewhat crippled ever since. In 1860 (Dec. 25th) she became the wife of James Gardner and subsequently bore him seven children, namely, Mary A., James A., Elizabeth, George, Charles, John W. and Walter. Sister Gardner has been a zealous Relief Society worker for many years.

GARDNER, Ann Knox, a Utah handcart immigrant of 1856, was born April 27, 1805, in Shionen, Lanarkshire, Scotland, joined the Church in 1852 and emigrated to America in 1856, crossing the Atlantic in the ship "Enoch Train," and the plains in Captain Daniel D. McArthur's handcart company. Sister Gardner married

Alexander Gardner in Scotland about 1833, but he left her as the mother of seven children in 1853 and emigrated to America; he was never heard from



afterwards. After arriving in Utah, in September, 1856, Sister Gardner moved to Tooele valley, where she married Peter Gillespie. Later she moved to Goshen, Utah county, where she resided until her death, which occurred June 1, 1895, she being ninety years old at the time of her demise.

LEWIS, Rufus, an active Elder in Goshen, Utah county, Utah, was born Oct. 2, 1830, at Llannelly, Wales, the son of Wm. Lewis and Mary Price. He became a Latter-day Saint in his native land in 1850 and emigrated to Utah in 1856, crossing the Atlantic in the ship "Samuel Curling" which sailed from Liverpool April 19, 1856, and arrived at Boston May 23, 1856. He crossed the plains in an independent wagon company the same year. Through being overtaken by storms in the mountains the company lost nearly everything and had to be helped into the Valley by a relief train which the Church had sent out for that purpose. After his arrival in Utah Bro. Lewis located in Provo, Utah county,

where he met Ann Llewellyn whom he married April 16, 1861. Eight years later he moved with his family to Goshen, where he lived until July 8, 1889, when he was called beyond the veil, leaving a wife and ten children.



During his entire life Bro. Lewis was a diligent worker and always took an active part in Church affairs, rising from one degree in the Priesthood to another. For many years he led the Ward choir at Goshen and was also an active Sunday school teacher at the time of his death. The names of his children are: Rufus W., Edmund, John T., Annie M., Lewis E., Caleb R., Mary A., Thos. J., Dan F. and Nettie.

LEWIS, Ann Llewellyn, wife of Rufus Lewis was born April 21, 1839, at Myrther Tydvil, Wales, the daughter of Edmund Llewellyn and Mary Howells. She became a member of the Church in 1847 and emigrated to America in 1856, crossing the ocean in the ship "Samuel Curling," and, together with her brother Edmund, pulled a handcart all the way across the plains, in Capt. Edward Bunker's handcart company, which arrived in Salt Lake City, Oct. 2, 1856. She lived

in Salt Lake City until the time of the move in 1858, when she located at Provo and stayed there five years, working for several families. In 1861 she became the wife of Rufus Lewis, to whom she subsequently bore ten



children. After the removal of the family to Goshen in 1868, Sister Lewis took an active part with her husband in raising a large family of children, and after the death of her husband in 1889, the whole responsibility of raising and taking care of the family rested upon her. She has been a diligent worker in the Relief Society and throughout taken a most active part in Church matters.

HANCOCK, George Washington, a Pioneer and leading business man of Payson, Utah, was born March 8, 1826, in Columbus, Ohio, the son of Solomon Hancock and Alta Adams. He was baptized in 1834 by Levi W. Hancock, was baptized in Clay county, Missouri, after being driven from Jackson county. Later he moved with his father's family to Far West and later (1839) to Commerce, Hancock county, Illinois, whence he came west in April, 1846. Having arrived on the Missouri river, he enlisted in

the Mormon Battalion in July, 1846, and marched all the way to California. After being discharged in 1847, he came to G. S. L. Valley, arriving there in October, 1847. Continuing the journey thence eastward, he reached Council Bluffs about New Year, 1848. Two years later he returned to the Valley and settled at Bountiful, Davis county. After returning from California, being then 20 years old, he married Betsey Jane Fackrell. Subsequently he assisted in the surveying of a road between California and Utah. In 1856 he was called by Pres Young to settle at Payson, Utah county, and

every description in exchange for his goods, thus proving a great benefactor to many who otherwise would have suffered for the natural necessities of life. In his earlier days he was ordained a Seventy and acted as a president of his quorum. Later he was ordained a High Priest. His first wife died in 1851, and a year later he married Amy Hancock. By his two wives he became the father of fourteen children. Bro. Hancock died Nov. 15, 1901.

HANCOCK, Amy, wife of Geo. W. Hancock, was born May 12, 1835, near



start a store and other mercantile enterprises. Among other things he started a tannery, a shoe and harness factory, a lumber yard and a butcher shop. He also built a grist mill, and later a creamery and canning establishment. He built the first electric plant in Payson and also helped to build the Opera House in that city. At the time of his demise he was particularly engaged in the coal and lumber business. All throughout his busy life Bro. Hancock endeavored to find employment for the poor, and in his dealings with the people in early Utah days he took their produce of

Liberty, Clay county, Missouri, the daughter of Joseph Hancock and Experience Wheeler Rud. She moved to Far West and passed through the persecutions together with her parents until driven out of Missouri. Later the family settled at Montrose, Iowa, opposite Nauvoo, where Sister Amy saw the Prophet Joseph Smith a few days before his martyrdom. She also witnessed his departure for Carthage when he bid the saints farewell, saying that he was going to Carthage like a lamb to the slaughter. She witnessed the bodies of the martyred Prophet and Patriarch lying at state

in the Mansion House in Nauvoo. Together with her parents she participated in the exodus from Nauvoo in 1846, and after the arrival of the family at Council Bluffs, Sister Amy was baptized by Elder James Harneson. Finally the family emigrated to Utah, 1851, arriving in G. S. L. Valley in September, 1851, crossing the plains with ox teams. After spending a short time in Payson, they moved to Provo, expecting to make that place their permanent home. Exposed to the trials and hardships incident to pioneer life, the mother took sick and died. Sister Amy was married to Geo. W. Hancock in 1852 at Bountiful, Utah, he being at that time a widower with two small children which she raised to man and womanhood. She is the mother of 12 children of her own. She also raised an Indian girl who became the wife of Kanosh, an Indian chief. The family moved to Payson in 1856, where sister Hancock labored diligently in the Relief Society, from the time said society was first organized in April, 1858. She was set apart as second counselor to the president of the First Ward Relief Society and later she was chosen as president of the Primary Association and teacher in the Sunday school. Still later, 1885, she was chosen as an assistant to Annie K. Smoot, Stake president of the Primary associations, and finally chosen as vice-president to Sister Peterson, president of the Payson First Ward Relief Society. Sister Hancock has done work for the dead in three Temples, and performed ordinances for a great number of her dead relatives. Though she is now 78 years of age, she is still an active worker in the Relief Society of the Payson First Ward.

FAIRBANKS, John Boylston, Bishop of the Payson Ward, Utah county, Utah was born April 28, 1817, in the town of Queensbury, Washington county, New York, the son of Joseph Fairbanks, and Polly White. In a

short autobiography, written by John B. Fairbanks, we cull the following: "I removed from Queensbury with my parents in the spring of 1826 to the township of Paquanock, Morris county, New Jersey. In the spring of 1828 we removed to Fort Lee, Jersey county, New Jersey, and in the fall of 1830 we removed to Meads Basin (Mountain View), Bergen county, New Jersey. In the spring of 1832 I obtained employment as a clerk at Meads Basin by Jacob



and Nathaniel Wilson, with whom I lived for twelve years. I was baptized into the Church of Jesus Christ of Latter-day Saints March 16, 1843, at Meads Basin, by John Leach. In 1844 Aug. 31st) I married Sarah Van Wagoner, of Pompton, New Jersey. In company with my wife, father, mother, sister and brother-in-law (Dr. Henry I. Doremus) I left New York Sept. 27, 1844, for Nauvoo, Ill., where we arrived Nov. 1, 1844. Here I was ordained into the 70th quorum of Sven-ty Jan. 12, 1845. Following are the names of the relatives of the Fairbanks family which left Meads Basin, New Jersey, for Nauvoo, Ill., in 1844: Joseph Fairbanks, father of John B.; Polly White Fairbanks, mother of

John B.; David Fairbanks, brother of John B.; Susan Mandevie Fairbanks, sister-in-law of John B.; John B. Fairbanks; Sarah Van Wagoner Fairbanks, wife of John B.; Henry I. Doremus, brother-in-law of John B.; Harriet Fairbanks Doremus, sister of John B.; Nathaniel Fairbanks, brother of John B.; Henry Fairbanks, brother of John B.; Helmat Van Wagoner, father-in-law; Mary Van Houton Van Wagoner, mother-in-law; John Van Wagoner, brother-in-law; Clarisa Van Wagoner, sister-in-law; Hannah Van Wagoner Smith, sister-in-law; James H. Smith, brother-in-law and Ann Van Wagoner Haven, sister-in-law. In the winter of 1844-45 John B. Fairbanks worked on the Nauvoo Temple. Jan. 21, 1846, he and his wife received their endowments and on the 23rd they were sealed. In 1846 they came out to Winter Quarters during the general exodus. On Feb. 26, 1847, the father of John B. Fairbanks died; his wife's mother and their first child also died at Winter Quarters. In June, 1847, John B. Fairbanks was chosen captain of the 4th ten of the second fifty of the 3rd hundred, Willard Snow being captain of the fifty and Jedediah M. Grant captain of the hundred. The company arrived in Great Salt Lake City Oct 6, 1847. On their way they met the pioneers returning to the East. The first home of J. B. Fairbanks and his wife in Salt Lake City was a covered wagon box, the front end gate having been removed and a piece of carpet hung up for a door; at the rear was the bed under which were the trunks; in front was a small stove, and a piece of carpet covered the floor. One chair was the extent of their furniture; but Mrs. Fairbanks has often said that she never passed a happier winter than she did in this quiet humble home. On the 20th of March, 1849, their third child, Henry, was born. While residing in Salt Lake City Brother Fairbanks acted as Ward clerk, David, his brother, being Bishop

of the First Ward. In 1851, John B., with others, moved south to Payson, Utah county, but the fifteen families then residing on Peteetneet creek objected to others settling there, on account of a scarcity of water; hence Bro. Fairbanks with his brother David, his brother-in-law Henry Nebeker (husband of his wife's sister Ann) and David Crockett with their families, went three miles east to a place where the water from a large spring flowed down a ravine. They made a dam across the ravine and took the water out onto the land which secured them good crops. This place was called Pondtown (now Salem); subsequently these pioneer settlers of Pondtown were compelled to move to Payson for safety on account of some troubles with the Indians. In 1853-56 Bro. Fairbanks was a member of the city council. March 5, 1855, he was set apart as second counselor to Bishop Hancock of Payson; he also acted as Ward clerk. In 1858 (March 25th) he left home on an exploring mission to the White Mountains. Feb. 15, 1862, he was ordained and set apart as Bishop of Payson. A few years later he was called on a mission to the Muddy, but later was told by Pres. Brigham Young that he did not want him to go, but that he might furnish a substitute. He accordingly equipped George Jackson with a team and wagon and farm implements and hired him to go; he kept him there until George A. Smith about four years later told him to send for him to come home. Bro. Fairbanks was a great friend to the Indians; he often gave them flour and beef, and they appreciated his kindness; many times they were seen to put their arms around him and hug him to their bosoms, and pat him on the back and shoulders. When told of his death tears would come to their eyes and they would turn away sorrowing. Nov. 19, 1869, Bro. Fairbanks started on a mission to the Eastern States to visit his rela-

tives and preach the gospel. He returned April 10, 1870, after allaying much prejudice, and having a good visit. In 1871 (April 20th) he left home for a mission to Great Britain. He traveled in Liverpool a few months and was then transferred to Nottingham to preside over the Nottingham conference, later he was transferred to London to preside over the London conference which position he occupied until he was released to return home. Returning home he was given charge of a company of 510 Saints (291 British and 219 Scandinavian), which sailed from Liverpool Sept. 3, 1873. They came near being shipwrecked near Sable Island, as the ship ran on a sand bar and stuck fast there several hours. The coolness of Brother Fairbanks upon this occasion was such that it inspired faith and confidence in the saints as well as many of the other passengers and the ship's crew. He told them not to fear, as they would not go down. The captain himself took courage from his remarks. The ship began to leak, but the pumps proved sufficient to keep it from filling. They landed safely in New York Sept. 29, 1873, and arrived in Salt Lake City, Sept. 29, 1873. When Bro. Fairbanks returned home, friends met him in vehicles between Spanish Fork and Payson, to escort and welcome him home where a banquet had been prepared by his friends and relatives. When he returned he was no longer Bishop, as one of his counselors had refused to act in his absence and the other was not living at Payson. It being necessary to have a presiding officer, Josep S. Tanner had been appointed in his stead. Bro. Fairbanks was elected a member of the city council in 1875, which position he occupied until his death, which occurred May 14, 1875; the cause was typhoid pneumonia. The attendance at his funeral was the largest that Payson had ever known. He left a wife and eight children, four sons and four daughters. to mourn his loss.

FAIRBANKS, Henry, a member of the Mormon Battalion, was born Dec. 3, 1826, at Pequannock, Morris county, New Jersey, the son of Joseph Fairbanks and Polly White. He moved from Pequannock in 1828 and went to Ft. Lee, Bergen county, in 1830; removed to Meads Basin, Pasaic co., N. J., and lived there until Aug. 1,



1842, he then removed to Glens Falls, Warren co., N. Y., to learn the trade of a mason, in company with his brother Jonathan W. He stayed there until Sept. 10, 1843, when he left for New Jersey, in company with his brother Nathaniel; they arrived at their destination July 5, 1844. While there Henry was baptized July 19, 1844. He became a member of the 16th quorum of Seventy Jan. 5, 1845, participated in the general exodus of the Saints from Illinois and was mustered into the United States service July 16, 1846, as a private in company A of the Mormon Battalion, to participate in the war with Mexico. He marched all the way to California and when the Battalion was discharged in California in the summer of 1847, Bro. Fairbanks, together with many of his fellow-soldiers, made his way to the G. S. L. Valley where he

joined a number of his relatives who had arrived that year from the East. In 1851 he returned to the States and located temporarily at Quincy, Illinois, where he married and raised a family of five children. Afterwards he moved to Kansas, where he is supposed to have died many years ago.

FAIRBANKS, Nathaniel, one of the original pioneers of Utah, was born May 10, 1823, at Queensbury, Washington county, N. Y., the son of Joseph Fairbanks and Polly White. He moved in the spring of 1828 with his parents to Pequannock, Morris county, New Jersey. From there he moved



to Ft. Lee, Bergen co., N. J., and in the fall of 1830 he moved to Meads Basin, Bergen (now Passaic) county. Leaving his father May 28, 1830, he started for Glens Falls, N. Y., arriving there June 2, 1839. While there he served a two years' apprenticeship at the mason and stone cutting trade, as did also his brother Jonathan W. Fairbanks, who was a Methodist. "I partook somewhat of the same spirit," writes Bro. Nathaniel "and returned to my father in the summer of 1843, where I first heard the sound of the everlasting gospel.

I stayed there about four weeks and then went to New York City, accompanied by my Brother John. Here I listened to several discourses by Elders Orson Pratt, Brigham Young, John E. Page and others and believing their testimony I was baptized in the Church of Jesus Christ of Latter-day Saints Aug. 28, 1843, by John Cairns; confirmed by Reuben Hedlock. On the same day I returned to Glens Falls, where I stayed about four weeks, and then returned to New Jersey, where I remained till May 16, 1844. Starting with my Bro. David and Henry for Nauvoo, Ill., I arrived in that city July 4, 1844. I was ordained into the original 19th quorum of Seventy Jan. 12, 1845." Bro. Fairbanks participated with his co-religionists in the general exodus from Nauvoo in 1846, and was chosen in the spring of 1847 as one of the pioneers to seek a new home for the Saints in the Rocky Mountains. Under Pres. Brigham Young he left Winter Quarters in April, 1847, and entered G. S. L. Valley in July, 1847. The same fall he started for the East, but meeting his brother John B. and family en route he returned with them to the Valley, and thus became one of the real founders of G. S. L. City, participating in the hardships and trials of pioneer life. While driving a herd of cattle from the Valley to Sacramento, California, he was accidentally thrown from a mule and drowned in a river, near Sacramento. This sad accident happened in 1853. Bro. Fairbanks was universally known among his associates as a brave man and a great hunter. One day, while engaged in hunting, he heard some rustling in the brush. With rifle in hand he crawled silently into the brush and soon spied a bear with two large cubs. He shot one of the cubs, while the mother and the other cub escaped. In a short time Nathaniel surprised the company by dragging the dead cub into camp.

CHRISTENSEN, Niels Christian, Bishop of the Salem Ward, Utah co., Utah, was born Jan. 5, 1868, in Salt Lake City, Utah, the son of Chr. L. Christensen and Gretha S. Frantzen. He was baptized Aug. 10, 1876, ordained an Elder in January, 1891, by John A. Olsen; ordained a Seventy, by Seymour B. Young, later a High Priest and ordained a Bishop Nov. 27, 1910, by Orson F. Whitney, and on the latter date also set apart to preside over the Salem Ward. In 1908-

CHRISTENSEN, James P., second counselor to Bishop Niels C. Christensen of Salem, Utah county, Utah, was born March 26, 1885, the son of Søren P. Christensen and Elizabeth Jensen. He was baptized June 22, 1893, by Jens Jensen, ordained successively to the offices of Deacon, Teacher, Priest, Elder and High Priest. To the latter office he was ordained Nov. 27, 1910, by Orson F. Whitney and set apart as second counselor in the Salem Ward Bishopric. In 1905-1907 he filled



1910 he filled a mission to the Northern States, laboring in northern Illinois and part of the time as president of the northern Illinois conference. During his mission he visited Carthage, Nauvoo, and other places of historic interest. Bishop Christensen came with his parents to Salem in 1872 and has taken an active part in Church matters as well as secular affairs. He was a member of the Strawberry Valley Board, also of the Salem Irrigation Canal Company and the Salem Pond Company Board. His main occupation is that of a farmer. In 1891 (Jan. 27th) he married Martha Pierce, by whom he has had five children, namely, Helen, Priscilla, Chaucy, Claudia and Mark.

a mission to Scandinavia, laboring two years in the Christiania conference. After his return, he acted as assistant superintendent of the Salem Sunday school three years, and was also secretary in the Y. M. M. I. A. March 17, 1909, he married Effie A. Stone, by whom he is the father of two children (Howard J. and Glen A.). At present he is a member of the city council and a successful merchant.

OLSON, Randine Gundersen, wife of Lars L. Olson, of Santaquin, Utah, was born in Næs, Hedemarken, Norway, Sept. 6, 1848, the daughter of Gunder Larsen and Antonette Poulsen. She was baptized Nov. 2, 1862,

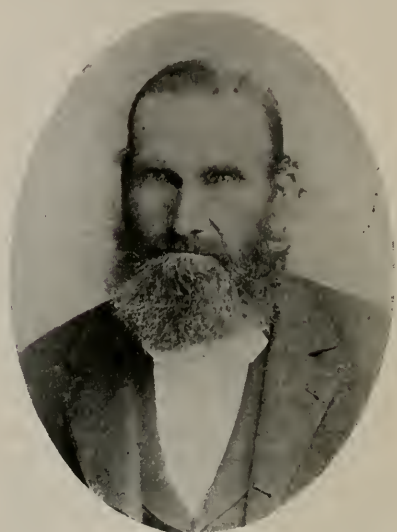
by Niels Petersen and was married to Lars L. Olson in Christiania May 9, 1866. Together with her husband, mother and aunt the emigrated to Utah in 1866, and after the family had settled permanently in Santaquin, she became an active Church worker, especially in the Ward Relief Society,

when he began traveling among the people selling merchandise; and while in Norway on this business he heard the gospel as preached by Latter-day Saints and believed it, but he did not join the Church until five years later. In the meantime he purchased a home and a small farm in Norway and be-



in which she acted as a counselor for many years, or until the time of her death, June 4, 1906. Sister Olson was a very faithful, energetic Latter-day Saint, always ready and willing to administer to the sick and poor of the Ward; she was a very optimistic woman, a kind and loving wife and mother and was beloved and respected by all who knew her.

OLSON, Lars Larson, a veteran Elder of the Santaquin Ward, (Nebo Stake) Utah county, Utah, was born June 18, 1832, in Yttermalung, Kopparberg län, Sweden, the son of Lars Olson and Kiersten Nilson. His father was born at the same place Nov. 26, 1787, and died there April 11, 1851. His mother was born at the same place Sept. 13, 1795, and died Dec. 28, 1858. Lars worked on his father's farm until he had reached the age of twenty,

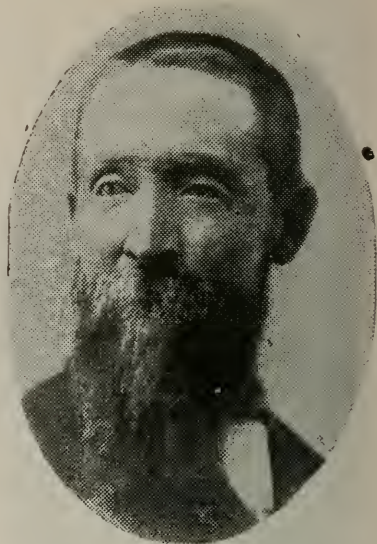


came a Norwegian citizen. In 1862 (Aug. 22nd) he was baptized by Elder Niels Petersen and was soon afterwards ordained to the office of a Priest by Carl F. Grundtvig. During the following four years he tended his farm and also did considerable missionary labor by traveling around with the Elders. The missionaries always found a home in his house, where he also met his future wife (Randine Gundersen), to whom he was married in Christiania May 9, 1866. After having sold his property, they were soon on their way to America. They crossed the Atlantic in the ship "Humboldt" (which sailed from Hamburg, Germany, June 2nd, and arrived in New York July 18, 1866), and the plains in Capt. Andrew H. Scott's train, which arrived in Salt Lake City, Oct. 2, 1866. On this long journey to Utah they were seven

weeks on the ocean, 12 days on the train and rivers and two months on the plains. While crossing the plains they encountered a severe snow storm near the South Pass Sept. 18th. After arriving in Utah they settled at Provo, where they lived a year and a half. In the spring of 1868 they made Santaquin, Utah co., their permanent home. There Bro. Olson was ordained an Elder and subsequently a High Priest. He followed the occupation of a farmer. He was a faithful and energetic Church worker and raised a family of eleven children. The names of these are: Lauritz (born Nov. 30, 1867; died June 17, 1868); Joseph L., born Jan. 24, 1869; Thea C., born May 26, 1871; Lars L., born May 14, 1874; Olof G., born Oct. 28, 1876; Amanda J., born Jan. 13, 1879; Dina L., born May 24, 1881, died Nov. 16, 1895; Alvin E., born Aug. 5, 1883; Clara M., born Sept. 20, 1885; Anna Pearl, born Sept. 7, 1888, and David M. born Jan. 11, 1891. All his children have hitherto been faithful members of the Church. Bro. Olson died Dec. 23, 1913, at Santaquin.

PIERCE, Isaac Riley, a veteran Elder in the Church, was born July 13, 1844, in Nauvoo, Ill., the son of Jos. W. Pierce, and Amanda Mary Heath. He came to Utah in 1853 with his parents, crossing the plains with an ox team. His mother heard the Prophet deliver his last public address and said in her last days that the death of the Prophet caused her more grief than anything else she had experienced in her whole life. After arriving in the Valley in 1853, the family settled in the Tenth Ward, Salt Lake City. While yet young Bro. Pierce hauled timber from the mountains and also learned the trade of a mason. In 1866 he went back to the Missouri river in Capt. Abner Lowry's train to bring the poor saints to the Valley. He also participated in the Black Hawk war. In 1868 (Feb. 1st) he married Mary Jane McRay, and in

1882 he took Eleanor Thomas to wife. By these wives he became the father of eight children. In 1888 he moved to Salem, Utah county, where he resided at the time of his death, which occurred Dec. 20, 1911. His second wife died in Salem, Aug. 15, 1897, and his first wife helped to raise the



second wife's family as well as her own and is still living. This good lady was president of the Y. L. M. I. A. in the Tenth Ward, Salt Lake City, for eleven years, and acted as president of the Relief Society in Salem twenty years. Bro. Pierce served a term in the Utah penitentiary in 1886-87 for so-called unlawful co-habitation.

JERMAN, Daniel Smith, second counselor to Bishop John M. Holladay, of the Santaquin Ward, Utah county, Utah, was born Feb. 21, 1867, at Mona, Juab county, Utah, the son of Daniel Smith Jerman and Irena Carter. He was baptized when eight years of age by Olaf Andelin. When five years of age he moved with his parents to Santaquin, where he has lived ever since. He received a common school education and worked at farming until a short time ago, when he com-

menced in the mercantile business. He was ordained a Deacon when twelve years of age and shortly after that a Priest; in 1891 he was ordained an Elder by Eli Openshaw, and in June, 1911, a High Priest, by Jonathan S. Page, jun., and set apart as second counselor to Bishop Holladay. In 1887 (March 12th), he married Miss Mary E. Smith (daughter of Wm. R. Smith and Sarah J. Niswonger) who became the mother of two children, namely, Jesse S. and Florence, and died in



March, 1891. Brother Jerman married Elizabeth Openshaw (daughter of Rodger Openshaw and Elizabeth Ramsbottom), who was born Dec. 22, 1867, at Fountain Green, Sanpete co., Utah. She is the mother of five children, namely, Lemon S., Reed, Ira D., Laura and Norma. Brother Jerman was president of the Elders quorum in the Santaquin Ward a number of years and assistant superintendent in the Sunday school four years. He has been a member of the school board since January, 1913.

BUTLER, Job, an active Elder in the Spanish Fork Fourth Ward (Nebo Stake), Utah county, Utah, was born

Oct. 10, 1845, at St. Brides, in South Wales, the son of Thomas L. Butler and Dina Davis. He was baptized June 5, 1870, by Thos. L. Butler and emigrated to Utah in 1875, crossing the Atlantic in the ship "Wyoming" which arrived at New York May 24, 1875. He arrived in Salt Lake City June 3, 1875, and soon afterwards located in Spanish Fork, Utah county, where he still resides. There he has always taken an active part in both ecclesiastical and secular affairs. He was ordained an Elder by David Gill in his native land in 1873 and was ordained a High Priest May 7, 1900, by Albert Jones. He has been twice married. His first wife was Ann Mathews whom he married June 19, 1865; and he married Katrine Thorlakson Dec. 24, 1898. By these wives he became the father of four children, namely, Mary J., Katrine A., Thomas and Job D.

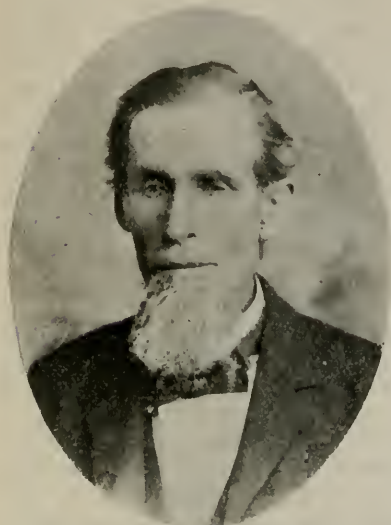
BUTLER, Thomas Lambroke, a veteran Elder in the Church, was born at Swansea, Wales, May 24, 1813, was baptized Feb. 4, 1849, emigrated to Utah in 1875, and settled in Spanish Fork, Utah county, Utah, where he resided for twenty years and died there as a High Priest July 29, 1895. Prior to his emigrating to America he presided over a branch of the Church at St. Brides, South Wales, for several years.

EVANS, Thos. David, a Utah hand-cart pioneer of 1856, and a resident of Spanish Fork, Utah county, Utah, was born Feb. 14, 1833, in Myrther-Tydvil, Wales, the son of David Evans and Jane Morris. When about sixteen years old he heard the first Later-day Saint Elder preach on a street corner and he believed the testimony he heard at once and was baptized April 16, 1849. After his baptism Bro. Evans received the Priesthood and labored as a missionary in Pembroke-shire, Wales, about five years. During

that time he met Miss Priscilla Merri-
man and married her April 3, 1856.
With his young wife he emigrated to
Utah, crossing the Atlantic in the
ship "Samuel Curling", which sailed
from Liverpool April 19th and arrived
at Boston May 23, 1856. They cross-
ed the plains in Capt. Edward Bunk-
er's handcart company, which arrived
in Salt Lake City Oct. 2, 1856. Though
Bro. Evans had lost one of his legs
when a boy, he and his faithful wife
pulled a handcart all the way across
the plains. He came directly to

financial aid from home. Bro. Evans
was the father of twelve children,
whose names follow: Emma P., Jennie
A., Caroline L., David T., Joseph J.,
Thomas A., Charles A., Sarah, Mary
E., John W., Ada M. and Clara A.
They were all born in Spanish Fork
and they are all alive except Thomas
who died at the age of six months.

EVANS, Priscilla Merriman, wife of
Thos. David Evans, was born May 4,
1835, in Pembrokeshire, Wales, the
daughter of Joseph Merriman and



Spanish Fork, where the people acted
very kind to him and his wife, giving
them plenty of food to eat, but on
account of the hunger and fatigue he
had suffered while crossing the plains
the food thus given him proved too
rich for his body and sickness fol-
lowed. In 1857 (May 19th) he was
ordained a Seventy and became a
member of the 50th quorum of Seven-
ty. He remained in that quorum, un-
til his death which occurred in Span-
ish Fork, Utah, Aug. 2, 1896. For a
number of years Bro. Evans acted as
superintendent of the Sunday school
in Spanish Fork and in 1875-77 he
filled a mission to Wales; while away
on that mission he never received any



Ann James. Her mother died in 1851
and the following year Priscilla first
heard the gospel as taught by Latter-
day Saints and received it. She soon
became acquainted with Thos. D.
Evans, whom she married April 3,
1856, and emigrated with him to
America, helping him to pull a hand-
cart across the plains. After her ar-
rival in Utah, she became a dilligent
and successful Church worker. For
many years she acted as secretary in
the Spanish Fork Relief Society and
also acted as a teacher in said society
for about thirty years. Of her twelve
children, eleven are still alive. Though
advanced in years, Sister Evans is
still active and able to take part in

the affairs of life. She gives the following as the motto of her life. "I always thanked the Lord for a contented mind, for a home and something to eat. I have thanked him that I have had the privilege of hearing and embracing the gospel and being privileged to come to this glorious "Land of Promise", and that I have my family around me. For had we remained in our native country (it was on the sea shore) we never could have owned a foot of land. This is a glorious country, though it is but little appreciated by many people who know nothing of the old world."

HANSEN, Jens, one of the pioneer missionaries in Scandinavia and a prominent Elder at Spanish Fork, Utah county, Utah, was born Oct. 13, 1823, at Otterup, Odense amt, Den-

mark as a missionary in Denmark about two years, being among the very first Latter-day Saint Elders who preached the fulness of the gospel on the islands of Fyen and Langeland, and quite a number of people were added to the Church under his administration. In the midst of the persecutions to which the first saints in Scandinavia were subjected Bro. Hansen escaped personal violence on the part of mobs and others on account of his services in the war between Germany and Denmark, during which he distinguished himself for his bravery, and was rewarded by the Danish government with the bestowal upon him of the cross of Dannebrog. Only a few of the Danish subject were thus honored, and it was distinction which everybody in that country respected. After his arrival in Utah he settled at Spanish Fork and soon became a prominent citizen of that place. In 1854 (Nov. 18th) he was ordained a Seventy by Stephen Hales, and later (May 29, 1884) he became one of the presidents of the 19th quorum of Seventy; he was senior president of that quorum when he died. Bro. Hansen filled three successful missions to his native land as an Elder from Zion. The first of these was in 1865-1867, the second in 1873-1877, and the third in 1885-1888. On all these missions, as well as on the missions which he filled prior to emigrating to Utah in 1853, he labored with diligence and success. For many years he was president of the Scandinavian meetings at Spanish Fork and built a special meeting house on his own premises for the holding of these meetings. Of all the Scandinavian brethren who have figured prominently in the Church Bro. Hansen distinguished himself by marrying more wives than any other of his countrymen in modern times. He married his first wife (Maren K. C Hansen) April 24, 1853, his second wife (Karen P. Hansen) Nov. 11, 1854, his third wife



mark, the son of Hans Jørgensen and Maren K. Petersen. Being one of the early converts to "Mormonism" in his native land, he was baptized Aug. 25, 1851, by Elder Chr. Christiansen. A few month later (Nov 15, 1851), he was ordained a Priest by Erastus Snow and the following year he was ordained an Elder. He labored faith-

(Caroline J. Hansen) Feb. 3, 1856, his fourth wife (Karen A. Hansen) Dec. 20, 1857, his fifth wife (Mary S.) March 8, 1862, his sixth wife (Maren K. L.) Jan. 25, 1868, his seventh wife (Maren B.) Jan. 25, 1868, his eighth wife (Mette Marie) Jan. 25, 1868, his ninth wife (Karen F.) April 5, 1868, his 10th wife (Dorthea J.) April 5, 1868, his eleventh wife (Camille L.) Nov. 4, 1880, and his twelfth wife (Mary K.) Nov. 4, 1880. Later he married a thirteenth and fourteenth wife (Martha C., and Annie E.). By these wives he became the father of thirty-six children. As a result of a lamentable accident Bro. Hansen died at Spanish Fork June 28, 1897. Most of his children are faithful and active members of the Church.

JENSEN, Hans Peter, an active Elder at Spanish Fork, Utah county, Utah, was born June 20, 1844, in Asaa, Hjørring amt, Denmark, the son of



Jens Peter Petersen and Karen Hansen. He was baptized March 5, 1871, by Christian Sørensen, and emigrated to Utah in 1871, crossing the Atlantic in the steamship "Minnesota" which sailed from Liverpool, England, June 28th and arrived in New York July

13, 1871. Before leaving his native country, he married Karen Marie Nielsen, Nov. 5, 1869. She came with him to Utah and they settled at Spanish Fork, Utah county, residing there fourteen years. They then moved to Mapleton, where they resided twenty-seven years and finally returned to Spanish Fork. Soon after his arrival in Utah, Brother Jensen was ordained an Elder by Geo. Schultz and many years later he was ordained a High Priest by Wm. D. Huntington. At home Bro. Jensen has been an active Church worker, filling various positions of honor and responsibility. He has filled two missions to Scandinavia, the first one in 1899-1901 and the second in 1906-1907. On both these missions he labored in the Aalborg conference, Denmark. In his administrations both at home and abroad he has been greatly blessed with the gift of healing, and has been an instrument in the hands of the Lord in raising many from their bed of affliction. His occupation has ever been that of a farmer. He is the father of eight children, whose names are: Caroline, Jens P., Erastus Joseph, Mary Eliza, Peter, Niels C., Allie and Morris.

MURDOCK, John, the first Bishop of the 14th Ward, Salt Lake City, Utah, was born July 15, 1792, at Kortright, Delaware county, New York, being the third son of John and Eleanor Murdock. His father was the son of Samuel who with his father and two brothers (Wm. and Eliphalet) emigrated from Scotland to America about the middle of the 18th century. John Murdock came west when 27 years old and settled in Orange township, Cuyahoga county, Ohio, married Julia Clapp when 31 years old, was baptized by Parley P. Pratt Nov 5, 1830, at Kirtland, Geauga county, Ohio, and was confirmed and ordained an Elder the Sunday evening following by Oliver Cowdery at Mayfield.

Cuyahoga co. He preached and organized a branch of the Church of some seventy or eighty members at Orange and Warrensville in about three or four months. His wife Julia was baptized Nov. 14, 1830, and died in Warrensville April 30, 1831, leaving him with five small children, two of them but six hours old. The Prophet Joseph and wife received the two infant twins to raise in their family. Bro. Murdock was ordained a High Priest at Kirtland, June 6, 1831, by Joseph the Prophet. In company with Hyrum Smith he filled a mission to



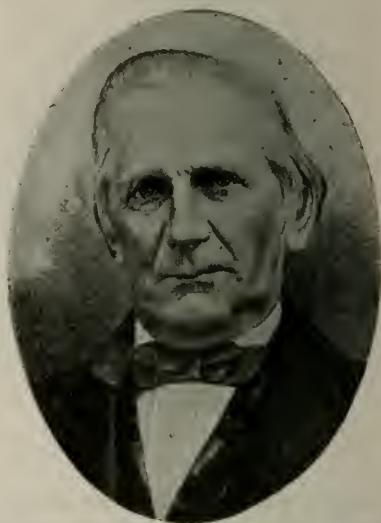
Missouri, where he was sick for five months and returned to Kirtland in June, 1832, in company with Elder Parley P. Pratt. In 1832 he sent his three oldest children to Bishop Partridge in Missouri with some means for their support. Joseph kept Julia, whose twin brother (Joseph) died in the Hiram persecutions in March, 1832. Bro. Murdock sold his property, and sent some of the money obtained thereby to Bishop Partridge in Missouri for the support of his children, and he also gave some to Brother Joseph. Thus he was prepared to preach the gospel. He preached, baptized, and built up a branch of the

Church that fall and winter in the east part of Geauga county, received instructions and the washing of feet in Kirtland, and beheld the face of the Lord, according to the promise and prayer of the Prophet. In April, 1833, he started into the Eastern country on a preaching mission, on which he built up a small branch of the Church in Delaware county, N. Y., the place of his birth; he returned west in December, 1833, and after visiting Livingston county, N. Y., he arrived at Kirtland early in 1834. He went to Missouri as a member of Zions Camp in 1834, suffered with sickness, saw his children and returned to Ohio in February, 1835. He started on another mission March 5, 1835, to the East, visiting New York and Vermont, and returned to Ohio early in 1836. He married Amoranda Turner Feb. 4, 1836, and went on foot to Kirtland, where he arrived Feb. 24th. He received his washings and anointings in the Kirtland Temple, March 3, 1836. His wife arrived at Kirtland May 28, 1836, and they soon afterwards started for Missouri, where they passed through the persecutions at De Witt, Far West, etc. Bro. Murdock was the oldest member of the High Council at Far West. His wife Amoranda died of fever Aug. 16, 1837, and Bro. Murdock left Missouri in 1839. After stopping temporarily at Quincy he settled at Nauvoo, Ill. Here he was ordained and set apart as Bishop Aug. 21, 1842, and he presided over the Fifth Ward at Nauvoo till Nov. 29, 1844, when he was called to travel, visit and set in order branches of the Church abroad. He continued in this calling till March, 1845. In October, 1845, his wife Electa Allen, whom he had married May 3, 1838, died. She left one son, Gideon, A. Murdock, who acted for many years as Bishop at Joseph, Sevier co., Utah, and is now (1914) a resident of Minersville, Beaver county, Utah. He married the fourth

time March 13, 1846; this time he took Sarah Zufelt to wife and left Nauvoo soon afterwards for the West; two of his sons, Orice and John, were called into the Mormon Battalion. He emigrated to Salt Lake Valley in 1847, arriving on the site of Salt Lake City Sept. 24, 1847. Here he acted as a High Councilor and he was set apart as Bishop of the 14th Ward Feb. 14, 1849. In December, 1849, he took his seat in the legislative body for the State of Deseret and acted as such and as Bishop til Feb. 6, 1851, when he resigned to go on a mission to the Pacific Islands. He traveled with Parley P. Pratt to the Pacific coast, starting on this mission from Salt Lake City March 12, 1851, with others and traveled to San Francisco; he was then called by Apostle Parley P. Pratt to open up a mission in Australia. Together with Charles W. Wandell he landed at Sydney, Australia Oct. 30, 1851, as the first Latter-day Saint missionaries to that land and Bro. Murdock labored in Australia till June 2, 1852, when he left for home, leaving Elder Wandell to preside. On his return to Utah he found his family at Lehi, Utah county, and at the April conference, 1854, the Saints voted for his ordination to the office a Patriarch. At Lehi he presided over the High Priests and filled other important positions. In his last days he was feeble and lived with his children. He received his second anointings June 7, 1867, and died Dec. 23, 1871, at Beaver, Utah.

HOAGLAND, Abraham, second Bishop of the Fourteenth Ward, Salt Lake City, Utah, was born March 24, 1797, in the town of Hillsboro, Somerset county, New Jersey, the son of Lucas and Mary B. Hoagland. He was baptized March 31, 1841, by Elder Asaph Blanchard, migrated to Nauvoo, Ill., and was ordained an Elder under the hands of the Prophet Joseph Smith. In 1846 he was driven away

from Nauvoo in the general exodus of the Saints, and, by direction of Pres. Brigham Young he was ordained a Bishop under the hands of Elders Orson Pratt and Wilford Woodruff, and set apart to preside over the Eleventh Ward of Winter Quarters, when that place was founded as a temporary abiding place for the Saints in September, 1846. In 1847 he migrated to Great Salt Lake Valley, where he resided the remainder of his days. When the people moved out of the forts, and G. S. L. City in 1849 was organized into Wards, he was chosen as a counselor to Bishop John Murdock of the Fourteenth Ward.



The latter was elected as a missionary and left for Australia early in the spring of 1851, and Abraham Hoagland was then chosen as Bishop of the Fourteenth Ward, being ordained July 13, 1851. From that time till his death Bro. Hoagland acted as Bishop of the Fourteenth Ward, enjoying to a remarkable extent the love and confidence of the people to whom he was a kind and affectionate father and leader. He died in Salt Lake City, Feb. 14, 1872. Bishop Hoagland married four wives. His first wife was Margaret Quick, his second

wife Agnes Taylor, his third wife Hester Loose and his fourth wife Rebecca Merrill, an English girl. He had children by all his wives.

HOAGLAND, John, a Utah pioneer of 1847, was born May 22, 1833, at Detroit, Michigan, the son of Bishop Abraham Hoagland and Margaret Quick. He was with his parents during their exodus from Nauvoo, Ill., and in their temporary sojourn on the frontiers and came to G. S. L. Valley



in 1847, driving and ox team into the Valley, though only 14 years old. While hauling logs for building purposes near Parleys Park, Aug. 17, 1853, together with others, he was attacked by Indians, who killed John Dixon and John Quayle. He himself was wounded in the arm, but he succeeded in unhitching his horses and riding over the mountains to Mountain Dell, where he found friends who dressed his wounds and raised a company of men to recover the bodies of Bros. Dixon and Quayle. In 1857 (Jan. 15th) Bro. Hoagland married Miss Adelia M. West, who bore her husband ten children. In 1862 he took an active part in protecting the mail route between Salt Lake City

and the East against the Indians, acting as lieutenant in Capt. Lot Smith's company. In 1866-1869 he filled a mission to Switzerland, during which he became a fluent speaker in the German language and returned home in charge of a large company of Swiss and German Saints. After his return from that mission he became the proprietor of the Ogden House, the first large hotel in Ogden. In 1872 he moved to Salt Lake City and engaged in farming, teaming and contracting. Before the advent of the railroad to Park City he took the contract of delivering all the water piping for Park City's first water works. Bro. Hoagland died in Salt Lake City Sept. 3, 1893; he held the office of a Seventy at the time of his demise.

HOAGLAND, Louis Gerald, Bishop of the Twenty-sixth Ward, Salt Lake City, from 1901 to 1905, was born March 30, 1870, at Ogden, Utah, the son of John Hoagland and Adelia



M. West. He removed to Salt Lake with his parents when two years old, was baptized in the "Old Endowment House", on the Temple square in 1879, and confirmed by Bishop Thos. Taylor, of the Fourteenth Ward. He attended the Fourteenth Ward school

and Pres. George Q. Cannon's private school during childhood and later the John Morgan school, worked on a farm with his father during the summer time till he was eighteen, at which age he commenced to learn the builders' trade and also took up the study of architecture. In 1891 (April 22nd) he married Miss Clara Amelia Rushton in the Logan Temple. He was ordained an Elder April 5, 1891, by William Hyde, called on a mission to New Zealand April 21, 1892, ordained a Seventy by Apostle Abraham Hoagland, Cannon, Sept. 10, 1892, and left on his mission Sept. 10, 1892. On his arrival in New Zealand he was appointed to the Wairarapa conference and subsequently presided over the Wairarapa and Mahia conferences; he returned home in 1896. In December, 1901, he was ordained a High Priest and Bishop and set apart to preside over the newly organized Twenty-sixth Ward, Salt Lake City, by Apostle Matthias F. Cowley. He presided over that Ward four years and was then called to preside over the New Zealand mission, for which field he left home May 14, 1905. He presided over said mission till May 14, 1907, when he was released to return home, after turning over the affairs of the mission to Elder Rufus K. Harly. During his presidency he established a mission paper called the "Tekarere", (or "Messenger"), part of which is printed in English and part in the Maori language. He also worked for the establishment of a Maori agricultural college, and before his release he succeeded with the assistance of the Maori association at home in getting the Trustee in Trust to appropriate \$40,000 toward the building of this school. He arrived home June 10, 1907. In June, 1907, he was called to act as a member of the Pioneer Stake Hig Council. The same year he was called to represent that body as parent class supervisor in the Sunday schools of the Stake. In 1908 he was

called to act as a first assistant to Tho. T. Burton, Stake superintendent of Sunday schools in the Pioneer Stake. Since Brother Hoagland's return from his last mission he has been engaged in building, contracting, and representing an insurance agency.

TAYLOR, Thomas, third Bishop of the Fourteenth Ward, Salt Lake City, Utah, was born July 26, 1826, at Oldham, Lancashire, England, the son of Samuel Taylor and Sarah Whitehead. He was baptized May 16, 1840, by William Stott, emigrated to Utah and located in Lehi, Utah county,



and was ordained a Seventy in January, 1851, by Jedediah M. Grant. He filled a very successful mission to Great Britain in 1862-1865. After returning from that mission he acted as Church emigration agent in New York, and succeeded in getting the large emigration of Saints in 1866 through the States, notwithstanding the efforts of a number of railway companies who combined for the purposes of exacting advance prices for railway transportation from the coast to the frontiers. In 1871 he succeeded Abraham Hoagland as Bishop of the Fourteenth Ward, Salt Lake City, and

acted in that capacity till 1886, when he was succeeded by Geo. H. Taylor. For many Years Bishop Taylor was a leading merchant in Salt Lake City, but moved to Cedar City, Iron county, where he identified himself with coal and iron interests and railway matters. He worked indefatigably for a railway to Los Angeles, Cal., to develop southern Utah. He died suddenly at Los Angeles, Cal., Dec. 8, 1900. His body was brought to Salt Lake City for interment.

WOODRUFF, Elias Smith, fifth Bishop of the Fourteenth Ward, Salt Lake City, Utah, was born Dec. 15, 1873, at Randolph, Rich county, Utah, the son of Wilford Woodruff, Junior, and Emily Jane Smith. He was baptized Dec. 15, 1881, by his father and ordained successively to the office of Deacon, Elder, Seventy and High

States, laboring principally in West Virginia and Kentucky, part of the time as president of the East Kentucky conference. For a short time he acted as a president in the third quorum of Seventy; he also acted as a counselor in the Y. M. M. I. A. in the Seventeenth Ward, and as assistant superintendent of the Seventeenth Ward Sunday school. In 1901 (June 20th) he married Nellie M. Davis (daughter of Edwin W. Davis and Elizabeth Derrick), who was born May 5, 1872. Bishop Woodruff learned the trade of a printing pressman when a boy, and for some time also was engaged as salesman for the Z. C. M. I. For five years he acted as advertising manager for the "Deseret News" and is now engaged in the local coal business. He is at present president of the Advertising Club of Salt Lake City and president of the Jordan Credit Association. Throughout Bishop Elias S. Woodruff is a man of tact and energy and has always been a faithful Church worker.



Priest, the latter ordination taking place under the hands of Pres. Anthon H. Lund; at the same time he was set apart as a High Councilor in the Salt Lake Stake of Zion. He was ordained a Bishop Feb. 1, 1907, by John R. Winder, and set apart to preside over the Fourteenth Ward. Prior to this he filled a mission to the Southern

MORRIS, George Quayle, sixth Bishop of the Fourteenth Ward, Salt

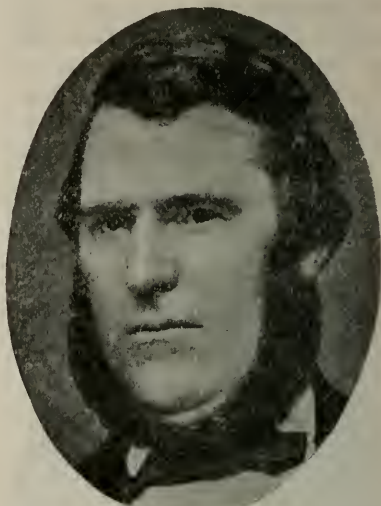


Lake City, Utah, was born Feb. 20, 1874, in Salt Lake City, the son of

Elias Morris and Mary Lois Walker. He was baptized Feb. 28, 1882, by John Cottam; ordained a Deacon Feb. 8, 1889, by Willard C. Burton; ordained a Teacher Feb. 27, 1892, by Thos. D. Lewis; ordained a Priest June 18, 1894, by Elias Morris; ordained an Elder April 13, 1896, by Andrew S. Gray; ordained a Seventy Sept. 13, 1899, by Geo. Teasdale; set apart as a president in the second quorum of Seventy Aug. 19, 1904; ordained a High Priest March 8, 1908, by Rudger Clawson and ordained a Bishop June 21, 1914, by Chas. W. Penrose and set apart to preside over the Fourteenth Ward. In 1899-1902 he filled a mission to Great Britain, laboring first in the Welsh conference and afterwards presided over the London conference. At home he has acted as president of a Deacons and later of a Teachers quorum in the Fifteenth Ward, secretary and president of the Fifteenth Ward Y. M. M. I. A., secretary of Fifteenth Ward Sunday school, home missionary, Stake president of Y. M. M. I. A., first counselor to Bishop Elias S. Woodruff from March 8, 1908, to June, 1913, and as a member and secretary of the Central Betterment Committee, operating in Salt Lake City in 1908-1909. In 1905 (June 30th) Bro. Morris married Emma Ramsey, who has borne her husband three children, namely, Marion Ramsey, Marjory Ramsey and Helen Ramsey.

JONES, Nathaniel Vary, the second Bishop of the Fifteenth Ward, Salt Lake City, was born Oct. 13, 1822, in the town of Brighton, (afterward Rochester), Monroe county, State of New York, the son of Samuel Jones and Lucinda Kingsley. He worked as a ship-carpenter until about seventeen years of age, when he went to live in Potosi, Wisconsin. He was there baptized into the Church of Jesus Christ of Latter-day Saints by Elder William O. Clark. In the spring of

1842 he went to Nauvoo, Illinois. There he was ordained an Elder in June, 1843. He immediately left Nauvoo on a mission to the Eastern States, from which he returned in September, 1844. In 1845 (March 14th) he married Rebecca M. Burton, at Nauvoo. He remained in Nauvoo, working most of his time on the Temple, until May 1846, when he, with his wife, moved west with the Saints, who were being expelled from Nauvoo, Illinois, to Council Bluffs, Iowa. July 16, 1846, he enlisted in the Momon Battalion, and



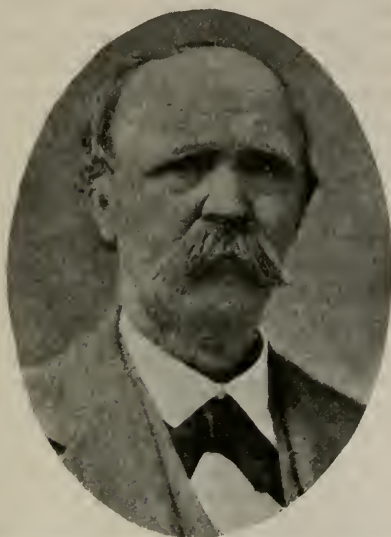
marched to California under command of Colonel P. St. George Cooke. While in California he was selected, in company with three men from each of the several companies in the Mormon Battalion, under direction of General Kearney, commanding the U. S. Army on the West coast, to act as an escort for the general and to take Colonel John C. Fremont, then under arrest by order of General Kearney, back to Fort Leavenworth, Kansas. The party accomplished its march and arrived at the Missouri river, in the later part of August, 1847. General Kearney with his party crossed the northeast corner of what afterwards became the Territory of Utah, traveling

along Bear River, between the 17th and 22nd days of July, 1847. They camped on Green River, July 12, 1847. May 6, 1849, in company with others, he started by team from Council Bluffs, Iowa, for the Great Salt Lake Valley, arriving there in August, 1849. He resided in Utah the rest of his life. In November, 1850, he was elected 1st lieutenant of a cavalry battalion of life guards, Nauvoo Legion. In April, 1851, he was elected the first alderman of the 2nd Municipal Ward of Salt Lake City. In September, 1852, he was ordained a Bishop and set apart to preside over the 15th Ward of Salt Lake City. In August 1852, he was called by the authorities of the Church to take a mission to Hindoostan, India, to establish the Church in that country. He acted as president of that mission until 1855, when he returned to Salt Lake City. In November, 1855, he was appointed city councilor in Salt Lake City, and in the spring of 1856 he was called by Pres. Brigham Young to go to Los Vegas (now in Nevada), to manufacture lead, which he did and brought back many wagon loads of bullion at that time called lead, but which contained large quantities of silver; returned to Salt Lake City in March, 1857. In April, 1857, he was again elected city councilor in Salt Lake City. In the summer of 1857 he was detailed to carry the U. S. Mail from Salt Lake City as far East as Deer Creek, Wyoming, and to build a station at that place for the protection of those carrying the mails; he returned the following August. He was then appointed a colonel and detailed to take part with the Utah Militia in what was then known as the "Echo Canyon war"; he remained on duty until the Utah Militia was recalled. In the spring of 1858 he was detailed to remain in Salt Lake City, as one of the guards in charge

of the city which had been practically evacuated by its inhabitants. In August, 1858, he was elected selectman for Salt Lake County. In April, 1859, he was elected alderman of the Second Municipal Ward of Salt Lake City. In the fall of 1859 he was called to go to England on a mission by the First Presidency of the Church; he returned in the fall of 1861. In November of the same year he went, by request of Pres. Brigham Young, to Parowan, Utah, with a view to erect a plant and machinery for the manufacture of iron. After manufacturing a limited quantity of iron, which was found to be of superior quality, he returned from Parowan by request of Pres. Brigham Young in the summer of 1862, with a view to undertake the manufacture of iron at a point nearer Salt Lake City. Remaining in Salt Lake City until the month of February, 1863, he was taken ill with pneumonia, and died Feb. 15, 1863, at the age of forty years. Bro. Jones was survived by four wives with their children. The children of his first wife (Rebecca M. Burton) were Clara L., Harriet C., Nathaniel V., jun., Mary A., Frederick B., and William B. The only child by his second wife (Caroline M. Garr) was Mark V. Jones. His children by Mary E. Brown were Charles B., Seth C., and an adopted daughter (Eliza F.). The only child by his wife Eliza Reed was Maria A.

MITCHELL, Benjamin Thomas, second Bishop of the Fifteenth Ward, Salt Lake City, Utah, was born Jan. 12, 1816, in Muncy township, Lycoming county, Pa., the son of Abraham and Anna Mitchell. He joined the Church at an early day and migrated to Great Salt Lake Valley in 1848, crossing the plains in charge of a company of emigrants. In 1851-53 he filled a mission to Halifax, Nova Scotia, Canada. On his return to Utah he led another company of emigrants across

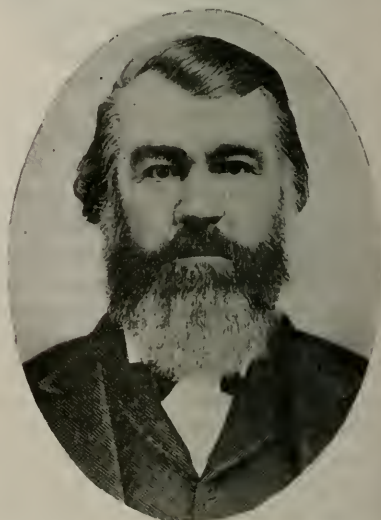
the plains. He was one of the first settlers of the Fifteenth Ward (Salt Lake City) and became Bishop of said Ward, Dec. 24, 1856, succeeding Nathaniel V. Jones. During this time he was appointed captain of a company of fifty of the Nauvoo Legion which held drills west of the Jordan river. He served in that office until the companies were disorganized. He afterwards moved to the Sixteenth Ward, where a portion of his family still reside. Bro. Mitchell was closely associated with Pres. Brigham Young, Truman Angell and others in drawing



the plans for the Salt Lake Temple. He served as one of the committee appointed to decide whether sandstone or granite should be used in the construction of the foundation of the building, and he had active charge of the stone cutting for a number of years, more particularly from the year 1861 to 1863. He also assisted in the construction of various other important buildings in the city, among which were the Deseret National Bank building and the old city jail. He was also a stockholder of the Zions Co-operative Mercantile Institution and was interested in the establishment of the paper mills, in what is now

known as Sugar House. Bro. Mitchell was master of four different trades and very active in the up-building of Zion. He had a very large family consisting of seven wives and forty-two children. Some of his boys worked for a great number of years in cutting stone for the Temple, learning their trade under his guidance. He with some of his family were instrumental in the settlement of Kamas, Summit county, commonly known in the early days as Rhodes's Valley, where he was interested in the tilling of the soil and the raising of cattle and sheep. A number of his descendants are inhabitants of that place at the present time. Bro. Mitchell left a large posterity, numbering into the hundreds and scattered in various parts of Utah. He died March 9, 1880, in Salt Lake City, and was buried in the city cemetery, where a number of beautiful headstones bear evidence of his skill as a stone cutter to this day.

CUNNINGHAM, Andrew, third Bishop of the 15th Ward, Salt Lake City, Utah, was born Sept. 22, 1816, near



Clarksburg, Harrison co., Virginia, (now in West Virginia). His ancestors on both sides were Virginians

from the Colonial period, and his mother's progenitors were of Dutch descent. His parents were farm owners in a small way, and Andrew's boyhood was spent upon his father's farm. He had very little schooling, — about four winters in all, at the only school taught in his neighborhood. About the year 1829 his father was accidentally drowned while returning from Clarksburg with a marriage license for his daughter Sarah, who was about to marry Jacob Bigler. Ten years later Andrew went West to grow up with the country. He proceeded to Western Illinois, and settled near the town of Quincy, returning thence to Virginia in the fall of 1840 to move his mother and her family to his new home. The next spring found them on their way west, the party consisting of Andrew, his mother, his four brothers (John, William, Addison and Granville) and his two sisters (Susan and Sarah). About July, 1841, he married Lucinda Rawlins. His residence in Illinois brought him into contact with the Latter-day Saints, who in the winter of 1838-39 were driven out of Missouri and for a while congregated in and near Quincy in large numbers. Andrew Cunningham and his wife were both converted to "Mormonism" and joined the Church not long after their marriage. Their eldest child, James Alma Cunningham, was born June 14, 1842. Six years later the Cunninghams emigrated to the Rocky Mountains, starting in the spring of 1848, from Council Bluffs. The head of the family was captain of a company of ten, who were the owners of 27 wagons. His own outfit consisted of two wagons, one drawn by a pair of horses and the other by a yoke of oxen and a yoke of cows. They arrived in Great Salt Lake Valley Oct. 12, 1848, and settled first near the old Pioneer Square. They became iden-

tified with the 15th Ward, where Bro. Cunningham from 1851, to 1852 acted as counselor to Bishop Nathaniel V. Jones, and after Bishop Jones went on his mission to India in 1852, Bro. Cunningham was acting Bishop of the Ward until September, 1855, when he went upon a mission to Illinois, and the neighboring States; from this mission he returned in August, 1857, after making Florence (formerly Winter Quarters) an outfitting place for the Saints crossing the plains. Prior to going upon his mission he was deputy sheriff under Sheriff Robt. T. Burton and the two built by contract the Salt Lake County court house. Contracting, freighting and farming were Bro. Cunningham's principal occupations. The year he returned from his mission was the year of the "Echo Canyon war," which began in the latter part of September, 1857, so far as Utah was concerned, with the investment by the militia of the mountain passes of the Wasatch, in response to Gov Young's proclamation placing the Territory under martial law. About the time of this movement a small company of men numbering about fifty were called to go to the Snake River country to form a new settlement there and to watch any movement that might be made by Johnston's army or other hostile forces in that direction. At the head of this company was Capt. Andrew Cunningham. They settled near the present town of Blackfoot, Idaho, but returned to Salt Lake City the same winter. In the move that preceded the arrival of the government troops at this point the Cunningham family went to Lehi, Utah co., but returned to their former home in the summer of 1858. In January, 1859, Andrew Cunningham became Bishop of the 15th Ward and served in that capacity for about nine years, until early in 1868. From

1859 to 1862 he was marshal of Salt Lake City and he also served two terms as a member of the city council. Among his business associates were Robt. T. Burton and Robt. J. Golding. He had just resigned his office as Bishop, owing to fast failing health, when he died at his home in the 15th Ward, March 2, 1868. Bishop Cunningham was the father of several children, five of whom are living, namely: James Alma (the well known mining man), Mrs. Lucinda Ann Ure, Hyrum R., Joseph R., and Mrs. Eustacia Weiser. His widow, Mrs. Lucinda Rawlings Cunningham, died in October, 1901.

BOUD, John Wallace, Bishop of the 15th Ward, Salt Lake City, Utah, was born Nov. 11, 1854, in Keokuk, Iowa, the son of John William Boud and Rebecca Bailey. He was baptized when eight years of age, and in 1877 he emigrated to Utah and settled in Salt Lake City. He was ordained an Elder June 17, 1879, by James W. Ure; ordained a Seventy in 1888 by William H. Cahoon, and ordained a High Priest April 17, 1898, by Joseph E. Taylor and set apart as first counselor to Bishop Edward T. Ashton of the 15th Ward. June 19, 1910, he was ordained a Bishop by Joseph F. Smith and set apart to preside over the 15th Ward. In 1878, (Aug. 7th) he married Elizabeth Pollard, the daughter of Joseph Pollard and Mary Ann Bailey. This union has been blessed with eight children, three boys and five girls, namely: John W., Joseph E., Wallace, Florence, Rebecca, Ella, Hazel and Elizabeth.

KIMBALL, Hiram S., an Elder who died away from home as a missionary, was born May 31, 1806, in West Fairlee, Orange county, Vermont, the son of Phineas and Abigail Kimball. He was baptized July 20, 1843, by Eli

Maguin and came to Utah in 1850. March 1, 1863, he was set apart for a mission to the Sandwich Islands under the hands of Apostles John Taylor and Wilford Woodruff, and the following day he left Salt Lake City for his field of labor in company with Elder Thomas Atkinson. On April 27, 1863, at San Pedro, Cal., the two missionaries boarded the "Ada Hancock", a small steamer employed as



a tender in carrying passengers from the wharf to the steamer "Senator", which was at anchor in deep water, five miles from the landing. While making the voyage April 27, 1863, the "Ada Hancock" boiler exploded, killing forty of the passengers on board, among whom were the two Elders. They were the first Elders of the Church who lost their lives by such accident on land or on water.

KIMBALL, Sarah Melissa, wife of Hiram S. Kimball, was born Dec. 29, 1818, in Phelps, Ontario county, New York, the daughter of Oliver Granger and Lydia Dibble. Her parents moved to Kirtland, Ohio, soon after the Church was established there, and became closely associated with the Prophet Joseph. Thus Sarah was

with the Church from her early girlhood and figured in its history up to the time of her death. She attended the Hebrew school in Kirtland together with the Prophet Joseph and others who were among the foremost leaders of the Church. As a young girl she had excellent opportunities for advancement and cultivation, and the knowledge acquired served as a good foundation for her subsequent career as a teacher and as a leader among



women. When the Saints were gathering to Nauvoo Miss Granger became acquainted with Hiram S. Kimball, who was a resident and land owner of the town of Commerce, as it was then called. They were married in Kirtland, Ohio, but came to dwell in Nauvoo, where they had a lovely home, and Mr. Kimball figured conspicuously in business and was very prosperous. Sister Kimball was ambitious in good works and especially anxious to contribute towards the Temple which was to be erected in that City, and her zeal in this respect was one of the factors in bringing about the organization of the Relief Society, which has since become such a large and flourishing institution. She was present at its organization in

the Masonic Hall in Nauvoo March 17, 1842, and in fact the preliminary meeting was held in Sister Kimball's own house. Sister Kimball came to the Valley in 1852, and settled in Salt Lake City, where she resided until the day of her death. When the Relief Societies were organized in Utah, Sister Kimball was chosen to preside in her own Ward, the Fifteenth. This was on Feb. 9, 1857, and she was from that time one of the most able presidents and indefatigable workers in the cause throughout all Zion. Perhaps there was no more judicious economizer of means, yet withal liberal in bestowing to the needy and unfortunate, than she was. Her own Ward can testify to her good words, her unbounded charity and motherly care of the sick and afflicted, better than those who knew her in a wider sense. Notwithstanding the many public duties Sister Kimball performed and the positions she filled, her home was never neglected; she was a model housekeeper and knew the art of making home attractive; yet there was no stronger-minded woman in all Israel than Sister Kimball. She maintained the principle of equality of the sexes and contended for it with all the advantages pertaining thereto. She did not believe in half measures. She stood solidly for the largest freedom of opinion and of the press, without waiting to see what other people thought. As a public speaker she was concise and always to the point, never made long speeches, but said what she felt forcibly and always with effect. She was especially gifted in conversation, was well read, had traveled much, met many celebrated people, and at one time quite familiar in Washington society. Sister Kimball taught school in Salt Lake City for several years, and under very trying circumstances, and while thus engaged in teaching she became even more than ever convinced of the need

of changed conditions for women engaged in work that came in competition with men, and determined to push the matter to the utmost. And she knew there was no other method that could be so effectual as the elective franchise. She was an ardent admirer and champion of Susan B. Anthony and after her active work as president of the Utah Suffrage Association, her name was on the roll of honor of the National American Suffrage Association as honorary vice-president. Sister Kimball was a member of the Utah Constitutional Convention of 1882 and was for some years a member of the Territorial Committee of the People's Party. She was one of the foremost in all progressive work of elevating, uplifting and advancing society and humanity. After the Relief Society had been organized throughout Zion in Stakes and branches a central organization was effected and Sarah M. Kimball was chosen by Sister Eliza R. Snow (the president) as secretary, June 19, 1880. When the society was incorporated Oct. 10, 1892 she was elected one of the vice-presidents, which position she occupied at the time of her death which occurred Dec. 1, 1898, in Salt Lake City.

BACKMAN, Samuel Christian, an active Elder of the Fifteenth Ward, Salt Lake City, was born at Odevalla, Bohuslän, Sweden, Dec. 7, 1835. In 1859 (March 1st) he married Anna J. Anderson (daughter of Anders Anderson and Martha Benson), born May 13, 1830. He was baptized July 28, 1861, at Göteborg, Sweden. A year later he was ordained to the office of a Priest and subsequently to that of an Elder. He presided over the Göteborg branch of the Göteborg conference, Sweden, four years and preached considerably in the neighborhood where he resided. He emigrated to Utah in 1878, crossing the

Atlantic in the steamship "Nevada" (which sailed from Liverpool, England, June 29, 1878) and arrived in Salt Lake City, July 18, 1878. In 1880 (March 1st) he married Britta Maria Carlson in Salt Lake City. For a number of years Bro. Backman was an employee of the U. C. Railway Company, and was foreman of the company's tin shop a long time at the Salt Lake City railway depot. During the last twenty years of his life he was



engaged in the plumbing business. As an able mechanic he made copper spires for the Salt Lake Temple. He was ordained a High Priest prior to his death which occurred in Salt Lake City Jan. 20, 1913. Bro. Backman was the father of seven children; their names follow: Sven, Andrew S., Gustaf H., George S., Jacob W., Anna W. and Bertha C.

McKEAN, Theodore, a High Councilor in the Salt Lake Stake of Zion, was born Oct. 26, 1829, at Allentown, Monmouth co., New Jersey, the son of Washington McKean and Margaret Ivins. He received a good education at Tom's River, New Jersey, and

other places, married Mary P. Gulick, daughter of Capt. Stephen J. Gulick, and made a home at Tom's River. His mother joined the Church in 1839, but Theodore was not baptized till Nov. 27, 1851. He was ordained an Elder Dec. 10, 1851, made his first trip to Utah in 1853, arriving in Salt Lake City, Aug. 11, 1853, after crossing the plains with a mule team. Leaving Salt Lake City by mail stage in September, 1853, he recrossed the plains to Independence, Mo., whence he continued the journey to Tom's River,



N. J., arriving there Oct. 8, 1853. In the spring of 1854 he purchased merchandise in Philadelphia together with his uncles, Thomas and Anthony Ivins, and made a second journey to Salt Lake City, arriving there June 27, 1854. After spending a little over two months in the Valley he once more turned his face eastward, leaving Salt Lake City Sept. 2, 1854, and traveled by mail stage to Westport, Mo., whence he continued the journey to Tom's River, N. J. In the spring of 1855 he purchased more goods for his uncle, Anthony Ivins, and shipped them to Kansas City; but in consequence of Indian diffi-

culties on the plains they were not shipped from that point to Utah. Hence he was compelled, late in the year 1855 to make a journey to Kansas City, to look after these goods; he returned to Tom's River, Dec. 2, 1855. From 1855 to 1857 Bro. McKean presided over the Tom's River branch of the Church, having been appointed to that position by Elder John Taylor, who at that time presided over the mission in the Eastern States and published the "Mormon" in New York. Bro. McKean was appointed a deputy sheriff of Ocean county, New Jersey, and labored as clerk, surveyer, etc., to provide for his family. Selling his home at Tom's River, he once more started for the West in June, 1857, together with his wife and three children. They traveled by railroad to St. Louis, Mo., and thence by railroad and steamboat to Kansas City. Purchasing an outfit at Westport, Mo., they started across the plains alone June 13, 1857, with a carriage and four mules. The Indians were very troublesome on the plains that year and many emigrants were killed. After traveling alone on the plains for several days Bro. McKean was overtaken by Col. F. W. Lander, who had charge of a government exploring expedition. Bro. McKean and family traveled with the colonel to Sweetwater, whence they continued the journey to Salt Lake City, where they arrived July 22, 1857. In 1858, Bro. McKean participated in an expedition against the Indians in Tooele county and took part in the general move that same year, going as far south as Springville, Utah co. Returning to Salt Lake City, he located in the 16th Ward on 4th West street, where he resided the remainder of his life. He was ordained a Seventy April 3, 1859, by John Pack and became a member of the 8th quorum of Seventy. In 1859 he was appointed city

councilor in Salt Lake City to fill a vacancy, and in 1860 he was elected to the office of Territorial road commissioner by joint vote of the legislative assembly. In 1860 (Feb. 8th) he was elected city councilor, and in March, 1860, he was appointed by the city Council of Salt Lake city chairman of the board of inspectors of school teachers. In June, 1860, he accompanied Brigham Young on a trip to Cache Valley, and in August, 1860, he was elected county surveyor of Salt Lake county. In September, 1860, together with Pres. Daniel H. Wells, Robt. T. Burton and others, he went on an exploring expedition for coal, on which he was one of three men to discover a vein of coal, 10 feet 11 inches in thickness, in Grass Creek Canyon. Sept. 14, 1860, he was appointed county treasurer of Salt Lake county, to fill the vacancy caused by the resignation of James W. Cummings; he occupied that position until August, 1876. In 1860 also he was appointed and commissioned by Gov. Alfred Cumming as marshal for the Territory of Utah. In 1862 he was reelected territorial road commissioner and deputy territorial marshal and also city councilor. In June, 1862, he accompanied Robt. T. Burton with a posse comitatus to arrest Joseph Morris and others who were encamped on the Weber river. In November, 1862, he was appointed U. S. collector of internal revenue for Utah, which position he filled until June 1, 1879. In March, 1863, he was made a president in the 8th quorum of Seventy. In 1864 he was reelected city councilor and recommissioned road commissioner. In Februar. 1868, he was commissioned by Governor Charles Durkee as colonel and adjutant of the first division of the Nanvoo Legion and on Nov. 23, 1868, he was set a

part as a High Councilor at Pres. Brigham Young's office. In 1869-70 he filled a short mission to the States, during which he visited New York, New Jersey, Washington, D. C., and other places; returning to Salt Lake City Feb. 3, 1870, he brought with him his aged mother, who lived with him until her death April 11, 1886. In 1870 he was reelected city councilor of Salt Lake City, and in 1872 (Jan. 17th) he was set apart as counselor to Bishop Frederick Kesler, of the 16th Ward. In 1872 he was reelected city councilor and appointed by the city council to visit the East in the interest of the water works in Salt Lake City. He acted as superintendent of water works until October, 1875, and was elected a director of the Z. C. M. I. Oct. 15, 1872. In 1873 he went east in the interest of water works and was elected vice-president of the Z. C. M. I. In 1874 he was reelected city councilor, thus acting in that capacity continuously for fifteen years. He was also reelected road commissioner by the legislative assembly and reelected a director of the Z. C. M. I. In 1875-76 he filled another mission to the United States, during which he visited New York, New Jersey and Pennsylvania. In August, 1876, he was elected sheriff of Salt Lake county, which position he held until 1883. He acted as counselor to Bishop Kesler from January, 1882, to December, 1884, and labored also as a teacher, superintendent of Sunday school, school trustee, tax collector, etc., in the 16th Ward. In 1883 he made another visit to New Jersey. For several years he labored as a home missionary in the Salt Lake Stake of Zion and was also a member of the central committee of the People's Party for a number of years. In 1891 he filled a short mission to

Great Britain. Elder McKean died July 9, 1879, in Salt Lake City, highly respected by all who knew him.

McKEAN, Mary Page Gulick, wife of Theodore McKean, was born Aug. 6, 1825, at Tom's River, Ocean co., New Jersey, the daughter of Stephen J. Gulick and Deborah Homes Page. She was married to Bro. McKean in 1847 in her native town, migrated

Newman and Mary Ann Jackson. He was baptized in July, 1850, by his father William Newman, and emigrated with his parents to America in 1850, crossing the Atlantic in the



with her husband to Utah in 1857, and became the mother of eight children, namely, George, Theodore, Sarah I., Mary G., Stephen G., Margareth I., Ruth G., and Maud G. After investigating "Mormonism" for many years, she was baptized March 20, 1900, by Angus M. Cannon in Salt Lake City. She was a diligent housewife and practically all her time was given to the raising and development of her children and her home. She died Feb. 8, 1910, in Salt Lake City.

NEWMAN, William Jackson, a member of the Salt Lake Stake High Council was born Feb. 25, 1842, in South Witham, a village of Lincolnshire, England, the son of William



ship "Jaseph Badger". He arrived in St. Louis, Mo., Dec. 5, 1850, where his father died Feb. 11, 1851, and his brother Thomas, Feb. 13, 1851. While the family resided temporarily at St. Louis, William J. went to school a short time, but worked most of the time for a hatter on Broadway, St. Louis. Continuing the journey to Great Salt Lake Valley in June, 1853, the family went by steamer to Keokuk, Iowa, thence by wagon to Council Bluffs, and thence across the plains to Utah, traveling in Claudius V. Spencer's company, which arrived in Salt Lake City Sep. 22, 1853. William J. drove a team part of the way across the plains. He attended school the following winter in Pres. Brigham Young's school house, in Salt Lake City, and in the spring of 1854 went to work for Harrison Burgess making shingles and hauling timber and attending school in the winter. He worked at adobe making several summers and otherwise did all kinds of labor including farming. He was or-

dained a Teacher, Dec. 25, 1856, and a Seventy Feb. 22, 1858, becoming enrolled in the 57th quorum of Seventy. He was also active in military matters and was commissioned as first lieutenant in the Utah militia of the Nauvoo Legion. For several winters he taught school in the City Academy and in the Sixteenth Ward school house. In 1869 he became a bookkeeper in the employ of John W. Young & Co., who had a railroad contract on the U. P. R. R. He was present on the Promontory when the last rail of the Great Pacific Railroad was laid May 10, 1869. In 1870 (Nov. 14th) he married Mary Gulick McKean, daughter of Theodore McKean and Mary P. Gulick. For several years Bro. Newman acted as Ward clerk in the 16th Ward and was also superintendent in the Sixteenth Ward Sunday school. For twenty-two years (1872-94) he worked as salesman for S. P. Teasdel and Company. In 1896 he went in business for himself at 120 Main Street (Newman Shoe Co.). Of the many ecclesiastical positions which Bro. Newman has filled may be mentioned that he for a number of years acted as a president in the 57th quorum of Seventy. He was ordained a High Priest Aug. 13, 1899, and set apart as first counselor to Bishop Geo. R. Emery, of the 16th Ward. Bro. Newman served as a school trustee in the Sixteenth City School District from 1882 to 1890 and at the consolidation of the district schools he was elected a member of the Board of Education. During his term of office he was busily occupied in settling difficulties and in paying claims of ecclesiastical Wards for their rights in school property, and also in the erection of new school buildings. He was again elected a member of the Board of Education in 1897 and acted as president of the same during the years 1901 and 1902. Since May, 1904, he has been a member of the Salt Lake Stake High Council.

. ISAAC, John Phillips, an active Elder of the Sixteenth Ward, Salt Lake City, Utah, was born Feb. 3, 1833, at Trevon, Whitland, Carmarthenshire, Wales, the son of Reese Isaac and Margaret Phillips. He was baptized in 1849 by Henry Evans, learned the trade of a mason from his father and worked at his trade until he emigrated to America. In 1855 he married Rachel Williams and emigrated to America in 1856, crossing the Atlantic in the ship "Caravan", which sailed from Liverpool Feb. 13, 1856. Their first and only child (a girl) was born in Wales Jan. 10, 1856, and died in Liverpool just before the parents sailed for America. The "Caravan" landed at New York March 27, 1856, after a terrible hard and cold trip. The family settled temporarily in Pitston, Pennsylvania, and continued the journey to Utah in 1860, crossing the plains in John Smith's company, which arrived in Salt Lake Valley Sept. 3rd. Brother Isaac settled at once in the Sixteenth Ward, where he acted as a Ward teacher and took an active part in Church and secular affairs. In 1883 (Oct. 11th) he married Ellen Nelson, by whom he had four children namely, Rachel, John, Niels and Ella Mary. In 1891, accompanied by his wife, Brother Isaac made a visit to his native land in search of genealogy. For a number of years he labored as a mason on the Temple Block, Salt Lake City, and passed to his final rest as a faithful Latter-day Saint and a High Priest, Nov. 25, 1895.

ISAAC, Rachel Williams, wife of John P. Isaac, was born Aug. 27, 1835, at Saint Clair, Carmarthenshire, Wales, the daughter of Theophilus Williams and Mary Wilkin. She was baptized Sept. 27, 1848, by Henry Evans. While a young girl she helped her father in various ways and

also assisted the Elders in tracting. She had great success in selling "Mormon" literature to the people and after becoming the wife of John P. Isaac, she emigrated to Utah with him and settled in the Sixteenth Ward, where she has been an active Relief Society worker for many years. She was called to act as a counselor to President Hampton in 1868 and retained that position until the death of Sister Hampton. After that she acted as first counselor to Sister Vienna Reid, filling that position until the death of Sister Reid. Then Sister Isaac was chosen president of the society, and acted in that capacity until 1913. Sister Isaac has been a resident of the Sixteenth Ward for fifty-three years, and is respected and beloved by all who know her.

SELANDER, Julius, an active Elder in the Sixteenth Ward, Salt Lake City, Utah, was born Sept. 10, 1843,



a Trelleborg, Skåne, Sweden, the son of Martin Selander and Ann Mortensen. While a young man he learned the trade of a tailor and went to Copenhagen, Denmark, in 1864, work-

ing at his trade. While there he joined the Church in 1865 and emigrated to Utah in 1871, settling in Salt Lake City. In 1872 (June 3rd) he married Clara Wahlquist, who was born in Östergötland, Sweden, Jan. 3, 1846, joined the Church in Stockholm in 1870 and emigrated to Utah in 1871. Brother Selander was an active Ward teacher for several years. He was ordained to the office of a Seventy May 2, 1876, and a High Priest Aug. 27, 1905, by Wm. B. Dougall. Bro. Selander died as a faithful Latter-day Saint June 1, 1906, in the Sixteenth Ward, Salt Lake City, Utah.

GULDBRANSEN, Ole, jun., a counselor in the presidency of the Scandinavian meetings in Salt Lake City, Utah, was born Feb. 5, 1873, at Frederikstad, Norway, the son of Ole Gulbrandsen and Anna Marie Halvorsen. By the death of his father in May, 1884, his mother was left a

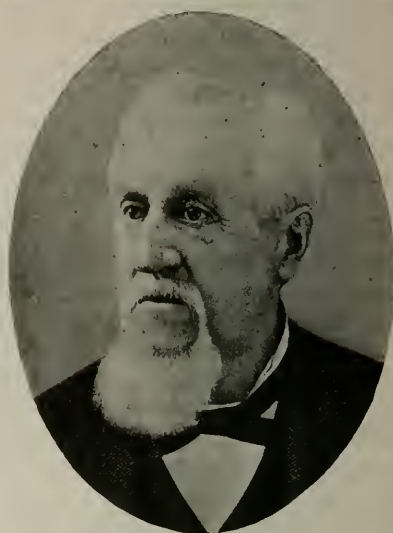


widow with nine children, six boys and three girls, the youngest being only six months old. By this unexpected circumstance all hopes of the family emigrating to Zion at an early

day was despaired of, but the Lord in his kindness opened the way so that the whole family in less than six years were safely gathered with the saints in the Rocky Mountains. Ole was the second member of the family to emigrate; he arrived in Salt Lake City May 4, 1886, 13 years of age. While working for Andreas Hintze, in Big Cottonwood, he was ordained a Deacon by Bishop David B. Brinton, and in 1899 (Feb. 13th) he was ordained an Elder by John H. Burton. A month later (or on March 15, 1899) he married Halvorine O. Halvorsen and settled in the 16th Ward, Salt Lake City, where he acted as a counselor in the 6th quorum of Elders and afterwards as president of said quorum, being set apart for the latter position May 24, 1904. In 1908-10 he filled a mission to Scandinavia, laboring in the Christiania conference, Norway. Soon after his return from that mission he was set apart as second counselor to John Lawrence, president of the Scandinavian meetings in the Salt Lake Stake of Zion.

FELT, Nathaniel Henry, a prominent Elder in the Church, a successful missionary and one of Utah's earliest legislators, was born Feb. 6, 1816, at Salem, Essex county, Mass., the son of Nathaniel Felt and Hanna Reeves. He was the youngest of twelve children. The father, a merchant trader with the West Indies, died when Nathaniel was seven years old, leaving his family in straitened circumstances, having lost his property, even to his family home, through misfortunes in business, added to an unusually liberal disposition and a conscientious desire to satisfy every claim made against him and the firm of which he was a member. Nathaniel attended the common schools of his native place, and before and after school hours acted as errand boy for

a draper and tailor's establishment. He was not very robust, but full of ambition to gain a collegiate education. He worked hard in that direction, but owing to the reduced circumstances of the family had to abandon his purpose just as he was about to enter the high school and was apprenticed to a tailor at Lynn,



five miles from Salem. He was then fifteen years of age. Six months before attaining his majority, and through the help of his only surviving brother, he bought out an establishment in Salem, and was soon employing twenty hands. He increased his means by some fortunate ventures in the African and China trade, it being the intention of himself and brother to found a commercial business. He also became interested in military matters, joining the "Divisionary Corps of Independent Cadets," which was organized with the Boston cadets in Colonial times under British rule. Under their charter they were required to wear scarlet coats, and were entitled to the right of line in parade, much to the annoyance of several other volunteer organizations. Through his musical interests

Nathaniel became acquainted with Miss Eliza Ann Preston, a member of another of the old New England families, whom he married on the third day of October, 1839. His mother's family was divided in religious belief, but he, though often solicited to do so, would not identify himself with any of the popular churches. After carefully investigating "Mormonism," however, he was converted and baptized a Latter-day Saint; his wife also joined the Church. In the winter of 1843-44 he was appointed president of the Salem branch. During this period he became acquainted with such men as Brigham Young, Orson Pratt and Heber C. Kimball, who were frequent and welcome visitors at his home, and left it the morning that word was received of the martyrdom of the Prophet and the Patriarch, Joseph and Hyrum Smith. He had been advised by President Young to remain at Salem for the present; but as the clouds gathered around Nauvoo, and the mobs grew more threatening, he determined to join the main body of the Church at that place. Accordingly, on the 5th of June, 1845, after closing out his business at a great sacrifice, he with his wife and son, Joseph Henry, set out for Nauvoo. There he entered into business, and continued his labors in the ministry, being ordained one of the presidents of the 29th quorum of Seventy. Meantime the completion of the Nauvoo Temple was being hurried on, and his baggage having arrived from Salem, by way of New Orleans, some of his furniture, such as carpets, tables, chairs, sofa and mirrors, were used to furnish the sacred house preparatory to the performance of ordinances therein. He took part in the defense of Nauvoo and was under fire as well as on regular guard duty. Through over-exertion in assisting the remnant

of his co-religionists across the Mississippi, after the departure of the vanguard—which he was preparing to follow—he was taken down with fever and ague, and his physical condition became such that he was counseled to take his wife, then almost an invalid, to St. Louis and postpone his journey to the West. Accordingly he turned over his wagon outfit to John Taylor, one of the Twelve Apostles, and with his wife and two sons proceeded to St. Louis, arriving there early in November. Feb. 14, 1847, he was appointed president of the St. Louis conference, then numbering from seven to ten thousand Latter-day Saints, and the only organized conference in the United States. St. Louis was not only a gathering place of the Saints driven from Nauvoo, where they went to remain until a more permanent place was selected by the pioneers, but it became the outfitting point for those traveling westward, and also where the missionaries, still sent out by the Church, looked for and received substantial assistance to take them on their journey, both going and returning. At that point the immigrating Saints were received from foreign lands, by water from New Orleans, and there secured their outfits for the crossing of the plains. Upon Nathaniel H. Felt devolved almost entirely the duty of advising these immigrants, purchasing outfits and supplies for them, and chartering the necessary steamboats to take them to Kanesville. It was always a matter of congratulation with him that no accident occurred to and no scourge of sickness prevailed on any of the vessels thus engaged by him. There were instances, however, in which steamboats were secured by other persons, contrary to his advice, and in one of these instances, as soon as he learned of it, he went to the wharf and urged

the Saints to come ashore, telling them the boat was unsafe. Many took his advice, while others remained on board, and the steamer had hardly left her moorings when she blew up, several lives being lost, and much baggage destroyed. At St. Louis President Felt opened a correspondence with Colonel Thomas L. Kane, who afterwards mediated between Utah and the General Government. Included in the St. Louis conference were the branches of Alton and Gravois; the latter his especial pride. There were gathered the coal miners, sturdy, reliable men, such as John Sharp, Adam Sharp, Adam Hunter and others. In 1848 President Felt took his family on a visit to their old home in Massachusetts, where he was received very kindly by friends and relatives, and every inducement offered him, but without avail, to induce him to give up "Mormonism" and remain. After his return to St. Louis the city was visited by that terrible scourge, the cholera. Every morning was heard from the "dead wagon," as it passed around, the awful cry, "Bring out your dead." Accompanying these wagons were immunes, who would enter, take the corpses, sometimes without any preparation, to the vehicles, and thence to the cemetery, where they were buried in trenches, hundreds at a time. The president of the conference was constantly called for by the afflicted people, and responded by visiting, administering to and comforting them, scarcely taking time to eat or sleep. While many thousands of the citizens died, and many of the Saints were attacked, not one of the latter died through this scourge at that time. During the great fire which followed, not one of the Saints was burned out, although, as in the case of President Felt, the fire came right up to their houses. He lived in a frame building, and the fire, skip-

ping it, destroyed a brick building opposite. The conflagration while it swept away much property, was looked upon as a great scavenger, which purified the city after the plague. In the spring of 1850 the Felt family, consisting of father, mother, two sons and an infant daughter, started for Salt Lake City, escorted as far as Council Bluffs by Ballou's band discoursing sweet music in their honor. At the Bluffs, with two wagons, four yoke of oxen and two cows, they joined Heywood and Woolley's Church merchandise train, which arrived at their destination on the 6th of October. They located on Upper Main street (just opposite Pres. Heber C. Kimball's residence) which is still the old family homestead. During the following winter they lived in wagons and tents, and in the spring built an adobe house of two rooms. Brother Felt's appointment as alderman of Great Salt Lake City came Jan. 9, 1851, from Governor Brigham Young, under the charter incorporating the city. Later, he was elected alderman from the Third Municipal Ward, which he represented for years. In August, 1851, he was elected to the House of Representatives in the first Legislature of the Territory of Utah. Both in the Territorial and City governments, he served on many important committees, receiving dignitaries from the East, arranging for memorial services on the day of President Lincoln's funeral, and taking preliminary steps for establishing the water and lighting systems of the municipality. Nor was he idle in ecclesiastical matters. In 1851 he was appointed a traveling Bishop, and as such visited nearly all the settlements and towns in Utah, instructing the Ward Bishops relative to tithing methods, records, reports, etc. In the militia he was commissioned by Governor Young, April 12, 1852, chaplain on the general staff of

the Legion, with the rank of colonel. He had previously accompanied George A. Smith to Little Salt Lake Valley, where they laid out the town of Parowan. The winter of 1854-5 found him in New York City, assisting John Taylor to establish the paper known as "The Mormon," and laboring in emigration matters. During this mission, in company with Apostle Taylor and Delegate Bernhisel, he called on President Franklin Pierce, in Washington, D. C., at which time the President made the following statement relative to his recent appointment of Colonel Steptoe to succeed Brigham Young as Governor of Utah: "Gentlemen, you are well acquainted with the immense outside pressure that popular prejudice has arrayed against your people; this obliges me as Chief Magistrate to make some show in responding to it, so I have appointed Colonel Steptoe as Governor of Utah; but you will readily conceive that Colonel Steptoe, holding an honorable position in the United States army, will not be willing to resign that position for the uncertain tenure of a four years Governorship of that distant Territory." Elder Felt returned to Salt Lake City in October, 1856. Having secured Government contracts to furnish supplies for the troops at Camp Floyd, he now engaged in the grain and produce business, with David R. Allen, establishing stores at Salt Lake City, Nephi and Ephraim. In the years 1865-6-7, he was upon a mission in Great Britain, where he labored in the office of the "Millennial Star," and later as pastor of the London district. From November, 1869, until May, 1870, he was a missionary to the New England States, laboring principally in his native State, Massachusetts. For a long period he was a member of the High Council, and was actively engaged in public affairs, both of State and Church, until 1873,

when he was stricken with a severe illness, from the effects of which he never entirely recovered. During his remaining years he acted as a home missionary and contributed various articles to the press. He died January 27, 1887, leaving a posterity of eight sons, five daughters and sixteen grandchildren. He was the husband of three wives—Eliza Ann Preston, who died June, 19, 1875; Sarah Strange and Mary Louisa Pile, whom he married respectively March 17, 1854, and Dec. 7, 1856. In addition to his first wife, two sons and two daughters preceded him into the great beyond.

SMITH, Josph Harmon, an alternate member of the High Council in the Salt Lake Stake, Salt Lake City, was born Dec. 17, 1884, in Salt Lake City, the son of John Henry Smith



and Josephine Groesbeck. Being born at the time of the "underground" episode he was partly raised under peculiar circumstances and had to move about from place to place, together with his mother. One year of his infancy he spent at Snowflake, Ariz., and afterwards lived for sev-

eral years in Conejos county, Colorado. He finally returned to Salt Lake City when eight years of age. He was baptized April 4, 1892, by his father; subsequently, he was ordained a Deacon and later an Elder by his father; he was ordained a Seventy by J. Golden Kimball and a High Priest by Nephi L. Morris. In 1910 he married Sarah McKinnon (a daughter of Archibald McKinnon and Jane Brough), who was born Nov. 10, 1884, at Randolph, Rich co., Utah. After bearing him two sons, she died in Salt Lake City Oct. 3, 1913. Joseph H. received a good education, studying at the L. D. S. College in Salt Lake City six years. For four years he labored as a clerk in the Salt Lake Temple. In 1907-1910 he filled a mission to the Netherlands, laboring part of the time as president of the Rotterdam conference. Since his earliest youth he has been known as an athlete and is an expert at playing basket ball, foot ball, etc.

HOWE, Amos, a member of the Church Auditing Committee for several years, was born Feb. 19, 1830, in the State of New York, the son of Eli Howe and Hannah Cook, and removed when a boy to St. Louis, Missouri, where he attended night schools and became a mechanical engineer. He also learned the art of pattern making. While here he became acquainted with Julia Cruse, a young Mormon girl who had just arrived from England; she became his wife in June, 1850. For 14 years after that the family lived in St. Louis and New York, where Bro. Howe was engaged in construction work involving great responsibility and where his superior abilities along that line were highly appreciated. During these years five children were born to Bro. and Sister Howe; the eldest two died in infancy, leaving three sons, Edgar, George and Charles. The Howes kept an open

house for the Elders and had the pleasure of entertaining many distinguished members of the Church, among them being Apostles Erastus Snow, Geo. A. Smith and Joseph F. Smith. In 1865 the family came to Utah, crossing the plains in Captain Jcs. A. Young's company, which arrived in Salt Lake City, Oct. 25, 1864. They located in Salt Lake City, where they found a warm welcome awaiting them by the many whom they had so hospitably entertained in the East.



Bro. Howe soon became one of the strongest business men of the community. Not long after his arrival in the Valley, he was sent to Ephraim, Sanpete county, to commence a mercantile business. After moving back to Salt Lake City, he went east with one of Pres. Young's sons and brought back a train of merchandise. Later, he went to the States after a threshing machine, which was one of the first horse power machines ever brought to Salt Lake Valley. In 1876 (Oct. 19th) he married Amy Mellor. He became a member of the first Church Board of Education and served as school trustee in the Seventeenth School District for sev-

eral terms. He began a foundry business in the 17th Ward (Salt Lake City) in 1872, a business which soon grew to great dimensions and was known at the time of his death as one of the most successful foundries in the State. Bro. Howe died in Salt Lake City, June 16, 1908, as a member of the Third Quorum of Seventy.

HOWE, Julia Cruse, wife of Amos Howe, was born June 17, 1823, in Boxford, near Newbury, Berkshire, England, the daughter of James Cruse and Mary Joyce. When a young girl she was spiritually-minded and had very high ambition. It was hard for her to believe the teachings of the Church that her parents belonged to, and one day as she came home she found her mother in tears, weeping on account of the oldest sister having



joined the "Mormons." The father, being spiritual-minded, said to the mother: "He that judgeth a matter before hearing, is not wise." It was not long after this that Julia became a Latter-day Saint, being baptized April 6, 1849. Soon after that both her parents joined the Church. Julia and her sister left England for

America in June, 1849. Before their departure they were blessed by their father and Julia was given a promise that she should live to do a work of great importance. Upon arriving in America they located in St. Louis, Mo., where they passed through many interesting and some trying experiences. While there Julia met Amos Howe, a skilled mechanic, who was identified with the local branch of the Church. In June, 1850, she became his wife and for fourteen years lived in St. Louis and New York, where Brother Howe was engaged in construction work. During these years five children were born to them. (One child born after arriving in Utah.) The eldest two died in infancy, leaving three sons, Edgar, George and Charles. Bro. and Sister Howe kept open house for the Elders, and entertained many distinguished members of the Church, such as Apostles Erastus Snow and George A. Smith and Elder Joseph F. Smith and others. In 1864 they came to Utah and located in Salt Lake City. Sister Howe took an active part in the Seventeenth Ward Relief Society for many years. In this association she organized a sewing class, to assist the Relief Society, which was called the Junior Retrenchment Association, and afterwards became a regular Y. L. M. I. A., of which Sister Howe was president for a number of years. When the Ward Primary Association was established, she was made president of the same, and she also served as an aid in the Relief Society board of the old Salt Lake Stake, and was a Sunday School teacher for many years. She has also done a great deal of Temple work for her kindred.

HOWE, Amy Mellor, wife of Amos Howe, was born Dec. 4, 1853, in Leicestershire, England, the daughter of John Mellor and Amy Bellamy. In 1865 she became a member of the

Church by baptism, her father officiating, and she was confirmed by James Townsend. In 1874 she emigrated to Utah, settling in the 17th Ward, Salt Lake City, and while living there she



met Amos Howe, to whom she was married Oct. 19, 1876. By him she became the mother of three children, namely, Julia M. (born Aug. 31, 1877), Cora M. (born Nov. 27, 1889) and Amy M. (born Jan. 8, 1894). Sister Howe lived in the 17th Ward until the death of her husband, which occurred June 16, 1908. Since then she has been a resident of the Eleventh Ward.

HOWE, Charles Ross, a president of the 3rd quorum of Seventy and an active member of the 17th Ward, Salt Lake City, was born Aug. 23, 1860, in St. Louis, Missouri, the son of Amos Howe and Julia Cruse. He came to Utah with his parents in 1864, was baptized Sept. 2, 1868, by Thos. Higgs, ordained a Deacon in 1874 by John Henry Smith, and acted as a president of the Deacons quorum in the 17th Ward, Salt Lake City, from 1876 to 1884. He was ordained an Elder in June, 1884, by Edward Davis, and a Seventy Oct. 12, 1885, by

Erastus Snow. From his earliest youth Charles took an active part in local affairs generally, and in 1885-86 he filled a ten months' mission to the Southern States, laboring principally in Virginia and West Virginia. Being released because of ill health, he returned home in August, 1886. During his mission he was threatened by mobs a number of times and had some narrow escapes from receiving personal violence at their hands. His missionary companion in West Virginia was Jos. U. Eldridge. At home



Bro. Howe has acted as a counselor in the Ward Y. M. M. I. A., as a librarian and teacher in the theological class of the Ward Sunday school, and as secretary of the 3rd quorum of Seventy for about ten years, prior to his becoming a president of said quorum. In a secular way Bro. Howe has acted as city councilman, school trustee, etc. His occupation has been that of a machinist and iron founder and he is now the assistant manager of the Howe Iron Foundry in Salt Lake City. In 1884 (Sept. 11th), he married Nettie Taylor, a daughter of Pres. John Taylor, by whom he is the

father of eight children, namely, Chas. O., Ralph, Sophia T. (who died in infancy), Harold T., Cruise T., Lucile T., Jeanetta T., Bessie T., and Amos Ross.

HARDING, Charles Don, one of the seven presidents of the 3rd quorum of Seventy, and an active Elder in the 17th Ward, Salt Lake City, Utah, was born Nov. 10, 1868, at Willard, Box Elder county, Utah, the son of Charles Harding and Matilda Zundell. He was baptized June 17, 1876, by Benjamin Jones, received a common district school education and attended the B. Y. U. at Provo for one and a half years. While a boy he helped his

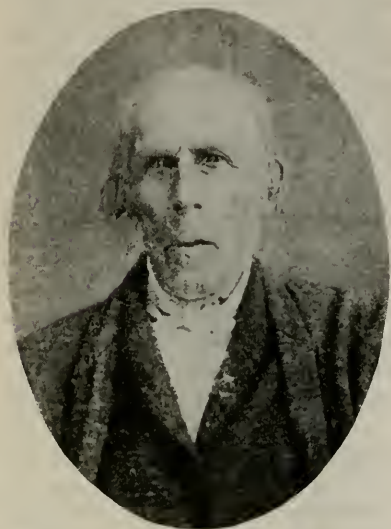


father on the farm and also in the Willard co-op. store, of which he was superintendent. He was ordained a Deacon by Solomon B. Warner, Feb. 7, 1883, and ordained a Seventy by Heber J. Grant, March 11, 1890. In 1890 (Feb. 27th) he married Emma Jane Lloyd, daughter of Benjamin Lloyd and Mary Palmer. Shortly after their marriage they were both called on a mission to the Sandwich Islands. They departed April 1, 1890. Brother Harding received a special calling to

teach school and after successfully passing the examinations at Honolulu he commenced teaching at Laie, in the district of Koolauloa, on the island of Oahu. Here he labored three and a half years. His wife having studied absterics, she devoted the major portion of her time among the sick. Bro. Harding and wife returned home July 21, 1893. About this time a number of Hawaiians who had emigrated to Josepa, Skull Valley, Utah, were returning disheartened to their native land and the rest of the Hawaiian Saints were also feeling discouraged; hence, Brother Harding received a special call to labor among them, to teach school and also take charge of their mercantile business. This position he held for about one year and was the means of doing a great deal of good in pacifying these foreign saints. Brother Harding has followed merchandising since he came to Salt Lake City in 1889. He acted in the presidency of the 17th Ward Y. M. M. I. A. for five years, and since the spring of 1912 has been one of the seven presidents of the third quorum of Seventy. He is the father of seven children, four boys and three girls.

LAKE, James, a Patriarch in the Church, was born Oct. 7, 1788, at White Creek, Vanrencelor co., New York, the third son of James Lake and Elizabeth Hagerman. The family had descended from the early German colonists of New Jersey. James Lake was a perfect type of the sturdy New England farmer and the energetic citizen who had contributed to the strength and progress of the great republic, which was yet in its infancy at the time of his birth. While yet a boy, his parents moved to Canada, and he became inured to the hardships incident to a pioneer life. He married at twenty-one, but in a few short years was bereaved of his

wife and left a widower with three small children, namely, Dennis, Cyrus and Mary. His second wife, Elizabeth Stover, died after bearing three children, Julia, Lawrence and James. In 1823, he married Philomela Smith. This union was blessed with six more children when they became members of the Church. At Kirtland, Ohio, Bro. Lake, with his sons, helped to



haul the stone and to build the Temple, receiving their blessing therein. Dennis and Cyrus Lake were members of Zion's Camp. When the Saints were expelled from Kirtland, the family went to Scott county, Illinois, where they rented land to enable them to gather with the Saints at Nauvoo, which city they helped to build and to beautify, sharing with the Saints in all the privations and suffering at that place. They crossed the Mississippi river on the ice in the month of February, 1846, with a company of about six hundred wagons. At Council Bluffs, Iowa, Bro. Lake arranged a hand mill on the stump of a tree, and day after day ground corn to the relief of many who would otherwise have suffered. In 1850 he was appointed captain of fifty to cross

the plains and arrived with his company in safety in Salt Lake Valley, Oct. 7, 1850. He settled at Ogden. Subsequently he chose Ogden Valley as his home, and was later a member of the High Council of the Weber Stake. He was also ordained a Patriarch, because of his undaunted faith, amounting to great power in the exercise of his Priesthood inasmuch that many sick were healed, and many received blessings under his hands. Bro. Lake and his wife were highly esteemed by the authorities of the Church, and the love and reverence of their posterity toward them was akin to adoration; their memory and the faithful testimonies which they bore to the truth will brighten forever as they are burnished by the stream of time. Bro. Lake died at the age of eighty-five and was buried beside his wife, Philomela, at Oxford, Idaho, in 1873. (Samantha T. B. Foley, a granddaughter.)

LAKE, Philomela, wife of James Lake, was born April 13, 1794, at Brookfield, Prince co., Vermont, the



daughter of Parker Smith and Sally Locmis. She descends from noble ancestry, those of her kindred being

some of the leading families of New England. The faith of the Pilgrim parents had been kept burning in the souls of her progenitors, from whence she had inherited a goodly portion, which being blended with a love of home and a good practical education in every branch of industry had a tendency to develop in her those womanly instincts which made her the queen-of-home-woman that she was in very deed. At an early age she was bereaved of her mother and left to the guidance of her aged grandmother, Sarah Huntington Loomis, whose influence was to implant in her daughter's children an implicit faith in God; therefore, several articles which she wrote are yet preserved in the genealogy of the family. At the age of eighteen years Philomela married Ira Smith. Their children were Lyman, James Harvey, Elizabeth Beardman, Josiah William and Esther. Ira Smith died in the thirty-sixth year of his age and Philomela married James Lake, Sept. 8, 1823; he was a widower with several children. By this marriage two families of children were united with the loving care of fond parents, who were afterward blessed with other children; namely, Sabra, William Bailey, Barnabas, Clarissa, Jane, Lydia, Moroni, Samantha, George and Sarah Amanda. Their prosperous home was in Camden, Canada, where in they were visited by the Latter-day Saint Elders in the year 1832. Among these Elders were Brigham, Joseph and Phineas Young. The Lake family were all obedient to the message of the gospel, and were baptized by Elder Eleazer Miller. Their home became a place of rest and comfort for the Elders traveling in Upper Canada until a company of Saints were led from that place by Brigham Young in 1833, with which company they came to Kirtland, Ohio, where two of their children, Moroni and

Samantha, were born, the former dying in his infancy. A no less noble and dignified woman than Philomela Smith Lake could have been adequate to the management of so large a family of children as theirs. Though delicate and sensitive to every hardship, her skill in household economy enabled her to overcome privation, whilst her husband and sons assisted in building the Temple at Kirtland. Their four younger children were born and reared amid the turmoil of persecution incident to those days. They followed faithfully in the footsteps of the Prophet. They had embraced the gospel as a thing worthy of all earthly sacrifice; they loved the Truth; they sought the Truth, and they knew the Truth when it was presented to them. After the awful scene at Nauvoo, when they saw the forms of the Prophets they had loved so well laid in the grave, they sought a testimony from God as to their future procedure, and this testimony they received at the great meeting held in the grove at Nauvoo, Aug. 8, 1844, where they witnessed the sublime personality of Joseph Smith as it cast its mantle of splendor around the chosen form of Brigham Young, he being transformed before the eyes of the people, as a heavenly witness to them that God had caused the Majesty of His High Priesthood to fall upon "whom he would," that His work might continue. Father and Mother Lake received that testimony and took up their march again with the Saints. Their son, Barnabas, was a member of the Mormon Battalion, and their son, William Bailey, died a martyr whilst performing a mission among the Indians on Salmon River in 1858. Their son George filled an honorable mission to England in 1870-73, while members of their numerous posterity are found in almost every settlement among the Saints. (Samantha T. B. Foley, a granddaughter.)

LAKE, William Bailey, a martyr of the Church, who lost his life while in the discharge of his duty, was born Feb. 16, 1826, in Camden, Ontario, or Upper Canada, the eldest son of James Lake and Philomela Smith. He came with his parents to Kirtland, Ohio, when he was seven years of age, and grew to manhood in the early days of the Church. He was of a kind and obedient disposition and a great help to his parents in those days when they, in common with the rest of the Saints, were being driven from place to place, and it has been said of him that at times, when they were almost disheartened on account of their suffering, he would cheer them on with words of comfort in which he always displayed an abiding faith in God. Some of the facts in this article are gleaned from his life-long friend Pleasant Green Taylor of Harrisville, Weber Co., Utah, who was his brother-in-law. As young men they often obtained employment together in order that they might assist their parents to gather with the Saints, and the two came to Utah in the company of James Lake. After the arrival in the Valley, Bailey Lake married Sarah Jane Morler. He belonged to many organizations of the Priesthood, and was a member of the 38th quorum of Seventy. In the year 1856 he and his friend Pleasant Green Taylor were called to go among the Indians on Salmon River, where a mission had been established under the direction of Pres. Brigham Young. They had been in the mission about two years when trouble arose with the Indians, and the lives of many men, women and children being in danger (two of the brethren having already been killed), Bailey Lake was sent with nine others of the brethren to bring the news to Brigham Young. These brethren were overtaken by the Indians on Bannock Creek, March 31, 1858; several of the

brethren were wounded, but Bailey Lake was the only one left asleep in death upon the glittering snow. Several days passed before the main company of the returning refugees found his lifeless form, almost beyond recognition, but for his friend, Pleasant Green Taylor, who drew the arrows from his body and placed him in a bed of snow and took him home to his wife and four children and aged parents. Bailey William Lake was five feet eight inches in height and 180 pounds in weight; he had a clear complexion, brown eyes and hair, regular features and a pleasant face. He was a man of great faith and purity of mind and character. His faithful wife became a member of the family of Pleasant Green Taylor, with whom she still lives, surrounded by a numerous posterity.

MERRILL, Albert, a Patriarch in the Church, was born July 17, 1815, on Long Island, New York, the son of



Valentine Merrill (who was born Jan. 30, 1783, and died Sept. 23 1854) and Lydia Sisson (born Oct. 18, 1786, and died July 19, 1852). In 1818 Albert's parents moved to South Norwalk,

Conn., where he lived until 1821, when he moved to Newark, Essex county, Conn., and commenced learning the hatters' trade with Wm. Rankin. In 1823 he went to Weston, Conn., where he followed the same trade until he became a journeyman hatter. In 1826 he moved to Wilton, Conn., where he married Margaret Ann Richardson, Nov. 21, 1836; she was the daughter of William Richardson and Ann Jones and was born Nov. 15, 1816, in New York City. She became the mother of twelve children, eight boys and four girls. In the spring of 1840 the family moved to South Norwalk, Conn., where Albert and his wife heard the gospel and were baptized Dec. 19, 1841, by Chas. W. Wandell. They were the first converts to "Mormonism" in that locality. Albert was ordained a Priest April 10, 1842, and appointed to preside over the newly organized branch at Norwalk. He was ordained an Elder May 18, 1843, and appointed president of the Norwalk branch Nov. 2, 1843. In April, 1844, he gathered a company of thirty saints and went to New York City, where he was joined by about thirty others and started for Nauvoo, Ill., April 26, 1843; he arriving at Nauvoo, May 18, 1843. Being ordained a Seventy May 26, 1844; he became a president of the 16th quorum of Seventy Dec. 31, 1844. He acted as first lieutenant and later as captain in the Nauvoo Legion, and at the time of the exodus in June, 1846, he started for the west. He and his family experienced much sickness on the plains and also suffered from the lack of provisions. Three of his children died in a place called Lost Camp, near Mt. Pisgah, Iowa. In the spring of 1847 he continued with his family to Winter Quarters and in the spring of 1848 he recrossed the Missouri river into Iowa, where he followed farming until the spring of 1852, when he started for Utah with a

four-yoke ox team. After his arrival in the Valley in September, he settled at Provo, Utah Co., Utah, but moved to Salt Lake City in the fall of 1854 and commenced a hat business in the 17th Ward. Thus he became the pioneer hatter of Utah. In the fall of 1857 and in the spring of 1858 he participated in the Echo Canyon expedition, and in 1869-1870 he filled a mission to the Eastern States. He was ordained a Patriarch May 7, 1873, by Brigham Young and died Nov. 1, 1873, in Salt Lake City.

MERRILL, Clarence, a veteran Elder in the Church, was born May 18, 1841, at South Norwalk, Fairfield co., Conn., the son of Albert Merrill and Margaret Ann Richardson. He



moved with his parents to Nauvoo, Ill., at the age of three years, and suffered with the Church during all the hardships and tribulations of these early days until the family reached Salt Lake Valley in the fall of 1852. Clarence was baptized by his father May 19, 1849. While at Provo in 1853 he helped his father to build the wall around that city as a protection against the Indians. In the sum-

mer of 1854 he commenced freighting, together with his father, and the next year the family moved to Salt Lake City, where Clarence helped his father in the hat business. He was ordained a Seventy Feb. 22, 1857, and became a member of the 16th quorum of Seventy. He was present at the celebration in Big Cottonwood Canyon July 24, 1857, when the word came that the U. S. Army was invading Utah and the following winter he participated in the Echo Canyon campaign. In 1861 (Jan. 3rd), he married Bathsheba Smith, daughter of Geo. A. Smith and Bathsheba Bigler Smith, and settled in the 13th Ward, Salt Lake City. In 1864 he moved to Smithfield, Cache county, Utah, and commenced farming, but in 1865 he moved to Fillmore, Millard co. In the winter of 1866 he opened a telegraph office at Cove Creek and in the following spring he was called to Fillmore to run the telegraph office in that town. In 1877 he moved to Marysville and commenced farming again. He taught school in 1877 and 1878. In 1878 he was elected superintendent of schools for Piute county. In July, 1879, he moved to Richfield, Sevier co., and the following year took charge of the Richfield Co-op. After residing again in Salt Lake City from 1883 to 1892, he located once more at Fillmore, where he served two terms as city councilman. In 1899 he went to Old Mexico, where he engaged in farming till 1901, when he returned to Salt Lake City and was ordained a High Priest Sept. 17, 1905. Bro. Merrill has been a frontiersman since he was a boy and passed through all the trials incident to pioneer life in the west. He married two other wives, namely, Julia Felshaw, Dec. 7, 1867, and Isabella Maria Harris Oct. 8, 1879, and he is the father of 18 children, 11 sons and 7 daughters.

MERRILL, Bathsheba Smith, wife of Clarence Merrill, was born Aug. 4, 1844, at Nauvoo, Hancock co., Ill., the daughter of Geo. A. Smith and Bathsheba W. Bigler. In 1849 she came to Utah with her parents. She was baptized in August, 1852, by her father and confirmed by Patriarch John Smith. In 1861 (Jan. 3rd), she was married to Clarence Merrill, by whom she became the mother of fourteen children, eight boys and six girls. Sister Merrill has been an active Relief Society worker for many years and during the past six years she has labored faithfully as an ordinance worker in the Salt Lake Temple.

SMITH, George Albert, Jun., one of the martyrs of the Church, was born July 7, 1842, at Nauvoo, Hancock co., Ill., the son of George A. Smith and Bathsheba W. Bigler. He was baptized



by his father when eight years old and confirmed by his grandfather Patriarch John Smith. When twelve years of age he started to learn the printer's trade, he graded upward until he acquired the position of a pressman; he was also a natural

musician. Having been ordained to the office of a Seventy, he was sent on a mission to the Moquis Indians, in Arizona, and became a member of Jacob Hamblin's exploring company. While discharging the duties of that calling he was murdered by Navajo Indians Nov. 2, 1860, about twenty miles southeast of Mean Coppy, New Mexico (now Arizona).

DAVIS, Edward William, president of all the Elders in the Church from 1874 to 1877, and later president of the first quorum of Elders in the Salt Lake Stake of Zion, was born Nov. 18, 1826, in Islington, London,

Elders quorum and ordained on the 9th. Previous to this he had occupied the position of first counselor to Ben. L. Peart, president of the quorum, which at that time included all the Elders in the Church. At the reorganization of the Stakes in 1877, Elder Davis was called to the position of president of the first quorum of Elders. In 1873 he performed a mission to Arizona; he returned the same year, having been as far as the Mean Coppy. Commencing with 1855 he acted as clerk of the 17th Ward for many years. He also assisted in laying the north-east corner stone of the Logan Temple Sept. 17, 1877. Bro. Davis labored as a Ward teacher acted as superintendent of the Ward Sabbath school, was captain in the Nauvoo Legion, served as a special police officer, etc. He died Sept. 10, 1906, in Salt Lake City, where he had resided since his first arrival in the valley in 1851.

DAVIS, Sarah Elizabeth Hyder, wife of Edward W. Davis, was born March



England. He was baptized March 15, 1849, by Edwin Sutherland, emigrated from England in 1851, crossing the Atlantic in the ship "Ellen," and arrived in G. S. L. City, Oct. 15, 1851, in Orson Pratt's company. He was ordained an Elder Oct. 19, 1852, by J. W. Cummings, was a member of an expedition sent out to Sanpete county against the Indians in 1853, and during the "Buchanan war" of 1857-58, he made two trips to Echo Canyon on foot. At the October conference, 1874, he was nominated as president of the



5, 1829, in London, England, the daughter of Richard Hugh Hyder and Sarah Jarrold. She was baptized

March 17, 1849, in Cambridge, England, by James H. Flanigan, emigrated to America in 1851, crossing the Atlantic in the ship "Olympus," which sailed from Liverpool, March 4th, and arrived at New Orleans, April 27, 1851; she crossed the plains in Orson Pratt's Fifty (Alfred Cordon's Ten) and arrived in Salt Lake City, Oct. 1, 1851, together with her mother and two sisters, Charlotte and Martha. In 1852 (March 22nd) she became the wife of Edward Wm. Davis, to whom she bore nine children, five sons and four daughters. Sister Davis has always been a faithful member of the Church and for over twenty years labored diligently as a Relief Society teacher. She has raised a fine family of children, who are all faithful members of the Church. In the evening of her life Sister Davis can rejoice in her posterity and in a well performed mission in mortality.

DAVIS, Jamima Nightingale, wife of Edward W. Davis, was born Nov. 19,



1834, at Salford, near Manchester England. When a girl she worked in a calico print factory in England. She joined the Church in her native coun-

try and emigrated to America in 1856, crossing the Atlantic in the ship "Horizon" and the plains in Captain Edward Martin's handcart company together with her mother, Jane Nightingale, her brother Joseph, and her elder sister Sarah Ann. In 1857 (Feb. 26th) she became the wife of Edward W. Davis. Together with her husband she passed through many hardships incident to pioneer life in Utah and went to Nephi, Juab co., at the time of the move in 1858. She bore her husband eight children, and died in Salt Lake City July 4, 1885, highly respected and beloved by all who knew her. For many years she sang alto as a member of the 17th Ward choir.

FREE, Sarah Jarrold Hyder, a faithful Latter-day Saint and a member of the 17th Ward, Salt Lake City, Utah, was born July 20, 1800, in Summer-



hill, Ireland, the daughter of William and Elizabeth Jarrold. She was married to Richard Hugh Hyder about the year 1827; he died in 1836 at the age of 31. Becoming a convert to "Mormonism" Sarah, now a widow, was baptized in 1849, being the second person to join the Church in Cam-

bridge, England. She emigrated from her native country in 1851, together with her three daughters Charlotte, Sarah and Martha (having buried her husband and three children in England), and arrived in Salt Lake City Oct. 1, 1851, after crossing the plains in Orson Pratt's Fifty. After her arrival in Utah, she became the wife of Absolom Free. She resided in Salt Lake City the remainder of her days and died at the home of her eldest daughter Sarah in the 17th Ward, Salt Lake City, as a faithful member of the Church.

DAVIS, David Lazarus, a member of the Salt Lake Stake High Council and a resident of the 17th Ward, Salt



Lake City, Utah, was born Jan. 31, 1841, in the parish of Llanwenog, Cardiganshire, South Wales, the son of Titus Davis and Mary Bowen. He was raised under the influence of the Baptists, and when fourteen years of age he was apprenticed to learn the grocery business, following that until he left his native land. In November, 1857, he was baptized as a convert to "Mormonism," being then sixteen years old. Soon afterwards he was ordained to the Priesthood and com-

menced out-door preaching; labored in various capacities, and also as secretary of the branch. After being ordained an Elder, his field of labor was extended, and subsequently he presided over the Carmarthen conference, occupying that position until he emigrated to Utah in 1864. He crossed the Atlantic in the ship "General McClellan" and drove a 12-ox team over the plains in a freight train, which arrived in G. S. L. City in October, 1864. He located in that city where he has resided ever since. After being in the employ of Wm. Jennings and Z. C. M. I. for several years, he became a member of the firm of Barnes & Davis, which carried on an extensive business on East Temple Street. At the dissolution of the Barnes and Davis Co. Bro. Davis started in business for himself. In 1865 he joined the 24th quorum of Seventy and in May, 1887, he was ordained a High Priest by Angus M. Cannon, and set apart to act as an alternate member of the Salt Lake Stake High Council; in 1889 he became a regular member of said Council and when the Salt Lake Stake of Zion was divided in the spring of 1904, he became the senior member of the new High Council in the Salt Lake Stake. For a number of years Elder Davis acted as a home missionary and he also served two terms (1886-1888) as a member of the City Council of Salt Lake City. Bro. Davis has been engaged in the mercantile business for many years. In November, 1865, he married Hanna Jeremy, a daughter of Thos. E. Jeremy and Sarah Evans. In 1866 he married Esther Jeremy, a sister of his first wife. Bro. Davis is the father of eleven children; five of these are living today.

HOLLADAY, John Davis, the first Bishop of Big Cottonwood or Holladay's Settlement, Salt Lake co., Utah, was born in Marion county, Alabama,

about the beginning of the 19th century. He was a southern farmer from his youth and after his arrival in Utah he became known as one of the most successful farmers in G. S. L. Valley, where he arrived in 1847 as one of the so-called Mississippi company of Saints which had spent the winter of 1846-47 at Pueblo, on the Arkansas river, waiting for the pioneers to cross the mountains. Accompanying him to the Valley came also his wife and five children. The names of his children who came to Utah with him were Karen H., Kezia D., David H., Thos. N. W., and Leonora M. who in 1847 were 17, 15, 13, 11 and 8 years old respectively. Bro. Holladay settled on the Big Cottonwood Creek, near the mouth of the canyon by that name, in 1848, and resided there about three years, or until the spring of 1851, when he moved to California, going there in Amasa M. Lyman's company. Thus he became one of the earliest settlers of San Bernardino, Cal., and continued a resident of that place till 1858, when he, together with nearly all the rest of his co-religionists who had founded San Bernardino, returned to Utah. He then located with his family at Spring Lake Villa, a small settlement situated between Payson and Santaquin, Utah co., where he died about the year 1864. At Spring Lake Villa he was a neighbor of Joseph E. Johnson and the Indians used to call him Bishop because he was the most corpulent or biggest man in the little settlement.

HOLLADAY, Thomas Middleton Wiley, a Utah pioneer of 1847, was born Sept. 2, 1836, in Marion county, Alabama, the son of John Holladay and Catharine Beasley. He came with his parents to G. S. L. Valley in 1847 and later accompanied them to San Bernardino, Cal., where he in January, 1856, married Ann C.

Matthews, who subsequently bore him ten children. When he arrived in the Valley in 1847 he brought with him one bushel of wheat, which he obtained according to instructions from his father at a place called Taos in the State of Missouri, carrying the same on horseback a distance of about 50 miles, to his father's camp.



This was a superior grade of wheat and after the arrival in the Valley Bro. Holladay planted the wheat on the family farm at Big Cottonwood in the spring of 1848. It yielded 110 bushels in the fall of that year. The wheat was fruited by the Holladays who distributed the same to other settlers for seed wheat the following year (1849). From that small beginning commenced in Utah the so-called Taos wheat which is universally known in the great West as the best wheat that has ever been sown in the inter mountain region. Great credit is due to the Holladays for bringing this cereal into the Valley. After residing in Utah for many years Bro. Holladay removed with his family to Arizona and is now a resident of Fairview, Graham co., Ariz. The names of his children are: Geo. Thomas,

Daniel Wiley, Archibald David, Julia Ann, David Hollis, Lecmora, Charles Eugene, Henretta, Rhoda Polley, and Hollis.

HOLLADAY, Ann H. Matthews, wife of Thos. Middleton Wiley Holladay, was born Dec. 15, 1838, in Neshoba county, Mississippi the daughter of Joseph Matthews and Rhoda Carrol. She was baptized in the spring of 1846 by Benjamin L. Clapp and came to Utah in 1847 in the so-called Mississippi company

about eight years of age by David H. Holladay and confirmed by Wm. McBride. As a young man he commenced the brick making business and in the second year of his avocation in that line he took charge of a brick yard at Tintic, Utah. Later, he took charge of a brick yard at Ogden. Bro. Holladay was ordained a Deacon when quite young and in August, 1879,



with her parents. She accompanied the Holladays to San Bernardino in 1851. There she became the wife of Thos. M. W. Holladay. Throughout life Sister Holladay has been a genuine helpmate to her husband and also been a faithful worker in the Relief Societies, especially among the sick wherever she has resided. Her home is now (1914) at Pima, Arizona.

HOLLADAY, George Thomas, a member of the 3rd quorum of Seventy and an active Elder in the 17th Ward, Salt Lake City, Utah, was born Jan. 16, 1857, at San Bernardino, Cal., the son of Thos. M. W. Holladay and Ann H. Matthews. He was baptized when



he was ordained an Elder by Thos. B. Hellis. In 1878 he went to Frisco, Utah, and ran a feed yard for the firm of Godbe and Hampton. While residing temporarily at that place he met Miss Alveretta C. Jones, whom he married Sept. 18, 1879. After making a trip to Arizona, he settled temporarily with his young wife at Hooper, Weber co., Utah, after which he resided at Park City, Summit co., and later at St. George, Washington co. In Southern Utah he was superintendent of the so-called Tutzequibt mine, and in 1884 took a contract for the government to deliver hay in Arizona. Changing his place of residence after that several times he finally became a permanent resident in the 17th Ward, Salt Lake City. In 1898 he opened a coal mine and organized the Holladay Coal Company, now known

as the Sunnyside Coal mine. During the gold excitement in Alaska he made a trip to that country with two car loads of animals. At the present time he is working for different mining companies. Bro. Holladay was ordained a Seventy April 24, 1911, by Jonathan G. Kimball.

HOLLADAY, Alveretta Cynthia Jones, wife of Geo. Thomas Holladay, was born Jan. 4, 1847, at Kaysville (now Layton), Davis county, Utah, the daughter of Thos. E. Jones and May Ann Mails. She was baptized when about eight years of age by John Martin, and in 1879 she was chosen

was baptized when about eight years of age, received a good education and was from her earliest youth a very studious and intelligent child; for three years she never received a tardy or absent mark in school. Her favorite studies were those of penmanship, painting and drawing; she also possessed musical talent and became a member of the Tabernacle choir when only fourteen years old. She made two trips with said choir to California, during which she helped the Elders to tract and do missionary work. She possessed a great deal of magnetism and her smiling face and happy disposition gained



as an aid in the Young Women's Retrenchment Association in the Hooper Ward. She has been a diligent Relief Society worker since her girlhood days. In 1879 she became the wife of Bro. Geo. T. Holladay, to whom she has borne five children, namely, Mary A., George T. jun., James Eugene, Effie A., and Catharine.

RICHINS, Mary Ann Holladay, one of the noble daughters of Zion, was born Sept. 17, 1880, at Hooper, Weber co., Utah, the daughter of Geo. T. Holladay and Alveretta C. Jones. She

friends for her wherever she went. Possessing also dramatical ability, she took leading parts in several local opera plays, and when the Book of Mormon play known as Corianton was put on the boards, she went with the company East, visiting Denver, Independence, Omaha and St. Louis. On this trip also Sister Mary took great delight in assisting the Elders in their missionary labors. After accompanying the Corianton company to California Mary remained in that State for some time studying and teaching music. After her return to

Utah she gave music lessons for two years, after which she spent a year and a half in Arizona. In 1909 (June 25th) she became the wife of Osborne Richins, a returned missionary whose acquaintance she made while in Arizona. After her marriage she settled with her husband at Union, Oregon, where she resided for nine months, during which time she gained the love and respect of all classes, especially the young people in whose interest she labored to the utmost extent of her ability. She became the mother of one child and by fulfilling the great law of motherhood she gave her own life, as she died in childbirth March 12, 1910, at her home in Union. Her remains were shipped to Salt Lake City for interment.

HOLLADAY, James Eugene, an active Elder in the 17th Ward, Salt Lake City, Utah, was born Feb. 9, 1885, at Saint George, Washington

a regular attendant at the Ward Sunday school and Y. M. M. I. When eleven years old he was ordained a Deacon and acted as second counselor in the presidency of the Deacons Quorum in the 16th Ward. He was also secretary and treasurer of the 31st quorum of Elders. In 1907-09 he filled a most successful mission to Sweden,* where he made a number of converts and a multitude of friends. As a member of the Tabernacle choir he accompanied that body on its famous tour through the States and was chosen to go with the choir to the National Irrigation Congress to New York in 1911. In the 17th Ward, Salt Lake City, he acted as an efficient Sunday school teacher, possessing, as he did, an extraordinary influence over the children. Having become very much attached to the Swedish saints he became a member of their local choir in Salt Lake City and afterward leader of the same. The Scandinavian saints especially loved the young man, who always spoke in praise of the people of the North with whom he had become so well acquainted on his mission. He also taught a Swedish Bible class in the city, which was a great help to the Swedish emigrants. While repairing an electric automobile in the Studebaker Brothers garage, in Salt Lake City, the machine in some unaccountable manner backed into an open elevator shaft, whereby Bro. Holladay was fatally injured and died soon afterwards, June 17, 1911. Only a few young men have been held in higher esteem than Elder Holladay; everybody who knew him seemed to love and respect him.



co., Utah, the son of George Thomas Holladay and Alveretta C. Jones. He was baptized at the age of eight years in Salt Lake City, and attended the dedication of the Salt Lake Temple in 1893. Exhibiting a religious disposition from his early youth, he was

MUMFORD, Thomas, a veteran Elder of the Church and a member of the 17th Ward, Salt Lake City, Utah, was born Dec. 24, 1829, in Essex, England. He joined the Church in his native land, was ordained to the

Priesthood and labored for a number of years as a local Elder, part of the time as president of the Dorsetshire conference. Emigrating to Utah in 1862 he crossed the ocean in the ship "John J. Boyd" (which sailed from Liverpool, April 23, 1862, and arrived at New York June 1, 1862) and the plains in Homer Duncan's company, which arrived in G. S. L. City Sept. 24, 1862. In 1860 (Nov. 8th) he married Elizabeth Moore, who became the mother of three children, namely, Gideon M., John W., and Elizabeth Ann. Bro. Mumford resided for a number of years at Herriman, Salt Lake co., where he acted as a Ward teacher. In his younger days he was a successful farmer and stockraiser, but has been a resident of Salt Lake City since 1891.

MUMFORD, Elizabeth Moore, wife of Thomas Mumford, was born Feb. 11, 1827 in Beaminster, Dorsetshire, England, the daughter of William

faithful to the principles of the gospel. She died Dec. 3, 1893, in Salt Lake City, Utah.

MUMFORD, Gideon Moore, a president of the 122nd quorum of Seventy from 1900 to 1909, and a resident of Murray, Salt Lake co., Utah, was born March 7, 1848, at Beaminster, Dorsetshire, England, the son of Thos. Mumford and Elizabeth Moore. He was baptized about the year 1860 and emigrated with his parents to Utah in 1862, crossing the plains in Capt. Homer Duncan's company. After passing the Devil's Gate on this journey the company encountered snow and rain most of the way and young Gideon had to walk barefooted in the snow the remainder of the journey. For several years after his arrival in Utah Bro. Mumford worked at farming, freighting and logging. In 1872 (Feb. 5th) he married Martha Eleanor Crump who bore her husband twelve children, and in 1885 (Aug.



Moore. She was married Nov. 8, 1860, and bore her husband three children. She emigrated to Utah in 1862 and passed through all the trials incident to early pioneer life, ever remaining



7th), yielding obedience to the higher law of marriage, he married Sarah Ann Crump, who became the mother of eight children. In 1875 he began teaching school as a self-educated

man who had but 20 weeks schooling in the University of Deseret. He continued teaching in Salt Lake county until 1912. For five years he was superintendent of the L. D. S. Seminary in the 18th Ward, and from 1902 to 1912 he held the position of superintendent of the Murray city schools. After leaving the school room in 1912 Bro. Mumford entered on a career as probation officer in the Juvenile Court and is at the present time also the recorder of said court. In November, 1913, he was elected city auditor of Murray City. For many years Bro. Mumford has been a diligent Sunday school worker and is now first assistant superintendent of the Murray 1st Ward Sunday school. He was ordained a Deacon in 1860, an Elder in 1866, a Seventy a few years later and set apart as a president of the 122nd quorum of Seventy Dec. 13, 1900. He was ordained a High Priest June 20, 1909.

JACOBS, Zebulon, an active Elder of the 17th Ward, Salt Lake City, Utah, was born Jan. 2, 1842, at Nauvoo, Illinois, during a crucial period of Church history. He was the oldest son of Henry Bailey Jacobs and Zina Diantha Huntington and in the exodus of the saints left Nauvoo Feb. 9, 1846, with his parents and reached Mt. Pisgah, Iowa, the following May, where his grandfather, William Huntington, died. At this place his father was called on a mission to Europe and responded, although so weak from hardship and exposures that it was necessary to carry him to the missionary wagon in a blanket. His faith was sufficient, however, and he performed a good mission. The family continued the journey to Winter Quarters, where a stay was made; later the plains were crossed, and with his beloved mother, his baby brother (Chariton), who was born during the journey, and relatives,

Zebulon reached Salt Lake Valley, when six years of age, in 1848. He endured the privations of the early years in the Valley with a light heart, and such peculiar experiences as trudging barefooted six blocks in the snow to school, catching fish and trapping game, on which to subsist, taught him to care for himself at an early age. In 1861, 1862 and 1863 he made three trips to the Missouri river,



assisting in the emigration of the saints. March 17, 1866, he was married to Frances Woods Carrington (daughter of Albert and Rhoda M. Carrington), by whom he became the father of five children. Soon after he was married he was called to Sanpete county for duty in the Black Hawk Indian war and rendered effective service as sergeant of cavalry. In 1867-68 he filled a successful mission to England, laboring in the Birmingham conference. For eighteen years Brother Jacobs was a valued employee of the Utah Central Railway Co. (afterward the Oregon Short Line), the greater part of the time as passenger conductor, in which position he was extremely popular with the traveling public. After leaving

the railway service he acted as guard at the State penitentiary for many years until the fall of 1903, when he was severely injured, being brutally beaten on the head by a convict who was the leader of a jail break at the State prison. From the effects of this attack he has never fully recovered. The log cabin, now in the Deseret Museum, known as the "oldest house in Utah," in which his wife was born in 1849 and where he and his wife lived for a short time, was transferred to the Museum in 1910 by Brother Jacobs. Many generous offers had been made for the old cabin, but he felt that the best place for so valuable an historical relic was the Museum. Zebulon Jacobs has resided continuously in Salt Lake City since his first arrival in the Valley and has always been a loyal member of his Church.

BOWMAN, Andrew Gray, an active Elder in the Salt Lake Stake of Zion and a resident of the 17th Ward, Salt Lake City, Utah, was born Feb. 10, 1843, in Dysart, Fifeshire, Scotland, the son of John Bowman and Margaret Piggott. He was baptized in 1862 by Alexander Latham in Scotland. In his native land he worked at tailoring and mining. He emigrated to Utah in 1865, crossing the Atlantic in the ship "Belle Wood," which sailed from Liverpool, England, April 29, 1865, and arrived at New York June 1, 1865. Bro. Bowman remained in the States four years, living principally in Pennsylvania. In 1867 (May 6th) he married Elizabeth Fife, daughter of John Fife and Elizabeth Fife, who was born April 7, 1846, in Scotland. Bro. Bowman emigrated to Utah with his young wife in 1869, arriving at Taylor's Switch, near Ogden, Aug. 29, 1869. They settled temporarily in West Weber and Brother Bowman worked on the Utah Central Railroad, helping

to make the grade between Ogden and Salt Lake City, after which he engaged in railroading as section hand, section foreman and roadmaster. His first home in Utah was a dugout, quite a contrast to the comfortable home the family left in Pennsylvania. He was ordained successively to the offices of Deacon, Teacher, Elder and Seventy. To the latter office he was ordained by Archibald McFarland and became a member of the 75th quorum of Seventy. In 1875 he was ordained a High Priest by Franklin D. Richards and set apart as second counselor to Bishop John I. Hart, of the West Weber Ward, occupying that position until 1878. He also acted as Ward clerk in the West Weber Ward, assisted in Mutual Improvement work and acted as superintendent of the Sunday school in the Taylor Ward. From 1896-1903 he acted as president of the religion class in the Shelley and Basalt Ward, Idaho, where he resided for a number of years. In 1879 Bro. Bowman married Hannah Clayton, and a few years later he was arrested on a charge of unlawful cohabitation and placed under bonds, but when his case was called in court, the legal papers needed could not be found; consequently his case never came to trial. Bro. Bowman settled permanently in the 17th Ward in March, 1902, and has for several years been kept busy working as a special missionary in the 19th and 14th Wards, besides taking an active part in the Ward in which he resides. Bro. Bowman is the father of thirteen children, seven boys and six girls.

WALLACE, Geo. Edward, a faithful and energetic Elder, was born July 24, 1853, in Salt Lake City, Utah, the son of George Benjamin Wallace and Lydia Davis. He was baptized Oct. 19, 1861, by Bishop Nathan Davis and ordained an Elder April 18, 1869, by Elias Smith. For many years

he acted as superintendent of the 17th Ward Sunday school. He was also clerk of the High Council in the Salt Lake Stake of Zion, recorder in the tithing office, etc. Otherwise he was a carpenter and builder. He was also a fine penman and always energetic in the performance of Church duties. In 1873 (Nov. 24th) he mar-



ried Frances E. Folsom, by whom he had nine children, namely, Harriet, Edward, Emma, Stewart, George B., Richard, Rhea, Ruby and Lewis. He remained faithful and true to the Church and to his family and friends until the time of his death, which occurred in Salt Lake City, Nov. 19, 1904. Bro. Wallace enjoyed the distinction of being the first child born in Utah on Pioneer day. In his youth he also enjoyed the benefits of the best schools in the territory of Utah, and he finally became a teacher himself, bookkeeping and penmanship being his specialties. He was an architect and builder of great ability, which is attested by several edifices in Salt Lake City and Ogden, the design and work on which were the products of his mind and hand.

HENDRICKS, James, the first Bishop of the Nineteenth Ward, Salt Lake City, Utah, was born June 23, 1808, in Simpson county, Kentucky, fourth son of Abraham and Charlotte Hendricks. He became a member of the Church in the year 1836, and moved to Clay county, Missouri, whence, in the same year, he moved with the Saints to Caldwell county, Mo. Oct. 25, 1838, at the battle of Crooked river, while defending the lives and rights of the Saints, he was shot down by the mob, from the effects of which he never recovered, being rendered a helpless cripple for life. In March, 1839, he moved to Quincy, Ill., and later he moved to Nauvoo, where he resided until 1846, when he started for the Rocky Mountains, wintering at Winter Quarters. June 3, 1847, he resumed his journey westward, arriving in Great Salt Lake valley the following October. In the spring of 1866, he moved to Richmond, Cache county, where he resided until his death. He held the office of Bishop in the 19th Ward of Salt Lake City for nine years, and filled several other important positions. Bro. Hendricks was a living martyr to the sacred cause of truth, and died full of faith in the glorious gospel of Christ, July 8, 1870, in Richmond, Cache county, Utah.

WIDTSOE, Osborne John Peder, Bishop of the 19th Ward, Salt Lake City, was born Dec. 12, 1877, at Namsos, Norway. He was the second son of John Andreas Widtsoe, a school master in the seminary of Namsos, and Anna Karine Gaarden. Bishop Widtsoe was baptized in April, 1886, in the Logan Temple by Bishop Christian J. Larsen. He was ordained a Deacon, Teacher, Priest, Eldder, Seventy, High Priests, and Bishop successively, the latter ordination taking place July 4, 1909, under the hands of Francis M. Lyman. While a Deacon

Brother Widtsoe acted as secretary of the Deacons' quorum in the 13th Ward of Salt Lake City (in 1893-94). During the year 1895-96 he served as second counselor in the Y. M. M. I. A. of the 1st Ward, Logan. From 1897 to 1901, a period of forty-two months, Elder Widtsoe filled a mission to the Society and Cook Islands.



During this time he opened the mission in the Cook group. On returning from his mission he served as a member of the Sunday School Union Board of the Salt Lake Stake from 1901 to 1903. Later, he filled the position of second assistant superintendent of the Salt Lake Stake Sunday School Union Board. In July, 1908, he was made superintendent of said board, and on July 4, 1909, he was ordained a Bishop, and set apart to preside over the 19th Ward of the Salt Lake Stake. In addition to these activities in the Church Bishop Widtsoe has contributed freely to the Church magazines. He was associate editor of the "Juvenile Instructor" from 1906-09. He has written the lessons for the

Y. L. M. I. A. for four years, 1910-1914, and has published one book, "The Restoration of the Gospel." Another book, "The New Revelation," is ready for the press. Through the encouragement, efforts and sacrifice of his widowed mother, he was enabled to secure an excellent education. After attending the public schools he went to the B. Y. College, Logan, from 1889 to 1891. While his brother, Dr. John A. Widtsoe, was attending Harvard University, Osborne worked in the Z. C. M. I. at Salt Lake City, 1891-1894. On the return of his brother, he entered the Utah Agricultural College, 1894, from which he was graduated with the degree of B. S., 1897. After a mission of three and one-half years, and the experience of teaching in the L. D. S. University for two years, 1901-1903, Elder Widtsoe went to Harvard University, Cambridge, Mass. He received there the degree of A. M., 1905. Since 1905, Elder Widtsoe has been head of the department of English in the L. D. S. University; he has been principal of that school since 1910. On June 20, 1906, Elder Widtsoe married Rosetta Raymond Homer, daughter of Wm. H. Homer and Susannah Raymond. This marriage has been blessed with two children, Karine and Rosetta.

HUHL, Charles William, president of the Latter-day Saint German meetings in Salt Lake City, was born March 22, 1861, at Schlawa, Schlesien, Germany, the son of Earl Gottlieb Huhl and Pauline Wilhelmina Gunther. Being a seeker after truth, he was led to Utah in answer to prayer and first heard the gospel as preached by the Latter-day Saints in the Tabernacle in Salt Lake City. He was baptized Sept. 2 1890, in Salt Lake City by Joseph Keddington, ordained a Teacher Aug. 4, 1893, by Rodney C. Badger; ordained a Priest June 18, 1894, by Bishop Elias Morris;

obtained an Elder July 9, 1894, by James W. Ure; ordained a Seventy March 11, 1898, by Apostle Geo. F. Richards, and ordained a High Priest Feb. 4, 1906, by Apostle Chas. W. Penrose. For some time he acted as a president of the 30th quorum of Seventy and later as second counselor to Bishop Isaac Barton, and still later in the same capacity to Bishop Osborne J. P. Widtsoe in the 19th Ward, Salt Lake City. In 1898-1900 he filled a mission to the Northern States, laboring principally in Illinois and Wisconsin; he also labored as a home missionary in the Salt Lake Stake in 1904-1906. In 1894 (July 18th) Elder Huhl married Emma Chamberlain, by whom he has four children, namely, Paulina, Ruth, Esther and Carl. Bro. Huhl's main avocation in life has been that of a tailor.

PETTIT, Lorenzo, an active Elder in the Church and a member of the 19th Ward, Salt Lake City, was born July 26, 1825, at Hempstead, Long



Island, Queens co., N. Y., the son of James and Phebe Pettit. With his parents he emigrated to Nauvoo, Ill.,

where he was baptized in July, 1842; four years later (in 1846) he married Lucy Ann Merrill, and with his wife he started west in February, 1846, with the first company of exiles from Nauvoo bound for the Rocky Mountains. After spending several months at Winter Quarters, he continued the journey to G. S. L. Valley, where he arrived in October, 1848. He lived in the "Old Fort" about two years and cultivated the land upon which the City and County Building now stands. Later the Pettits moved west of the city, living on the present site of the Copper Plant for nearly forty years. Bro. Pettit's first wife died Feb. 6, 1879, and in November, 1881, he married Emma Smith Bower. Selling his Jordan River property in 1893, Bro. Pettit moved to his 3rd North Street residence, where he resided until the time of his death, which occurred July 18, 1900. He died as a faithful member of the Church who had lived conscientiously up to all its requirements. Anything that savored of ostentation was extremely distasteful to Bro. Pettit, who strove to keep his good deeds away from public eyes. While he never filled a foreign mission, he assisted many who did with means. He also assisted a number of poor Saints to emigrate from Sweden and England. In 1892 he contributed \$750 toward the completion of the Salt Lake Temple. After his death many poor people missed his ever extended helping hand. His honesty and integrity were unsurpassed. He had no children of his own, but in the fall of 1855 he took two orphan brothers, Wm. E. and Jeremiah Langford, whom he raised as his own sons.

PETTIT, Lucy Ann Merrill, wife of Lorenzo Pettit, was born July 25, 1828, at Byron, Genesee co., New York. She was married to Bro. Pettit in 1846, came with her husband to Utah

in 1848, and shared with him all the various experiences incident to



pioneer life. She died Feb. 6, 1879, in Salt Lake City.

PETTIT, Emma Smith Bower, wife of Lorenzo Pettit, was born March 21,



1840, at Hempstead, Long Island, N. Y., the daughter of Richard Bower and Amy Southard. She was baptized Jan. 25, 1870, by Benjamin R. Hulse and confirmed on the same date by Angus M. Cannon. In 1871 she emigrated to Utah, arriving in Salt Lake

City, May 7, 1871. In 1881 (Nov 3rd) she was married to Bro. Pettit. Sister Pettit has taken an active part in Relief Society work, having been a teacher for a number of years. In 1892 she contributed \$250 of her private money for the completion of the Salt Lake Temple. Sister Pettit has been a widow since 1900.

BEESLEY, Alvin A., second Bishop of the 22nd Ward, Salt Lake City, Utah, was born April 26, 1873, in Salt Lake City, the son of Ebenezer Beesley and Sarah Hancock. He was baptized June 2, 1881, by Robt. Smith



and confirmed the same day by Ebenezer Beesley; ordained a Deacon when a boy; ordained an Elder May 7, 1894, by Geo. Whitticar; ordained a Seventy Aug. 31, 1894, by Heber J. Grant, and ordained a High Priest May 10, 1908, by Pres. Jos. F. Smith. In 1894-96 he filled a mission to the Indian Territory and Kansas. From 1898 to 1908 he acted as senior president of the 30th quorum of Seventy. In 1894 (May 24th) he married Ruby Pratt, daughter of Orson Pratt, who has borne her husband eight children, six boys and two girls, namely, Alvin

Douglas, Jerrold Pratt, Marian, Horace Pratt, Irving Pratt, Orson Pratt, Sterling Ebenezer, and Virgil. Bro. Beesley acted as Sunday School superintendent in the 19th Ward from 1898 to 1902, assistant Stake superintendant of Sunday schools from 1904 to 1907, Stake president of Y. M. M. I. A. in 1907-98, chorister of the Salt Lake Stake from 1904 to the present time and Stake Sunday school chorister from 1902 to 1904. Bro. Beesley is a musician of high standing and has for years been prominently associated with every musical event in Salt Lake City.

HOLT, Robert Mabey, second Bishop of the 23rd Ward, Salt Lake City, Utah, was born Sept. 6, 1869, in Salt Lake City, the son of Albert Holt and Maria Mabey. He was baptized Sept. 6, 1878, by Edward D. Holt. At the



age of nine years he moved with his parents to South Jordan, where he worked on a farm and also as a clerk and pay-master for A. Holt & Sons, contractors and merchants, from his twelfth to his seventeenth years. After that he worked with his father, contracting and grading for the railroads. In 1891-93 he attended the

Brigham Young Academy at Provo, and graduated in a business course. In January, 1894 he established himself as a dealer in general merchandise at South Jordan. He continued that business until 1903. In 1898 he took charge of the South Jordan Milling Co. In 1903 his mill was destroyed by fire and after buying another mill at North Salt Lake, now known as the Salt Lake & Jordan Mill and Elevator Co., he took charge of the same and occupies the position of superintendant at the present time. While residing at South Jordan he was postmaster for five years. There also he acted as president of the Ward Y. M. M. I. A. for about two years, and was second assistant superintendent of the Jordan Stake Sunday schools, when that Stake was first organized in 1900. Brother Holt was ordained successively to the office of Deacon, Priest and Seventy, the latter ordination taking place in 1889 under the hands of Brigham H. Roberts. Later he was ordained a High Priest by Francis M. Lyman and set apart as a counselor to Bishop Thomas Blake, of the South Jordan Ward, which position he held until 1904. In 1904 he moved to Salt Lake City, locating in the 19th Ward. Later he moved to the 17th Ward, where he acted as senior teacher in the parents class of the Ward Sunday school. In December, 1909, he was ordained a Bishop and appointed to preside over the 23rd Ward. Aug. 15, 1900, Brother Holt married Sarah Edna Palmer, daughter of Morris Palmer and Mary Frost, by whom he became the father of four children. At the age of fourteen years, while conversing with the block teachers in the South Jordan Ward, Brother Holt was asked by one of them if he knew that the gospel was true. He answered "I do not, and I don't believe some of the boys who say that they know are telling the truth." He was advised to pray

earnestly to the Lord in order to obtain a testimony for himself in regard to the truth of the gospel as it had been restored by the instrumentality of the Prophet Joseph Smith. Brother Holt followed the advice and commenced to pray, and during the following five years he received many great and glorious testimonies from the Lord in regard to the divinity of the work, and throughout all his life these testimonies have been multiplied unto him. Thus he has witnessed many miraculous cases of healing at different times. Before he attended the school at Provo he had made arrangements to study at the University of Utah in Salt Lake City, but suffering with a severe headache he did not succeed with his studies as he had expected. This was partly owing to the fact that he had fallen from a horse, after which accident he lay unconscious for a long time, but through the administrations of the Elders his fractured skull was restored to its natural shape, after which he was impressed to attend the B. Y. University of Provo. Following this impression he soon gained in strength, his headache spells left him, and he was able to continue his studies successfully. Ever since he commenced praying to the Lord for a testimony, Bishop Holt has been a praying man and has witnessed many remarkable answers to prayer.

WOOD, William, jun., Bishop of the 24th Ward, Salt Lake City, Utah, was born Nov. 10, 1863, in Salt Lake City, the son of William Wood and Elizabeth Gentry. He was baptized in 1874 and ordained successively to the offices of Deacon, Priest and Seventy, the latter ordination taking place in 1885; at the same time he was set apart for a mission to the Southern States. After laboring for one year in the States he was sent to England, where he labored in the

London conference for eight months and in Ireland for one year. He also took a trip over the highlands of Scotland with Brigham H. Roberts and James P. Low. Returning home, he had charge of a company of 137 Saints, crossing the Atlantic in the steamship "Wyoming," and arrived in Salt Lake City June 6, 1888. After laboring as president of the 19th Ward Y. M. M. I. A. for one year, Bro. Wood moved to the 12th Ward, where he lived until 1893 when on



Aug. 9th he married Ellen S. Goddard, the daughter of George Goddard and Mary Sutton, and located in the 13th Ward where he acted as 1st assistant superintendent of the Ward Sunday school. He also labored in the superintendency of the Sunday school in the 12th and 19th Wards, and was for eight years a home missionary in the Salt Lake Stake. In 1901 he located in the 19th Ward where he resided until Feb. 4, 1906, when he was ordained a High Priest and Bishop by Chas. W. Penrose and called to preside over the 24th Ward, then organized, which position he holds today. Bishop Wood is the father of six children.

McKEAN, Theodore, jun., first Bishop of the 29th Ward, Salt Lake City, Utah, was born Oct. 10, 1855, at Toms River, Ocean co., New Jersey, the son of Theodore McKean and Mary Page Gulick. He came to Utah with his parents when about three years old, was baptized when a boy and ordained successively to different grades in the Priesthood. In 1900 he was chosen as president of the so-called 22nd Ward branch, and acted in that capacity till February 11, 1902, when he was ordained a High Priest and Bishop and set apart to preside over the 29th Ward (formerly the

Ward. When he settled there in 1884 there was only three houses in that part of the city. His wife, Sister Sophia J. L. McKean, has been president of the Relief Society in the 22nd Ward branch and afterwards in the 29th Ward since it was first organized.

EMERY, Wilford Woodruff, second Bishop of the 29th Ward, Salt Lake City, Utah, was born Oct. 16, 1880, in Salt Lake City, the son of Henry Emery and Louisa Ellen Parry. He was baptized Oct. 30, 1888, by Joseph Keddington, confirmed Nov. 1, 1888, by



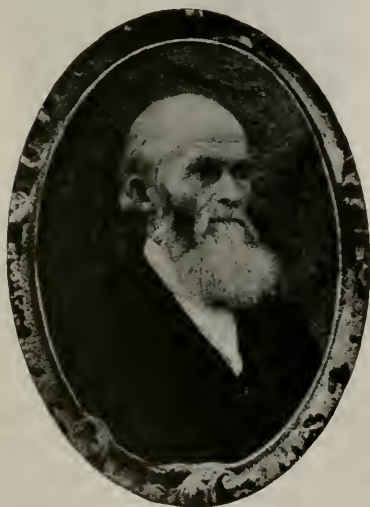
22nd Ward branch) then organized. Bishop McKean has been twice married: his first wife bore him one daughter. In 1884 (Feb. 11th) he married Sophia Jane Lane, daughter of James Lane and Sophia Sarah Brown who has borne her husband nine children, namely (Theodore L., Howard J., Franklin L., Margaret, Alvin, Royal L., Richard Ivins, Mary and Edna.) Bishop McKean's present occupation is that of State sheep inspector. Bishop McKean and family were among the very first settlers who located in that part of Salt Lake City which now constitutes the 29th



Frederick Kesler; ordained successively to the office of Deacon, Teacher, Priest, Elder, Seventy, High Priest and Bishop, the ordination to the two latter offices taking place May 22, 1910, under the hands of Anthon H. Lund. In his boyhood days Bro. Emery was known as an expert gymnastic, and when only 18 years of age, he was head instructor of gymnastics of the Mutual Improvement League in Salt Lake City. In 1902-1905 he filled a mission to Samoa, laboring principally on the islands of Upolu and Manono, and the last ten months as secretary of the Mission. At home

he has always been active in Church affairs; thus he was a Sunday school teacher and officer in the 16th and 29th Wards for a number of years; he also acted as a counselor in the 29th Ward Y. M. M. I. A. For a short time he acted as a president of the 109th quorum of Seventy and from 1905 to 1908 he labored as a home missionary in the Salt Lake Stake of Zion, during which time he never missed filling an appointment. From his earliest youth, Bishop Emery has been a diligent and faithful tithe payer. He is a printer by avocation, learning that trade while a boy in the "Juvenile Instructor" office. In 1905 (Oct. 26th) he married Hannabell Newman, daughter of Stephen J. Newman and Hannah Selley, who has borne her husband four children.

DAVIS, Allbert Wesley, first Bishop of the Center Ward, Salt Lake Co., Utah, was born April 25, 1841,



at East Rochester, Columbiana co., Ohio, the son of Nathan Davis and Sarah Woolley. His parents joined the Church in 1851 and emigrated with their children to Utah that same year. Albert was baptized May 29,

1852, and continued to labor for his father until the spring of 1861, when he was called to go to the Missouri river after the poor, as a Church teamster. He made the down trip in Joseph W. Young's company and returned in Ansel P. Harmon's company. In the spring of 1862 he went east as a member of the expedition sent out to guard the mail lines under Lot Smith. The following year he was again called to go to the Missouri river after the emigration; this time he made the round trip as a night herder in Capt. John M. Woolley's company. Again in the spring of 1865 he crossed the plains, going with a company of missionaries to Omaha, and returned in Miner G. Atwood's company in charge of ten wagons loaded with freight. On their return trip they had an encounter with the Indians about twenty miles west of Fort Laramie, during which several men were wounded and one woman was carried away by the Indians. In 1866 Elder Davis went to Sanpete as a member of an expedition sent out to guard the frontier settlements against Indian depredations. In the fall of 1868 he was called to assist in making a settlement (West Point) on the Muddy, in Arizona (now Nevada). He remained there until 1870, when the settlements on the Muddy were broken up; he then returned with his family to Salt Lake City. Shortly afterwards he was called to act as a teacher in the Seventeenth Ward, Salt Lake City, and on June 29, 1877, he was ordained a High Priest and set apart to act as second counselor to Bishop John Henry Smith. Nov. 6, 1880, he was set apart as first counselor to Bishop John Tingey. Having been called on a mission to the Sandwich Islands, he left his mountain home Jan. 28, 1885, and returned March 27, 1887, after performing a laborious mission on the Islands. While on this mission

he with others witnessed a miraculous healing in the case of a little girl, a daughter of Elder Geo. A. Wilcox, who had accidentally taken a quantity of strychnine. The accident was not discovered until the child was in a dying condition. The Elders administered to her and she was instantly healed. Elder Davis has witnessed many other marvelous manifestations of the power of God on former occasions. In March, 1884, Bro. Davis moved his families across the Jordan river, making homes for them on the west bank of that stream, and when the Center Ward was organized, Nov. 22, 1891, he was ordained a Bishop by Joseph F. Smith, and set apart to preside over the same. He held that position till 1895, when he was ordained a Patriarch by Jos. F. Smith. Bro. Davis has been an ordinance worker in the Salt Lake Temple since 1893, and accompanied Pres. Joseph F. Smith to the Hawaiian Islands in 1899. In 1865 Bro. Davis married Melissa Jane Lambson, who has borne her husband nine children. Later he married Annie Lois Bacon, who is the mother of five of his children.

BRADFORD, Robert Henry, the second Bishop of the Center Ward, Salt Lake Co., Utah, was born Dec. 10, 1871, at South Cottonwood, Salt Lake Co., Utah, the son of Rawsel Bradford and Jane Gardner. He was baptized April 30, 1882, by Christian H. Steffensen; ordained a Priest Jan. 18, 1894, by Thos. A. Wheeler, ordained an Elder Sept. 9, 1895, by Daniel B. Jones and ordained a High Priest and Bishop March 28, 1905, by John R. Winder and set apart to preside over the Center Ward. Bro. Bradford received a good education, graduated from the University of Utah, and later from the Columbia University, N. Y., with

the degree of Ph. D. Bishop Bradford has followed school teaching for many years and is now a professor in the University of Utah. He married Nettie M. Davis Dec. 22, 1896, and settled in the Center Ward in 1895.

HUNTINGTON, George William, an active Elder in the Center Ward, Salt Lake City, Utah, was born Sept. 14, 1848, at Cambria, Niagara co., N. Y., the son of Oliver Boardman Huntington and Mary Melissa Neal. He was baptized when eight years of age, came to Utah with his parents in 1852, crossing the plains in Capt. Brown's company, and settled in the



17th Ward, Salt Lake City, where he, in 1870, married Sarah Elizabeth Sprouse (daughter of John Sprouse and Catherine Woldridge) who was born Oct. 27, 1844, in Texas, and died Feb. 1 1876. Four years after their marriage Bro. and Sister Huntington moved to the Brighton Ward (now Center), where they have resided ever since and made farming their principal occupation. By his first wife Bro. Huntington became the father of four children. In 1878 (Feb. 14th) he married Rosetta Agnes

Squires, (daughter of Henry A. Squires and Sarah N. Cattlin) who was born March 14, 1855, and migrated to Utah in 1856, crossing the plains in Capt. Edward Martin's hand-cart company. Since his first arrival in the Valley, Elder Huntington has been active both in Church matters and secular affairs.

REED, Levi Ward, first Bishop of the North Point Ward, Salt Lake co. Utah, was born Nov. 15, 1831, at Rome, Ashtabula co., Ohio, the son of John Reed and Rebecca Barsh. His parents were among the early members of the Church and he was associated with "Mormonism" during his



entire life. He migrated to Utah in 1848, and was one of the first settlers west of the Jordan river. He was also one of a party that first explored the western shores of the Great Salt Lake, to ascertain whether or not it had an outlet. At the organization of the North Point Ward, Dec. 11 1887, Bro. Reed was chosen and ordained a Bishop and set apart to preside over the new Ward. This position he held till the time of his death, which occurred at North Point Nov. 30, 1893. The following is from

an obituary published in the "Deseret News" at the time of his demise: "Bishop Reed was known and loved as a good man. Modest and retiring in his disposition, his associates in every capacity were drawn to him by the affinity which gives attractiveness to the honest stalwart and true. In his capacity of presiding officer of the Ward, where he resided, the poor were the especial objects of his love and kindness. He extended aid in a quiet way, his private means being liberally used for the benefit of others, the objects of his generosity not being confined to his own Ward. An instance of his practical ideas and method of helping others may be cited. He furnished means for a considerable number of people to emigrate from Europe. This was advanced to them in the nature of a loan. When they came here he would provide a home for them and find them employment. He thus enabled them to earn means to pay off their indebtedness and become established in the country. When they became sufficiently acquainted with the circumstances in the new land, they would start out as they chose; but his kindness did not stop on merely enabling them to come here; it extended to opening the way for them to get a start. The deceased leaves a wife and several children, some of them quite young." Bishop Reed was twice married. His first wife was Matilda Pettit (daughter of Ethan Pettit and Margaret Ellsworth) who was born April 4, 1839; she bore her husband eleven children, namely, Matilda E., Mary R., Ira A., Elizabeth R., Caroline A., Levi A., Harriet A., Tamson R., Clarissa R., Rachel R. and Laura R. The Bishop's second wife was Augusta Larson (daughter of Lars Johnson) who was born June 8, 1851; she bore her husband five children (three boys and two girls) and now (1914) resides at El-

wood, Box Elder co., Utah. The names of her children are: Charlotte A., John W., Edith B., Lawrence L. and Henry.

REED, Ira, a veteran Elder of the Church, and a resident of North Point, Salt Lake co., Utah, was born Jan. 25, 1834, at Kirtland, Ohio, the son of John Reed and Rebecca Barsh. As a little boy he started for Utah in 1848, together with his parents, one brother (Levi W.) and one sister (Clarissa), arriving in G. S. L. City in November, 1848. His two sisters (Rebecca and Laura) came to the Valley in 1850. His parents died dur-

years. He also made two trips to the Missouri river after emigrants. In 1859 (Sept. 10th) he was elected captain of Company E., second regiment of infantry (of the second brigade of the first division) of the Nauvoo Legion. As a prominent military man, he took an active part in the Black Hawk Indian war and was always a prominent figure in all the parades and sham battles which the Nauvoo Legion engaged in at an early day. In 1858 (June 18th) he married Margaret Pettit at Clover Creek (now Mona) Juab co., Utah. She subsequently bore her husband eight children, three boys and five girls; the five girls are still alive. Bro. Reed was killed by lightning at North Point May 8, 1872.

REED, Margaret Pettit, wife of Ira Reed, was born May 1, 1844, in Lee county, Iowa, the daughter of Ethan Pettit and Margaret Ellsworth. She came to Great Salt Lake Valley in



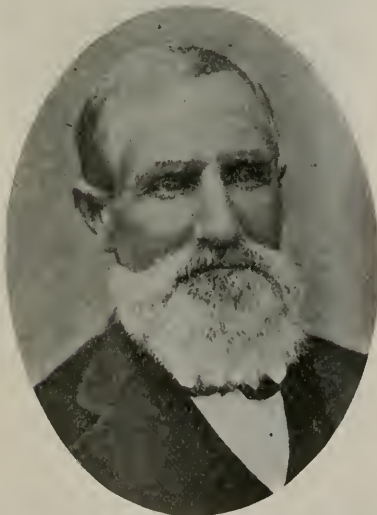
ing the journey across the plains. His mother was one of the earliest members of the Church and his father who was a lawyer, and an able and earnest defender of the Prophet Joseph Smith, is mentioned several times in Church history. Ira and his brother Levi W. soon after their arrival in the Valley, located west of the Jordan river and thus became the first settlers in what is now called North Point. During the gold excitement of 1849, Ira went to California and after his return to Utah he served as a pony express rider three



1848 with her parents and was baptized in the Jordan river when about eight years of age. In 1858 (June 18th) at the time of the move south, she became the wife of Ira Reed, to

whom she was a faithful companion and devoted wife during his entire life time. In Relief Society circles Sister Reed was for many years a most conspicuous figure, acting as first counselor in that association at North Point and yielding a great influence for good with all she has associated with in life. Since 1894 she has resided in the 22nd and 28th Wards, in Salt Lake City.

PETTIT, Ethan, a veteran Elder of the Church, was born Jan. 14, 1810, at Hempstead, Queens co., New York, the son of James Pettit and Mary Ann Steely. He joined the Church at an early day and came to Utah in 1848, crossing the plains in Heber C. Kimball's company; he settled in the 19th Ward, near the place where the copper plant now stands. In 1855 he filled a mission to the Indians in the Elk Mountains; later he made two trips to New York to visit his relatives. Bro. Pettit was twice married. By his first wife, Margaret Ellsworth,



whom he married Jan. 4, 1835, at Long Island, N. Y., he had five children, namely, Matilda, Mary, Margaret, Ethan and Elizabeth W. By occupation Bro. Pettit was a farmer

and stockraiser. There was no issue from his second marriage. Bro. Pettit died April 15, 1884, in Salt Lake City.

PETTIT, Margaret Ellsworth, wife of Ethan Pettit, was born April 15, 1815, at Hempstead, Queens co., N. Y., the daughter of Lawrence Ellsworth and Elizabeth Picket. She be-



came the wife of Ethan Pettit in 1835, bore her husband five children and came with him to Utah in 1848. About the year 1870 she made a trip back to New York and lived there with her mother till her mother's death, after which she returned to Utah. She died Oct. 9, 1894, at the old homestead at North Point.

RUDY, Henry, a veteran Elder of the Church, was born Nov. 8, 1826, in Schuylkill Haven, Pennsylvania, the son of John Rudy and Anna Maria Boyer. He married Anna Maria Biehl (daughter of John Biehl) Oct. 15, 1847. Becoming a convert to "Mormonism" Henry Rudy was baptized Feb. 11, 1856, together with a number of others in the same neighborhood, who emigrated to Utah in 1862. They took a round about route, gath-

ering ther converts as they traveled along, until there was a large company gathered together who went by way of Elmira (New York), Niagara Falls, Hamilton (Canada) and Detroit (Michigan) to Chicago (Illincois). Henry Rudy had with him his wife and seven children, and as many of the other converts had fair sized families, the children composed the greater part of the company. At Quincy, Illinois, the company crossed the Mississippi river and thence traveled by rail to St. Joseph, Mo., whence they proceeded by steamboat

Bro. Rudy died June 8, 1910, in the Fifteenth Ward, Salt Lake City. He was a doctor of the old school and practiced medicine before he came to Utah. For several years he was Pres. Brigham Young's family physician.

RUDY, Anna Maria Biehl, wife of Henry Rudy, was born Jan. 27, 1826, at Orwigsburg, Schuylkill co., Penn., the daughter of John Biehl. She was married Oct. 15, 1847, to Henry Rudy and emigrated to Utah in 1862, where she resided till the time of her death



up the Missouri river to Florence, six miles north of Omaha. Crossing the plains the same year, the company arrived in Salt Lake City early in October, 1862. Inside of an hour Henry Rudy's family were located in a small adobe dwelling which was their home until spring, when a more suitable place was found in the Seventeenth Ward. In the spring of 1867 Henry Rudy settled on a tract of land across the Jordan river in what is now the Brighton Ward, and there followed farming and stockraising. In 1869 he filled a mission to the States, laboring principally in Pennsylvania.



which occurred Feb. 22, 1899, in the 15th Ward, Salt Lake City. She bore her husband seven children, namely, three sons (John B., Orson Wm. and Frank H.), and four daughters (Mary E., Sarah R., Kate B., and Christie Annie). At her demise she left seven children, 34 grandchildren and one great grandchild. In an obituary published at the time of her death in the "Deseret News" the following paragraph occurs: "In the death of Mrs. Anna Maria Biehl Rudy, Salt Lake City has lost one of its early settlers, one beloved by all who knew her. Ever since her arrival in Utah in 1862

she has ardently labored for the comfort and happiness of not only her immediate family, but on countless occasions did she administer to the sick and sore, suffering and wounded. She was a very faithful wife and an affectionate mother, and enjoyed the highest esteem and veneration from all who knew her. She always loved truth and righteousness, was a faithful Latter-day Saint and died in the faith, awaiting a glorious resurrection."

RUDY, Franklin Henry, presiding Elder of the North Point Branch (Salt Lake Stake) Salt Lake City, Utah, was born Sept. 25, 1856, in Schuylkill county, Pennsylvania, the son of



Henry Rudy and Anna Maria Biehl. He migrated to Utah in 1862, together with his parents, crossing the plains in James S. Brown's company, which arrived in Salt Lake City, Oct. 2, 1862. The family settled temporarily in Salt Lake City and remained there till the spring of 1867, when they moved to Brighton (across the river Jordan from Salt Lake City) and in 1879 Franklin Henry moved to North Point with his family and has resided there ever since. He was

baptized April 7, 1867, by Joseph McMurrin and confirmed the same day by Edwin F. Sheets. He was ordained a Deacon when about twelve years of age, ordained an Elder Dec. 5, 1885, by Alonzo H. Raleigh; ordained a High Priest Oct. 1, 1911, by Isaac Barton; acted as superintendent of the North Point Sunday school two years; was second counselor in the Ward Y. M. M. I. A. for a number of years, and on May 22, 1910, appointed president of the North Point Branch. Elder Rudy's residence stands on a peninsula (owned by himself) and formed by the river Jordan and the Great Salt Lake. His occupation is that of a farmer and stockraiser, and in these lines he is known as one of the most successful men in Salt Lake county. In a civil capacity Bro. Rudy has filled many positions of honor and responsibility; thus he has served as road commissioner during the last twenty-five years, and is at the present time superintendent of the Rudy Gun Club, which controls one of the best hunting grounds in the world. In 1876 (Feb. 10th) Elder Rudy married Mary Ann Reed, who subsequently bore her husband eight children, seven of whom are still living.

RUDY, Margaret Ann Reed, wife of Franklin Henry Rudy, was born Aug. 31, 1860, in the 19th Ward, Salt Lake City, Utah, the daughter of Ira Reed and Margaret Pettit. She was baptized Dec. 1, 1885, by John Cottam and confirmed Dec. 3, 1885, by Joseph Hanson. Becoming the wife of Franklin H. Rudy in 1876 (Feb. 10th) she is the mother of eight children who are all members of the Church and married. Thus Sister Rudy is already grandmother of 29 children, 27 of whom are living. She has passed through all the trials incident to pioneer life, especially when she, together with her parents, were pioneer

settlers at Toquerville and St. George, in southern Utah. She has been an active Relief Society worker for many years and since May 22, 1910, she has



filled the position of first counselor in the Relief Society of the North Point branch.

BALDWIN, George, a veteran Elder in the North Point Branch, Salt Lake cc., Utah, was born May 4, 1838, in Herefordshire, England, the son of James Baldwin and Sarah Ann Smith. His mother died when he was 13 months old, and his father joined the Church in England. Geo. emigrated to America together with his father, four brothers and two sisters about 1845, and the family settled at Nauvoo, Ill. While residing there his brother James was accidentally drowned. During the general exodus of the Saints in 1846 the Baldwins were expelled from their homes in Illinois, and the father would undoubtedly have been one of the earliest pioneers of Utah had he not taken sick and been compelled to stop at Mt. Pisgah, Iowa. The family remained at Mt. Pisgah until 1850, when Geo. migrated to Utah with his father, and three brothers and one

sister, crossing the plains in Capt. Milo Andrus's company, which arrived in G. S. L. City in August of that year. The family settled in the 19th Ward, and afterwards in the 17th Ward where the father died. Geo. Baldwin moved to North Point in 1858 and was baptized Feb. 15, 1868, by Andrew W. Cooley. In 1870 (April 4th) he married Matilda Eve Reed (daughter of Levi W. Reed and Matilda Pettit) who was born July 29, 1853, in the 19th Ward, Salt Lake



City. In 1898 Bro. Baldwin was afflicted with sickness and lost the sight of both his eyes. He was ordained an Elder Dec. 5, 1885, by James W. Ure; later he was ordained a Seventy and in November, 1907, he was ordained a High Priest by Wm. Asper. His principal avocation in life has been that of a farmer and stock raiser.

WORTHEN, Charles Herbert, fifth Bishop of the Fourth Ward, Salt Lake City, Utah, was born Nov. 26, 1860, in Salt Lake City, Utah, the son of John Worthen and Mary E. Midgley. He was baptized Oct. 1, 1868, by his father John Worthen; ordained a Priest by Angus M. Cannon, Nov. 16, 1877; or-

dained an Elder Jan. 8, 1883, by John Wilson; ordained a Seventy Oct. 13, 1887, by Geo. C. Lambert; ordained a High Priest March 25, 1904, by C. W. Penrose, and ordained a Bishop and set apart to preside over the Fourth Ward March 26, 1906, by John R. Winder. For about ten years he acted as president of the Ward Y. M. M. I. A. and was also assistant superinten-



dent and later superintendent of the Ward Sunday school for a long time. For about two years he acted as an alternate member of the Salt Lake Stake High Council. In 1891-93 he filled a mission to the Southern States, laboring principally in Kentucky. While on this mission he had a significant dream April 24, 1893, in which he thought that while attending conference Bro. J. Golden Kimball told him he would be released to go home the next day. On that day he received the letter from his president, telling him the exact words he had dreamed the night before; he was released because of the sickness of his father who died just before the son returned home. Bro. Worthen has for 33 years been a staunch advocate of the Word of Wisdom and he firmly believes that the excellent health

which he enjoys today is due to the fact that he has yielded strict obedience to what the Lord says is good or not good for man. In 1883 (Jan. 11th) Bro. Worthen married Rachel Whimpey (daughter of Isaac Whimpey and Mary Lewis), who was born in Glamorganshire, Wales, March 14, 1863, baptized Jan. 2, 1863, by James Cottam, emigrated to America in 1866 with her parents and went to Utah in 1882. Bro. Worthen is a contractor and builder by trade, having erected many substantial homes and business blocks, churches and school houses in Utah.

GLEN, Alexander, an active Elder of the Fourth Ward (Pioneer Stake), Salt Lake City, was born Oct. 24, 1836, in Scotland, the son of James Glen



and Agnes Marshall. He joined the Church in his native land when about eighteen years of age, being baptized by Elder Peter St. Clair. He emigrated to Utah in 1854, crossing the Atlantic in the ship "John M. Wood," and the plains in William A. Empey's ox train. He settled at once in Salt Lake City and has for fifty years been a resident of the Fourth Ward. In 1863 he married Mary Ann Bowen,

who, after bearing her husband seven children, died in 1870. Brother Glen married a second time and his second wife, whose maiden name was Lavinia Haigh, bore him fourteen children and died July 4, 1900. From the time when he first joined the Church in his native land Brother Glen has labored faithfully in the interest of the cause which he espoused in his boyhood days. Being ordained successively to the offices of Deacon, Teacher, Elder, Seventy and High Priest, he has ever been ready to contribute his strength and energy toward the building up of Zion and strengthening her cause. His principal occupation has been that of a freighter and merchant. In his younger days he took an active part in military matters and participated in the Black Hawk war in Sanpete county for about six months.

NEEDHAM, James, a prominent Elder in the Church and a distinguished missionary, was born August 20, 1826, in Warrington, England. He



joined the Church in his native land and emigrated to Kirtland, Ohio, where he resided one year and then removed to St. Louis, Missouri, residing there three years. Thence he

migrated to Utah in 1854. Prior to that (Jan. 24, 1850) he married Alice Warburton. Subsequently he married Martha Barton and Elizabeth Snale, the first Nov. 16, 1856, and the latter in March, 1857. By these three wives Bro. Needham became the father of fifteen children. In 1867-69 he filled a mission to Great Britain, laboring in the Bradford and Kent conferences; he returned home in charge of a company of emigrating saints, numbering 294 souls, and crossed the Atlantic in the steamship "Minnesota", which sailed from Liverpool, England, Oct. 6, 1869, and arrived at New York Oct. 17, 1869. The company arrived at Ogden Oct. 28, 1869. In coming across the mountains the train in which the company traveled collided with an express train at Evanston, in which two of the emigrants were killed and several others injured. Bro. Needham was a merchant in Salt Lake City for many years, and crossed the plains several times going to the States after goods. When he went on his mission in 1867, he purchased a lot of goods and sent a train west, but it was robbed and burned by the Indians. By this unfortunate affair he lost his business and all the property he had. After his return from his mission, he helped his daughter Mary to teach school one winter. After that he took employment with the firm of Teasdel & Saddler where he remained until his health gave way. Bro. Needham died June 7, 1890, in Salt Lake City.

NEEDHAM, Alice Warburton, wife of James Needham, was born March 10, 1826, in Daresbury, Cheshire, England, the daughter of John Warburton and Martha Wilkinson. She was married to John Needham, Jan. 24, 1850, and came with her husband to America the same year. By him she became the mother of seven children, namely, Sophia, Mary A., James, John,

William, Martha E., and George H. Two of her children were born in St. Louis, Missouri, and the other five in the Seventh Ward, Salt Lake City. One child (Sophia) died in Kanesville, Iowa, and another (Mary A.) crossed the plains with their parents, arriving in G. S. L. Valley in October, 1854.

NEEDHAM, Martha, Barton, wife of James Needham, was born Jan. 25, 1837, at Dover, Kent, England, the daughter of Thos. Barton and Martha Skinner. She was baptized when about 10 years of age and emigrated to America with her parents in 1855, crossing the Atlantic in the ship "Chimborazo" which sailed from Liverpool, April 17, 1855, and arrived at Philadelphia, May 21, 1855. The family crossed the plains in Capt. Chas. A. Harper's company, which arrived in G. S. L. Valley, Oct. 29, 1855. For 21 years after that the family resided in the Seventh Ward, Salt Lake City. They then removed to the Fourth Ward, which became the permanent family home. In 1856 (Nov. 16th,) Sister Martha was married to James Needham and became the mother of six children, namely, Thos. B., George A., Mariel, Louisa, Frank and Albert. Sister Needham has passed through many trials and hardships incident to pioneer life and poverty, but has ever been faithful and true to her covenants as a Latter-day Saint, taking great delight in working for the benefit of her fellow man. She succeeded in raising three children in the ways of the Lord, while her three other children were snatched away from her by death when they were quite young. Upon her first arrival in Utah, she settled with her parents in North Ogden, Weber co., but at the time of the move in 1858, they went to Nephi, Juab co., where the parents died. Her father was a wheelwright by trade and died at the age of 65. The mother died in 1860, 60 years of age, about three months after her father's death.

Her father was born May 27, 1800, and the mother June 5, 1805; both were natives of Ashworth, Kent, England.

PAGE, John, first counselor to Bishop Thos. W. Winter of the Fifth Ward, Salt Lake City, was born July 1, 1813, in Creekdale, Wiltshire, England, the son of Thomas Page (a Calvinist minister) and Mary West-



lake. He was baptized in Lincolnshire, England, May 7, 1846, by Elder George Eyers, was ordained to the Priesthood and did considerable missionary work in the neighborhood where he resided; he also acted as book agent for the Lincolnshire conference. In 1849 he emigrated to America, crossing the Atlantic in the ship "Zetland". He located temporarily in Missouri (about ten miles above St. Joseph) where he remained about one year. He then moved to Potawattamie county, Iowa, locating on Keg Creek, where he stayed about two years, and migrated to Utah in 1852, crossing the plains in Capt. Walker's company, which was the fourteenth of twenty-one companies of emigrating saints which crossed the plains that year. In June, 1853, after spending the first winter in the First Ward,

Salt Lake City, he became one of the first settlers of the Fifth Ward, where he resided till the time of his death, which occurred July 12, 1895. In 1835 Elder Page married Eleanor Esther Leader, who bore him seven children, two sons and five daughters. Subsequently he married two other wives. Bro. Page passed through all the experiences incident to pioneer life in Utah, including the grasshopper famine. Together with his son William Henry he also participated in the Echo Canyon campaign at the time of the Johnston army troubles in 1857 and 1858.

PAGE, Esther Leader, wife of John Page, was born March 22, 1818, in Manthorp, Lincolnshire, England, the daughter of Henry Leader and Ann Loughton. In 1835 (July 1st) she married John Page and emigrated to Utah with her husband in 1852, having been baptized a member of the

position she held for many years. She became the mother of seven children and died a faithful Latter-day Saint March 30, 1889.

MARCROFT, John, a veteran Elder in the Church, and resident of the Sixth Ward, Salt Lake City, Utah, was born Feb. 4, 1812, at Middleton,



Lancashire, England, the son of John Marcroft and Isabella Schowles. She was baptized March 13, 1842, by Elder John Druce in his native land, came to America 1854, stayed on account of sickness in Missouri for several years and came to Utah Sept. 1, 1859. In 1834 he married Charlotte Taylor, who bore him ten children, eight sons and two daughters. Two of his sons, namely, John and Robert, fought Indians at the time of the Black Hawk war. Bro. Marcroft died as a faithful Latter-day Saint Oct. 6, 1898, in Salt Lake City, leaving four sons, 35 grandchildren and three great grandchildren.



Church May 16, 1848, by George Evers. She passed through the trials and sufferings incident to pioneer life and took an active part in the Ward Relief Society, being chosen as president of the society in the Fifth Ward which

MARCROFT, Charlotte, wife of John Marcroft, was born March 17, 1817, at Saddleworth, Yorkshire, England, the daughter of Robert Taylor and Mary Whitehead. She married John Marcroft in 1834, was baptized

March 13, 1842, and emigrated to America in 1854. Owing to sickness she remained with the saints in Mis-



souri until 1859, when she migrated to Utah. Subsequently she became the wife of John Marcroft to whom she bore ten children, eight sons and two daughters. She died May 16 1887, leaving a husband, four sons and fourteen grandchildren to mourn her loss.

CARLQUIST, Carl Arvid, second counselor to Bishop Jesse R. Pettit, of the Fifth Ward, Salt Lake City, Utah, was born Jan. 7, 1857, at Flo, Skaraborgs län, Sweden, the son of Carl Olson Carlquist and Johanna Larson. He was baptized Sept. 19, 1865, by Alfred Dahlman; ordained a Deacon Nov. 24, 1872, by Niels P. Lindelöf; ordained a Priest Oct. 25, 1874, by E. G. Johnson; ordained an Elder July 4, 1885, by Samuel Johnson; ordained a Seventy by Seymour B. Young, and ordained a High Priest Jan. 5, 1908, by James Leatham. He has been an active Ward teacher, served as president of a Ward Y. M. M. I. A., and filled many other responsible positions in the Wards in which he has resided. From October, 1874, to June, 1877, he labored as a local missionary

in the Göteborg conference, until he emigrated to Utah. He filled a mission to Scandinavia, 1892-94, presiding a part of the time over the Göteborg conference and part of the time over the Scandinavian Mission. He filled a second mission from Utah to Sweden in 1910-12, during which he presided over the Göteborg conference ten months, and later over the Stockholm conference sixteen months. Sept. 3, 1877, he married Hulda A. N. Ostergren, who has borne him nine children, namely, Karl Hjalmar, Hulda



Therisia, Edith Nathalia, Ernest Nimrod, Alice Viola, Walter Rufinus, Robert Hamlet, Daniel Elsworth and Myrtle Deborah. At home Elder Carlquist has taken an active part in ecclesiastical, civil and political affairs, but never held any political office. During his last mission to Sweden he had an interview with King Gustaf in behalf of the Church and explained to the King the work and motives of the Elders who were laboring in Sweden. Following the track of an anti-Mormon agitator who had been employed by the Swedish Government to lecture against the "Mormons," Elder Carlquist delivered a number of lectures in different parts

of Sweden, answering the falsehoods of the slanderer, who preceded him, and followed him to 30 cities and towns. Brother Carlquist held many large and well attended meetings in defense of the Church whose cause he espoused. Elder Carlquist is a fluent and intelligent speaker, and on his various missions he has made many friends and converts. For a number of years he acted as counselor to the president of the Scandinavian meetings in Salt Lake City.

WATSON, James Cowen, Bishop of the Sixth Ward, Salt Lake City, Utah, from 1888 to 1906, was born Sept. 4, 1844, at Newark Hill, Scotland, the son of Robert Watson and Mary



Cowen. In 1850, when only six years old, he emigrated to Utah, together with his parents and father's brothers and located at once in Salt Lake City. In the earlier days of Utah he figured as a minute man and was for many years a trusted servant around Pres. Brigham Young. From 1871 to 1889 he served as a night watchman in Salt Lake City. After acting as first counselor to Bishop Wm. H. Hickenlooper from 1881 to 1888, he was ordained and set apart as Bishop of the

Sixth Ward Aug. 19, 1888, and acted in that capacity till March 11, 1906, when he was honorably released. Soon afterwards he was ordained a Patriarch. Having yielded obedience to the principle of plural marriage Bro. Watson was twice arrested and convicted on charges of unlawful cohabitation and served two terms in the Utah penitentiary, from May 9, 1885, to Oct. 12, 1885, and from Oct. 11, 1887, to March 11, 1888. While serving his terms in the penitentiary he was a trusted guard. Bishop Watson died in Salt Lake City Nov. 13, 1906, survived by twenty children and a great many grand children. Altogether he was the father of 24 children by three wives whose names were Mary Condie, Ellen Riley and Elizabeth Evans. His wife Elizabeth Evans Watson died in Salt Lake City Dec. 24, 1908. Bishop Watson was a large man in statue weighing nearly 250 lbs. He also had a large heart and an active brain, and was universally well liked among his associates, because of his jovial and happy nature. In his Ward, where he presided as Bishop, he had the love and good will of the entire community. He often visited the homes of the people, particularly the afflicted and the poor. Being of a cheerful and sunny disposition himself he carried brightness and hope to those whose lives were darkened. He was a contractor and drayman in business. As such he hauled the Brigham Young monument, and the machinery for the power plant in Big Cottonwood; dug the cellar and hauled the stone for the Deseret News building and the City and County building, and was subcontractor on the gravity sewer.

WATSON, Ellen Rily, wife of Bishop James C. Watson, was born Dec. 21, 1854, at Birmingham, England, the daughter of William and Mary Ann Rily. She was the only one of her father's family who joined

the Church. Being baptized in the Hockley chapel, Birmingham, she soon became a prominent member of the branch choir, and before emigrating to Utah in 1873 she assisted the Elders in their missionary labors in Birmingham, England. She became the wife of James C. Watson Aug. 10, 1874. Sister Watson was a diligent Relief Society worker for many years. After acting



as a counselor to Pres. Isabella West in the Sixth Ward Relief Society, she became the president of that organization herself Feb. 25, 1903, and acted in that capacity till her death, which occurred in Salt Lake City Oct. 18, 1910. Sister Watson was the mother of twelve children, eight boys and four girls. She was universally known for her kindness to the sick and poor and did much charitable work, especially in connection with the burial of the dead.

REISER, Henry, a prominent Elder in the Church and a resident of the Sixth Ward, Salt Lake City, Utah, was born July 29, 1832, at Strahlegg Fischenthal, Canton Zurich, Switzerland, the son of Henry Reiser and Susanna Ottiker. In February, 1850, he went to live at St. Imier, Canton

Berne, to learn the French language and also the trade of a watchmaker. In 1856 (June 14th) he married Susanna Rupp, of Sigriswyl, Canton Borne, and together with his wife was baptized by Elder Henry Hugg May 16, 1859. He was ordained a Teacher June 3, 1859, by Elder Jabez Woodard, president of the Swiss, German and Italian mission. Later he was ordained to the office of a Priest and subsequently to that of an Elder. He started for Utah in 1860, crossing the Atlantic in the ship "William Tapscott", which sailed from Liverpool, England, May 11, 1860. After thirty-five days' sailing, the company with which he traveled arrived at New York, where the emigrants were detained a week on account of the small pox, which had broken out among



them, twelve persons being attacked by the disease. Finally they were permitted to land in Castle Garden, and the next day they started for Florence. Nebraska, the outfitting place for the journey over the plains. There Elder Reiser met an Apostle for the first time in his life, which made a deep and lasting impression upon him. It was Elder Geo. Q. Cannon,

who had charge of the Church immigration on the frontiers that season. After a tedious journey over the plains Bro. Reiser arrived in Salt Lake City, Oct. 5, 1860. In December following he received his endowments and was also chosen second counselor to Carl G. Maeser, president of the German meetings in Salt Lake City. He was ordained a Seventy Feb. 16, 1861, under the hands of Albert P. Rockwood and became a member of the 62nd quorum of Seventy. When the Seventies were reorganized about 1887, he became a member of the 2nd Quorum. In 1863, he was chosen first counselor to Pres. Maeser. In 1872, he was called on a mission to Switzerland, for which he left home May 1, 1872, together with 26 fellow missionaries; he arrived at Berne, Switzerland, May 25, 1872, and was appointed to preside over the Jura and Berne conferences by Pres. Huber. While laboring in that capacity he baptized 102 souls. His wife died in Salt Lake City Jan. 1, 1874, and on the 3rd of June following he was released to go home. He traveled in company with Pres. Huber and 150 Swiss and German saints, and arrived in Salt Lake City, July 2, 1874. After his return he resumed his position as first counselor to Pres. Maeser in the presidency of the German meetings, and when Pres. Maeser was called to take charge of the B. Y. Academy at Provo, Elder Reiser was appointed to preside over the German meetings in Salt Lake City. In 1886 when John Q. Cannon was appointed president of the German meetings, Elder Reiser was chosen as first counselor. He was arrested under the Edmunds law, Aug. 24, 1886, on charge of unlawful cohabitation and on Sept. 17, 1886, he appeared before the grand jury in the Third District Court; when arraigned on the 28th, he pleaded not guilty. He was placed on trial Feb. 14, 1887; by advice of his attorney he then withdrew his plea of not guilty and pleaded

guilty. When Judge Zane asked him if he had anything to say before sentence was passed, he replied that he had eighteen souls depending entirely on him for their support, and that about a year ago he was robbed of about \$800 worth of watches; hence he was pretty well reduced in means. The judge asked if he would promise to obey the law in the future. Elder Reiser replied that he could not give any such promise conscientiously. He was then sentenced to six months imprisonment and to pay a fine of \$300 and cost of suit, the latter amounting to \$43. Having served his term in the Utah penitentiary, he was released July 13, 1887. He was ordained a High Priest Feb. 29, 1892, by Elias Morris. While he was incarcerated Elder Arnold Schulthess was appointed president of the German meetings, and Henry Reiser chosen as his first counselor, which position he held until his death, which occurred in Salt Lake City, Aug. 29, 1904. He died highly respected by all who knew him. Bro. Reiser was a man of few words, but rich in noble deeds. He left a family of fifteen children, namely five sons and ten daughters, also nineteen grandchildren. Before his demise Bro. Reiser did work in the Temple for his relations back to the sixteenth century, numbering about two thousand souls.

REISER, Susanna Rupp, wife of Henry Reiser, was born August 10, 1834, at Nylor, Sigriswyl, Canton Berne, Switzerland. She became the wife of Henry Reiser in 1856, being married to him at St. Imier, Switzerland. Together with her husband she emigrated to America in 1860, crossing the Atlantic in the ship "William Tapscott," which sailed from Liverpool, England, May 11, 1860. She crossed the plains in Captain Wm. Budge's train, which arrived in the Valley Oct. 5, 1860. Before leaving Switzerland she gave birth to two

children, one of whom died in Switzerland and the other at sea while crossing the Atlantic as an emigrant. The year before she left her native land, or on May 16, 1859, she was baptized by Henry Hugg. She was always a devoted wife to her husband



and assisted him in every way possible. Her death occurred in Salt Lake City Jan 1, 1874, while her husband was filling a mission to Switzerland. The death of his devoted wife under these circumstances was a severe trial to Elder Reiser.

REISER, Magdalena Schneider, wife of Henry Reiser was born Nov. 19, 1836, at Almendingen, an alpine village of Canton Berne, Switzerland. Her father Johannes Schneider was born Sept. 7, 1801, at Almendingen, was a farmer by avocation and died March 22, 1866. Her mother Magdalena Miller was born March 17, 1799, in Dierschen, Canton Berne, Switzerland. Sister Magdalena was the second daughter of a family of six and received a good education. She was an active worker in the Zwingli church, and exercised great influence among the younger church members. She

taught school and was an ardent Bible student. At the age of twenty, while visiting friends in Thun, she first heard the true gospel of Jesus Christ expounded and became converted to it against the wishes of her parents and associates. When it was found that nothing could shake her faith in her religion, her minister of the old faith asked that she be refrained from associating with her former friends and leave her home town, or give up her religion. Never thinking that she would leave her home for any creed, the sorrow among her loved ones was great indeed, when she showed them that she chose the gospel before everything else. She spent four years in sorrowful banishment from her home, during which she frequently saved the Elders from bodily harm, and as she gave the greater part of her earnings to her invalid mother, she almost despaired of ever emigrating to Utah. But on a certain occasion in the fall of 1860, after walking 18 miles to meeting, one of the Elders, who knew of an invalid sister that needed a companion on the voyage to America, offered her the position. As her mother had recently died, Sister Magdalena gladly embraced the opportunity and after a rough voyage across the North Sea, she reached England, and thence crossed the Atlantic in the ship "Underwriter". She walked all the way from Florence to G. S. L. Valley, traveling with an ox train. While on the plains she narrowly escaped death by Indians. Driving a cow and falling a short distance behind the rest of the company, she fell asleep while resting in the shade of a tree and on awaking she found that the rest of the company had gone out of sight. She prayed earnestly to the Lord and her prayer was answered by one of the brethren coming back to look for her. A few minutes after they had joined the company four or five Indians were seen galloping along

the trail and they stopped at the very point where she had been lagging behind. She always after that felt that her life had been spared so that she might devote it to the benefit of her fellow man and to serve the Lord. Sister Reiser was baptized in the lake of Thun, Switzerland, after the breaking of the ice in the winter of 1856 by Elder Buhler in Canton Berne. She married Henry Reiser March 9, 1861, the ceremony being performed by Pres. Brigham Young, in Salt Lake City. She became the mother of seven children, namely, Joseph, Emma B., Josephine J., Ephraim A., Albert S., Orson S., and Mary M. Sister Reiser died Aug. 3, 1893, in Salt Lake City, where she had spent her married life, and where all who knew her highly honored and respected her. Four of her children preceded her into eternity. Her son Albert S. died July 9, 1911, and now only two of her children (Josephine J. Macintosh, and Mary Reiser Gallagher) are living. Sister Reiser was a diligent Temple worker, officiating for hundreds in that holy edifice. She was an ardent worker in the Relief Society and Primary Associations in her Ward. She was particularly noted for her sympathy and kindness to the poor; hundreds of hungry souls, some of them Indians, were fed at her table. A day or two after her death eleven Indians were seen around her bier shedding tears in memory of her kindness to them while alive.

1859. While crossing the ocean her sister Anna C. Barbara died, and after landing in America, and while stopping temporarily in New York during the winter of 1859-60, her sister Anna and her father (Jacob Auer) and mother (Elizabeth) died. Sister Anna was thus left an orphan girl in care of her two brothers, Ulrich and Henry, who brought her across the plains.



They left Florence June 19, 1860, in Captain J. A. Murphy's oxtrain, which arrived in Salt Lake City Aug. 28th, the same year. Sister Anna walked all the way across the plains. On her arrival in the Valley Joseph Toronto took her and her two brothers to Pleasant Green, west of Salt Lake City, where they spent the winter. In the spring of 1861 Sister Anna located in the Twentieth Ward, Salt Lake City, remaining there two years. After that she lived two years in the Eleventh Ward, and in 1865, moved back to the Toronto home in the Twentieth Ward, Salt Lake City, where she met her future husband, Brother Henry Reiser, to whom she was married Feb. 16, 1866. By him she became the mother of eight children, and as long as he lived she proved a faith-

REISER, Anna Catherine Auer, wife of Henry Reiser, was born July 19, 1850, at Eichberg, Rhein-Thal, St. Gallen, Switzerland, the daughter of Jacob Auer and Anna Elizabeth Dietrich. In the fall of 1859, when she was nine years old, she left her home in Canton St. Gallen, together with her parents, to emigrate to America, crossing the Atlantic in the ship "Emerald Isle", which sailed from Liverpool, England, Aug. 20,

ful and devoted wife to him, assisting him to do Temple work for a number of years in the Logan and Salt Lake Temples. She is now a resident of the Thirty-third Ward and has been an active Relief Society worker for a number of years. The names of her children are: Hyrum (who died Sept. 14, 1869), H. Alma, Sidonia (who died May 5, 1900), Arnold A., Theodore G., Heber J. (who died Sept. 19, 1888), D. Paul and Selena M.

REISER, Margaret Von Bergen, wife of Henry Reiser, was born Jan. 11, 1852, in Understok, Canton Berne, Switzerland, the daughter of Johannes Von Bergen and Barabara Kleck. She was baptized Jan. 1, 1870, by Theodore

names of the children are: Alice, Susette M., Caroline V., Olga S., Cora A., Lily J., Marguerite N., and Ruby P. Caroline died Feb. 9, 1881. Sister Margaret worked as a Sunday school teacher in her native land and was a faithful and devoted wife to her husband as long as he lived. Together with her husband she labored faithfully in the Temples in behalf of the dead and is still engaged in that important labor for her relatives in the Salt Lake Temple.

WATSON, Hugh, first counselor to David McKenzie, president of the High Priests quorum of the Pioneer Stake from 1904 to 1910, was born July 20, 1854, in Salt Lake City, Utah,



Brandley in Canton Berne and confirmed the same day by Karl G. Maeser. She emigrated to Utah in 1875, crossing the Atlantic in the steam ship "Wisconsin," which sailed from Liverpool June 16, 1875, and arrived in New York on the 27th. The company reached Salt Lake City July 8, 1875. A couple of weeks later (July 26, 1875) Sister Margaret was married to Henry Reiser, by whom she became the mother of eight children (all girls), seven of whom are living. The



the son of Robert Watson and Mary Cowan, who migrated to Utah from Scotland in 1849. Bro. Watson received a common school education and at the age of fifteen he became an apprentice at the "Deseret News" office, where he subsequently labored for seven years as foreman of the press room. In 1878 he was ordained to the Priesthood and called on a mission to Scotland; he returned in 1880. In 1885 he was appointed superintendent of the old Glass Works near

the Warm Springs, Salt Lake City, and under his management the plant grew rapidly. He also associated himself with a number of other business enterprises and founded what was generally recognized as the pioneer transfer business in Salt Lake City. He also had the first contract ever let for sprinkling in said City, and brought the first sprinkling wagon into the City. As a contractor he helped to build the first railroad into Tintic Valley. In 1876 (Oct. 13th) he married Sarah J. Williams, and he subsequently married three other wives, namely, Mary H. Chapness, Esther H. Davey and Elizabeth A. Chapness. By these wives he became the father of many children. Brother Watson served one term in the Utah State legislature and was also a city councilman for one term. He died April 10, 1910, in Salt Lake City.

WATSON, Sarah Jane Williams, wife of Hugh Watson, was born Jan. 8, 1853, in Wales, the daughter of Evan Williams and Sarah Jeremy.



She emigrated to Utah with her mother in 1861, crossing the ocean in the ship "Manchester" and the plains in Ansel P. Harmon's company, which ar-

rived in G. S. L. City Sept. 23rd. While on their journey over the plains one brother and one sister died and were buried at Florence. Although only eight years old, Sarah walked most of the distance over the plains, and as a young girl she became active in the Y. L. M. I. A. in the Sixteenth Ward, being counselor in that association for some time. She was also a Relief Society worker for many years and was appointed a Stake missionary in which capacity she visited the different Relief Societies in the Pioneer Stake. In 1876 (Oct. 14th) she was married to James C. Watson and was a devoted wife and a loving mother of seven children. She died a faithful Latter-day Saint April 9, 1908, in Salt Lake City.

PERKINS, William G., the first Bishop of the Seventh Ward, Salt Lake City, Utah, was born Jan. 11, 1801, in South Carolina, the son of Ute Perkins and Sarah Gant. His father moved to Tennessee in 1805 and Wm. G. lived there until 1829. He married Dicy Ray Feb. 22, 1818, by whom he had a son and a daughter. He moved to Hancock county, Ill., in 1829, where he became a convert to "Mormonism" and was baptized in 1838 by Joel H. Johnson. Soon afterwards he was ordained a Teacher and in 1843 he was ordained a High Priest under the hands of Hyrum Smith and set apart under the hands of President Brigham Young and Heber C. Kimball to act as Bishop in Macedonia, Hancock co., Ill. In 1843 he filled a mission to the southern part of Illinois, together with Andrew Perkins, and in 1846 he received his endowments in the Nauvoo Temple. Going west in the general exodus of the saints from Illinois, he remained at Council Bluffs, Iowa, for two years and in 1848 he migrated to G. S. L. Valley, where he was chosen as the first Bishop of the Seventh Ward in February, 1849. In May, 1853, he

married Hannah Gold and in 1861 was called on a mission to St. George, southern Utah. March 23, 1862, he was set apart as a counselor to Wm. Fawcett, president of the High Priest quorum of the St. George Stake; he acted in that capacity over 24 years, or until his death. Bro. Perkins was ordained a Patriarch under the hands of Pres. Brigham Young and others March 27, 1870, and died Nov. 16, 1886, at St. George, Washington co., Utah.

WILLIE, James Grey, the second Bishop of the Seventh Ward, Salt Lake City, Utah, was born Nov. 1, 1814, in Taunton, Somersetshire, England, the son of William and Mary Willie. He emigrated to the United States when about twenty-two years of age and joined the Church in February, 1842; he came to G. S. L. Valley in the fall of 1847, crossing the plains in Capt. J. B. Noble's Fifty of Jedediah M. Grant's Hundred. In 1852-56 he filled a mission to Great Britain, and on returning home in 1856 he was captain of one of the belated handcart companies which suffered so much that year in crossing the mountains in the snow. Many of the emigrants lost their lives on that memorable journey, exposed to hunger and cold. Soon after his return from his mission Bro. Willie was called to succeed William G. Perkins as Bishop of the Seventh Ward, Salt Lake City, which position he held until the spring of 1859, when he moved to Cache Valley, making his residence at Mendon. Here he resided until the time of his death, which occurred Sept. 9. 1895. Bro. Willie held many important positions, both civil and ecclesiastical, which he filled with honor. At his death he left a wife, three daughters and two sons and upwards of thirty grandchildren. He died as he had lived, a faithful Latter-day Saint, and held the office of a Patriarch when he passed to the great beyond.

PUGMIRE, Jonathan, jun., the third Bishop of the Seventh Ward, Salt Lake City, Utah, was born Dec. 7, 1823, at Carlisle, Cumberland, England, the son of Jonathan Pugmire and Elizabeth Barnes. He was baptized Nov. 14, 1841, in the river Mersey, Liverpool, by John James, emigrated to Liverpool with his father's family in 1844, crossing the Atlantic in the ship "Isaac Allerton," which sailed from Liverpool Feb. 11, 1844. The family arrived at Nauvoo, Ill., April 5, 1844, and from that day till the saints left Nauvoo Jonathan shared in common with his co-religionists the persecutions and mobbings of those memorable days. He was ordained a Seventy in October, 1844, and became a member of the 22nd quorum of Seventy. April 21, 1846, he left Montrose, Iowa, with his family for the Missouri river arriving there on a Monday evening. On the following day (having enlisted with the Mormon Battalion), he took up the line of march with that body for Ft. Leavenworth and California. After an absence of 16 months he returned to the frontiers and found his family at Winter Quarters, and the following year (1848) he re-crossed the plains, taking his family with him, and arrived in G. S. L. Valley in September, 1848. Early in 1849 he was called by Pres. Brigham Young to work in the public blacksmith shop, G. S. L. City, where he continued for fourteen years; ten years of that time he was foreman. In 1861 he was ordained a Bishop and set apart to preside over the Seventh Ward, Salt Lake City. In the spring of 1864 he left Salt Lake City with his family for Bear Lake Valley and became one of the first settlers of what is now St. Charles. In March, 1878, he was appointed tithing agent for the Bear Lake Stake of Zion, which position he held till his death, which occurred Sept. 18, 1880, at St. Charles, Bear Lake county, Idaho. He died sudden-

ly, leaving a large family and a numerous circle of friends and acquaintances to mourn his departure. He was a faithful and true Latter-day Saint, ever willing and ready to respond to the calls of his brethren to assist and build up the great Latter-day work in which he was a firm believer.

McLELLAND, Thomas, the fourth Bishop of the Seventh Ward, Salt Lake City, Utah, was born March 28, 1819, at Calmore, county of Londonderry, Ireland, the son of Edward Mc Lelland and Mary Lockhart. He was



left an orphan while young and emigrated to Scotland, to reside at Thorney Bank, with his sisters and a brother. Becoming a convert to "Mormonism," he was baptized March 28, 1841, by James Miller. Two months later (May 15, 1841) he was ordained an Elder and appointed to preside over a branch of the Church. In 1842 he was sent on a mission to Ardrrie, Scotland, and was blessed in his administration. In 1844 he emigrated to America, together with his wife Elizabeth, and settled at Nauvoo, Illinois, where he met the Prophet Joseph Smith and heard him preach with great power on the Godhead.

From the time he first met Joseph, he knew he was a Prophet of God and he shared in the deep sorrow that befell the saints at the martyrdom of Joseph and Hyrum Smith. In 1844 he was ordained a Seventy and became a member of the 9th quorum of Seventy; he assisted in the finishing of the Nauvoo Temple and received his endowments therein. At the time of the general exodus in 1846, he suffered with the saints and was driven together with his co-religionists into the wilderness. He located temporarily in St. Louis, Mo., but finally migrated to G. S. L. Valley in 1848. From St. Louis to Winter Quarters he traveled with eight wagons and seven families, and acted as a captain of Ten under Erastus Snow in crossing the plains; he arrived in the Valley Sept. 21, 1848. In 1852 he was called to act as first counselor to Bishop Wm. G. Perkins of the Seventh Ward, Salt Lake City, and was also ordained a High Priest. He held that position til 1856 and that year he was sent east to meet the belated handcart companies. On that trip he contracted mountain fever from which he suffered for many months afterwards. During the general move in 1858 he located his family at Provo, Utah co., and went out in the mountains to meet Johnston's army. From 1864 he was acting Bishop for a short time of the Seventh Ward. From 1858 to 1864 he acted as a counselor (first as second and later as first counselor) to Bishop Jonathan Pugmire, and from 1864 to 1865 he was acting Bishop of the Seventh Ward. In 1865 he was ordained a Bishop and set apart to preside over said Ward. After serving in that capacity five years he moved to his farm in the Big Field (which afterwards became a part of the Farmers Ward). In 1870 he was elected a member of the Salt Lake council. He also held the rank of major in the Nauvoo

Legion and was commissioned regimental quarter-master with the rank of captain by Acting Governor S. A. Mann. Bro. McLelland died May 12, 1890, in the Farmer's Ward, 71 years old, surrounded by his family, and firm in the faith. His wife Elizabeth, who was the mother of eleven children, survived him; eight of these children reached maturity. He also left a second wife, Ellen S. Blackhurst, whom he married in 1855; she was a pioneer of 1847 and bore her husband four children.

WOODBURY, Orin Nelson, a Utah pioneer of 1847, was born Aug. 10, 1828, at New Salem, Franklin county, Mass., the fifth and youngest son of Jeremiah Woodbury and Elizabeth



Bartlett, and a descendant of William Woodbury and Elizabeth Patch, who came from South Betherton, England, to America about the year 1630. Orin was eighth in line from William Woodbury. His father was a prosperous farmer and active in town and county affairs, as well as a prominent member of the Baptist Church until the fulness of the gospel reached him in 1841, when, with his family, he joined the Church and the following

years moved to Nauvoo, Ill. Here he engaged in farming until 1846, when the people were driven west. Providing themselves with an outfit and eighteen months' provisions they crossed the plains and mountains in Abraham O. Smoot's Hundred, arriving in Salt Lake City Sept. 26, 1847. They built an adobe house in the pioneer fort. The roof of this primitive building was covered with roots, grass and dirt, which served a good purpose except in case of heavy rains. During the winter of 1847-48 Orin herded stock on the Mill Creek bench and in the spring of 1848 the family moved there for the summer, erecting a temporary house of poles, willows, mud and dirt. Just as their crops began to look promising, the crickets came in great numbers and began to devour them, but through the efforts of the family and the blessings of the Lord in sending the sea gulls the crops were saved. The next winter was spent in the fort and the following spring the family located in the Seventh Ward, where the father resided until his death which occurred Oct. 8, 1883, at the advanced age of 92 years. In 1853 (Feb. 7th) Orin married Miss Ann Cannon, daughter of George Cannon and Ann Quayle and niece of the wife of Pres. John Taylor, with whom she lived. Her mother had died on the ocean in 1842, while crossing the Atlantic on the ship "Sidney", and her father died in St. Louis, Mo., in 1844, leaving her an orphan at the age of twelve years together with three brothers and two sisters. In the spring of 1853 Orin and his young wife moved onto a farm south of Salt Lake City, and in the fall of 1857 Orin participated in the Echo Canyon expedition, serving in Lot Smith's company, whom he accompanied in many of his daring adventures in the mountains. They had some very narrow escapes from being surrounded and captured by the ene-

my and in some cases Orin had to ride in the saddle continuously for 48 hours. Through exposure in this campaign he took sick and contracted ailments from which he never fully recovered. In 1861 he was called to take his wife and four children to southern Utah to help colonize that country. He sold his property in Salt Lake City for almost nothing, and becoming one of the future founders of St. George he made a new home there while suffering many privations and hardships incident to pioneer life. In the fall of 1863 Orin married Miss Frances Goddard who bore him ten children, the two eldest sons dying in their infancy. Bro. Woodbury was associated with Harrison Sperry in the superintendency of the Fourth Ward Sunday school when it was first organized. In St. George he acted as captain of the guard and devoted much of his time to drilling his company. In 1890 he was arrested on the charge of having more than one wife, but he was taken sick with blood poisoning and died Aug. 25, 1890, the day set for his trial. He left two wives, 17 children and 30 living grandchildren. The names of his children are as follows: Eleanor, Orin N., Annie M., Geo. J., John T., Leonora, Frank B., Alice C., Angus C. and Clara; these were the children of his first wife. By his second wife he became the father of William, Abraham, Mary, Florence, Charles, Elizabeth, Joseph, Clarence and Rose.

WOODBURY, Frank Bartlett, a High Councilor in the Pioneer Stake, Salt Lake City, was born Dec. 27, 1867, in St. George, Washington co., Utah, the son of Orin Nelson Woodbury and Ann Cannon. He received an ordinary education in the common schools of St. George, and at the age of seventeen he became an apprentice at the "Deseret News" Office, and after serving five years he remained in the employ of the "News"

as a journey man printer. In 1891 (May 27th) he married Lily Druce Lambert, the eldest daughter of Chas. J. Lambert and Lily Druce. This marriage has been blessed with six children, namely, Geo. L., Lillian, Frank Orin, Harvey Charles, Nettie and Melvin. In 1891-1893 Elder Woodbury filled a mission to the Indian Territory, laboring in the Cherokee, Choctaw, Chickasaw and Seminole nations; part of the time he also acted as clerk of the mission. After



his return home in October, 1893, he resumed his labors at the "Deseret News" office. He was baptized March 2, 1876, by Walter Granger, ordained an Elder March 10, 1882, by David H. Cannon, acted as secretary of a Deacon's quorum, was a teacher in the Seventh Ward Sunday school for many years, counselor in the Ward Y. M. M. I. A. from 1887 to 1889, and president one season. He acted as Ward clerk from 1894-1906 and was a home missionary in the Salt Lake Stake about one year. He was ordained a Seventy April 2, 1891, by Brigham H. Roberts and set apart as a president in said quorum March 28, 1901; ordained a High Priest and set

apart as a High Councilor in the Pioneer Stake March 25, 1904, by Rudger Clawson. His wife Lily D. was set apart as the first Stake Relief Society librarian in the Pioneer Stake Dec. 8, 1906.

GRAHAM, George, the second Bishop of the Twenty-fifth Ward (Pioneer Stake) Salt Lake City, Utah, was born April 14, 1877, at Rawyards, Airdrie Lanarkshire, Scotland, the son of Robert Graham and Margaret Dornam. When only twelve years of

(Nov. 24th) he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Twenty-fifth Ward. In 1903 (Sept. 24th) he married Anna W. Wilson, daughter of Alexander K. Wilson and Annie W. Wilson, who was born Sept. 29, 1877. Bishop Graham is the father of six children.

WILDING, Thomas Edward, first counselor to Bishop George Graham of the Twenty-fifth Ward (Pioneer Stake), Salt Lake county, Utah, was



age he commenced to work in the coal mines and continued thus for eight years. He was baptized May 9, 1895, by Orson Pratt Hogan; ordained a Priest in 1897 by John S. Lathham; emigrated to Utah in July, 1900; was ordained an Elder March 11, 1901, by Chas. H. Hyde; ordained a High Priest Sept. 10, 1911, by Pres. Wm. McLachlan, and set apart as first counselor to Bishop Carl A. Ek. Prior to that time he acted as an officer in the Ward Y. M. M. I. A. He also acted as a Sunday school teacher and as superintendent of the Ward Sunday school one year. For a period of seven years he acted as president of the 5th quorum of Elders. In 1912



born June 26, 1882, at Fountain Green, Sanpete co., Utah. He was baptized Aug. 26, 1891, in the Hunter Ward by Walter Brown; confirmed Oct. 1, 1891, by Alfred A. Jones; ordained a Teacher Feb. 4, 1901, by John C. Bertoch; ordained a Priest Jan. 12, 1902, by Laronzo Day; ordained an Elder March 9, 1908, by H. T. Howse; married Esther Hall (daughter of James R. Hall and Cecelia Ward) June 24, 1908; acted for some time as first counselor in the Ward Y. M. M. I. A., and filled a mission to Great Britain in 1909-12, laboring in the Birmingham conference; also visited Holland and Paris while in Europe. In 1913 (June 29th) he was ordained a High

Priest by Wm. McLachlan and set apart as second counselor to Bishop Kershaw N. White of the Twenty-sixth Ward. Changing his place of residence from the Twenty-sixth to the Twenty-fifth Ward he was set apart as first counselor to Bishop Graham in 1912.

DITTMER, August Anton, second counselor to Bishop George Graham, of the Twenty-fifth Ward, Salt Lake City, Utah, was born Aug. 1, 1862, in the village of Dalliendorf, Mecklenburg, Germany, the son of Wilhelm Dittmer and Wilhelmine Dittmer. As

time as president of branches. For a number of years Bro. Dittmer acted as Ward clerk.

JENSEN, Carl, a resident of the Twenty-fifth Ward, Salt Lake City, Utah, was born July 2, 1851, at Winningdal, Jutland, Denmark, the son of Rasmus Jensen and Kirstine Baltersen. He was baptized Dec. 20, 1874, by Jens Peter Meilstrup. At the time of his baptism, he was badly crippled with rheumatism, his lower limbs being almost useless. A hole was cut in the ice, which at the time was very thick, and he was



a boy he learned the trade of a miller and became the foreman of a mill in his native town. He was baptized March 12, 1898, by Campbell M. Brown; ordained a Teacher in 1899 by Arnold H. Schulthess; emigrated to Utah in 1901; was ordained an Elder Nov. 1, 1902, by Alma Wheadon; ordained a Seventy Feb. 2, 1908, by J. Golden Kimball, and ordained a High Priest May 17, 1914,, by Wm. McLachlan and set apart as second counselor to Bishop Graham. In 1909-12 he filled a mission to Germany, laboring principally in the Königsberg and Dresden conferences, most of the



taken out of bed to be baptized. When he came out of the water he was perfectly well, and able to walk home unassisted, the distance to walk being over a mile. He has changed residence a number of times, having lived at Huntsville, Weber co., Levan, Juab co., and Mill Creek, Sandy and Salt Lake City, Salt Lake co. He is now a resident of the Twenty-fifth Ward of Salt Lake City. While residing in Juab county, he acted as first counselor to James Wilson, president of the Juab branch, being appointed to that position Aug. 27, 1884. Later he acted as first counselor

to Elmer Taylor, Bishop of the Juab Ward, being appointed to that office at the time of the organization of the Juab Ward, Jan. 11, 1885. Elder Jensen married Else Christine Petersen Oct. 18, 1875, in the Endowment House, Salt Lake City. She bore her husband nine children, namely, Carl Peter (deceased), Laura K., Mary A., Edna, Minnie J., James E., Frida E., Evelyn T., and Earl W. Brother Jensen is a man of great faith and devotion to the gospel and has ever been liberal with his means in building up the Church. He assisted in the erection of the Manti Temple. His occupation in life has been that of a blacksmith and farmer. The larger part of his time now is spent in doing Temple work.

White, Kershaw, Noble, Bishop of the Twenty-Sixth Ward (Pioneer Stake), Salt Lake City, Utah, was born



July 5, 1874, at Halifax, Yorkshire, England, the son of William White and Mary Ogden. He was baptized July 7, 1900, by Albert R. Lyman and confirmed the same day by James Laird at Bradford, Yorkshire, England (Leeds conference). He was ordained a Deacon Dec. 1, 1900, and a

Priest April 8, 1901; emigrated to Utah in 1902, crossing the Atlantic in the steamship "Commonwealth" which sailed from Liverpool, May 8, 1902, and arrived at Boston May 6, 1902. Bro. White arrived in Salt Lake City May 21, 1902, and located temporarily in Mill Creek, Salt Lake county. He was ordained an Elder Feb. 9, 1903, by James W. Ure and ordained a High Priest April 22, 1907, and set apart as second counselor to Bishop Christen N. Christensen, of the 26th Ward, Salt Lake City, by John Henry Smith. Previous to this he had acted as second counselor to Pres. Jones of the 6th quorum of Elders in the Pioneer Stake. In 1908 (Jan. 12th) he was set apart as first counselor to Bishop C. N. Christensen, and in 1910 (Oct. 17th) he was ordained a Bishop by Pres. Jos. F. Smith and set apart to preside over the 26th Ward. Bro. White married Norina Tidswell Oct. 9, 1897, in England; she was born July 27, 1871, in England, the daughter of Wm. Tidswell and Mary Ann Bancroft, and has borne her husband four children, all girls. Ever since his arrival in Utah Bro. White has taken an active part in Church affairs. Thus he acted one year as second counselor in the presidency of the 6th quorum of Elders in the Pioneer Stake. He also acted for two years as first counselor in the 26th Ward Y. M. M. I. A. As chairman of the Ward amusement committee he exhibited tact and ability and in being instructor of the lesser Priesthood in the Pioneer Stake he showed a thorough knowledge of the gospel.

FENTON, Joseph Jackson, first counselor to Bishop Kershaw N. White of the Twenty-sixth Ward (Pioneer Stake), Salt Lake City, Utah, was born June 7, 1875, in Salt Lake City, the son of Thos. Fenton and Anna M. Wilson. He received a common school education and was baptized in 1883; was ordained a Deacon when fif-

teen years of age and presided over the Deacon's quorum three years; ordained a Priest March 1, 1894, by James C. Watson, and ordained an Elder June 8, 1896, by Henry Linell. In 1896 he married Sarah Jensen, daughter of Carl H. L. Jensen and Albertina Rasmussen, by whom he became the father of ten children. Elder Fenton became secretary of the 6th quorum of Elders in 1907, officiated

7, 1822, at Wheatley, Nottinghamshire, England, the son of Robert Fenton and Mary Anderson. His early boyhood was passed at Carlton, his native shire, and what scholastic training he received was in a village school. His father was a working farmer in comfortable circumstances and Thomas was naturally inclined to farming and gardening. In these pursuits and the kindred pursuit of floriculture he re-



as second counselor for some time in said quorum and subsequently as Ward clerk, which position he held when taken into the Ward Bishopric as second counselor to Bishop C. N. Christensen. He was ordained a High Priest Jan. 12, 1908, by Chas. H. Hyde and set apart as counselor to Bishop Christensen at the same time. He held this position until the Bishopric was reorganized Oct. 16, 1910; after that he acted as presiding teacher and superintendent of the Ward Sunday school. In 1913 Elder Fenton was called to act as first counselor to Bishop White. Since February, 1892, he has been in the mail service.

FENTON, Thomas, a veteran Elder of the Sixth Ward, (Pioneer Stake). Salt Lake City, Utah, was born April

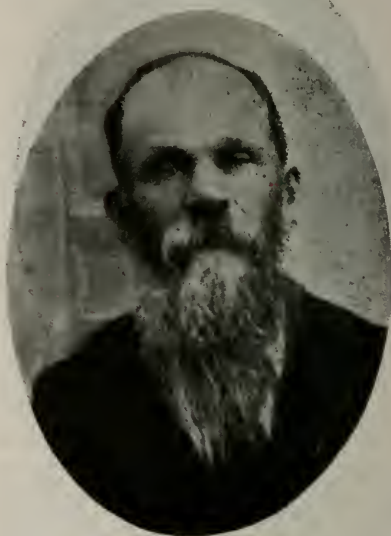


ceived a thorough practical education. He also had some experience in railroad building. Both as a boy and young man he was an earnest inquirer after religion, and when about 18 years old he was much impressed with the principles of the Wesleyan Methodist church, which he afterwards joined, becoming a class leader therein. The more he read the Bible, however, with the contents of which he was very familiar, the more dissatisfied he became with his religious status. The first time he heard the gospel preached by a Latter-day Saint he was converted and after prolonged and prayerful consideration was baptized July 19, 1848. From that time he was not only a firm believer, but a faithful worker in everything pertaining to his calling and standing in the

Church. His religion, spiritually and temporally, was the first thing with him all the time. Prior to hearing of the Latter-day Saints he had wanted to know of life in America, and a few months after his baptism he emigrated to New Orleans and thence passed up the Mississippi river to St. Louis, Mo. In May, 1851, he started for Utah. His wife, Emma Alcroft Fenton, whom he had married in 1843, was with him in these journeyings. He engaged for himself and wife part of a wagon owned by Alexander Robbins and drove an ox team across the plains. The company in which he traveled was commanded by Capt. John Brown, one of the Utah Pioneers and afterwards Bishop of Pleasant Grove. He arrived at his journey's end in September, 1851. The Fentons rented part of a house in the Fifteenth Ward, but in 1852 they purchased a house and lot in the 6th Ward. In 1856 they removed to Ogden, intending to settle there, but after buying a house and two lots in that city, and finding themselves unable to purchase farming land in the vicinity, they returned in February, 1857, to their old home in Salt Lake City. Having purchased two and a half lots to his home and planted a good fruit orchard, Mr. Fenton next seeded, planted and established a first class nursery. Afterwards, as his sons grew old enough to go into business with him, he purchased 30 acres of land a few blocks away for nursery stock, and kept his green and hot houses, rose gardens, etc., in the Sixth Ward. While conducting his private business Mr. Fenton performed various duties of a public character, and he was never known to neglect a duty, secular or ecclesiastical. He was ordained a High Priest in 1853 and took an active part in the Ward of which he was a member. He also served as an officer of militia in early years. He was thrice married (twice after coming to Utah) and was the father of eighteen chil-

dren, twelve of whom are living. He married his second wife, Emma C. Fenton, in 1854, and his third wife, Annie Marie Wilson, in 1866. Bro. Fenton died in January, 1890, in Salt Lake City.

BROWN, Austin Milton. a veteran Elder in the Twenty-sixth Ward (Pioneer Stake), Salt Lake City, Utah, was born Aug. 5, 1841, at Kirtland, Lake county, Ohio, the son of Abraham Brown and Harriet Sheldon. Together with his father's family he pas-



sed through many difficulties and trials at Kirtland, Ohio, and his father's family was the last "Mormon" family who left Kirtland. They emigrated to Utah in 1852, crossing the plains in Isaac Bullock's company. His father's family consisted of a wife, five sons and two daughters. After residing several years at Lehi, Utah county, Bro. Brown located at Murray, Salt Lake county, where he engaged in farming. After that he became a freighter between the Missouri river and G. S. L. City. This business he followed from 1862 to 1864. When crossing the plains the first time as a thirteen year old boy (in 1852) he took his turn at standing guard at

night the same as a full grown man. Bro. Brown was baptized in the fall of 1852 by Bishop David Evans at Lehi; ordained a Deacon in 1852 by Chas. Hopkins; ordained an Elder about the year 1872, by James Ure; ordained a Seventy April 10, 1896, by Edward Stevenson and filled a mission to the Northern States the same year, laboring principally in West Virginia. Sometime after his return from that mission he was ordained a High Priest by Elder David McKenzie. While residing at Pleasant Green he acted as Sunday school treasurer for six years, was second assistant superintendent four years, first assistant superintendent ten years, and superintendent three years. He also acted as constable in Pleasant Green fourteen years, and since changing his residence to Salt Lake City he has worked at the post office six years. In 1865 (Oct. 28th) he married Fannie Stevenson, by whom he became the father of six children, two boys and four girls.

BROWN, Fannie Stevensen, wife of Austin M. Brown, was born Sept. 1, 1848, at Breaston, Derbyshire, England, the daughter of John Stevenson and Mary Vickers. She was baptized when eight years old and emigrated with her parents in 1862, crossing the Atlantic in the ship "John J. Boyd", (which sailed from Liverpool, April 23rd, and arrived at New York June 1, 1862), and crossing the plains in Joseph Horne's ox train which arrived in Salt Lake City Oct. 1, 1862. After residing temporarily in Salt Lake City, she removed to Ogden, where she lived a year and a half, and after a short sojourn in Grantsville, Tooele county, she moved to Pleasant Green, where she met Austin M. Brown whose wife she became Oct. 25, 1865. She subsequently bore her husband six children, five of whom are now living. Sister Brown has always been a public spirited woman; for

several years she acted as treasurer in the Ward Y. M. M. I. A. and was president of the Primary Association for eleven years. After moving to Salt Lake City, she acted as second



counselor, later at first counselor and still later as president of the Twenty-sixth Ward Relief Society, which position she still holds. She has also taken a most active part in primary and religion class work.

CUTLER, Heber Samuel, Bishop of the 30th Ward (Pioneer Stake), Salt Lake City, Utah, was born Aug. 11, 1862, at Sheffield, England, the son of John Cutler and Elizabeth Robinson. He emigrated with his parents to Utah in 1864, and settled in East Mill Creek. He was baptized Dec. 6, 1871, by Wm. Harrison, and in 1874 he started to work in a store in Salt Lake City, which avocation he followed for years. He was ordained a Deacon in 1879 by Samuel Hill; ordained a Seventy Oct. 13, 1887, by Seymour B. Young and became a member of the 23rd quorum of Seventy; ordained a High Priest March 15, 1900, by Chas. W. Penrose and set apart as second counselor to Bishop

Harrison Sperry of the Fourth Ward. In 1889-92 he filled a mission to Australasia, laboring principally as president of the Australian part of the mission. In returning home from this mission he circumnavigated the Globe. He acted as superintendent of the Fourth Ward Sunday school from 1897 to 1902 and was president

childhood he attended the common schools of his native city and in 1882 emigrated with his parents to Utah, settling in Salt Lake City, which has been his home ever since. As a child he was an apt pupil in the public schools and was regarded by his teachers as having an unusually bright future educationally. At the age of



of the Fourth Ward Y. M. M. I. A. about three years. Feb. 16, 1902, he was ordained a Bishop by Rudger Clawson and set apart to preside over the Thirtieth Ward. In 1892 (Sept. 14th) he married Mary Amelia Weiler (daughter of Joseph Weiler and Mary A. Chaffin) who was born Dec. 12, 1884, in Salt Lake City; she has borne her husband two children, namely, Orville W. and Milton W. Bishop Cutler has officiated two terms as deputy county clerk, and has been vice-president of the Cutler Bros. Company since 1894.

BUCHANAN, Alexander, junior, Stake clerk and a member of the High Council of the Pioneer Stake, Salt Lake City, Utah, was born Feb. 4, 1874, in Glasgow, Scotland, the son of Alexander Buchanan and the late Margaret McCreddie. In his early

fifteen, however, at a time when friends urged him to take a normal training at the University, Alexander became possessed of a desire to do for himself and accordingly entered the employ of the Star Printing Company as a printer's devil. He continued with this firm for a period of five years, during which time he became a skilled pressman and an excellent proofreader; but the work of the printshop being somewhat distasteful to him he sought a more congenial occupation and on July 8, 1895, entered the employ of the "Deseret News" Company as proofreader and general reporter. In the latter capacity he soon made many friends, and when the mining boom struck Utah he became mining editor of the paper, which position he filled with marked ability until called to go on a mission to Great Britain. In his early boy-

hood Alexander was closely associated with the auxiliary organizations of the Church, being for several years librarian and assistant secretary of the Fifth Ward Sunday school, and later assistant superintendent to the late Elder George Clark, well known as a pioneer barber of Salt Lake City. He was assistant secretary of the Ward primary association for some time and will be remembered as the small boy who read the minutes of his association at the Relief Society meetings in the Fourteenth Ward hall. He was also secretary of the Y. M. M. I. A. for a period of seven years. Elder Buchanan left on a mission to Great Britain July 15, 1899, and on his arrival at Liverpool was assigned to labor in the Scottish conference, then under the presidency of Elder David O. McKay. The first nine months of his time were spent in the city of Edinburgh, after which he was transferred to Glasgow, his native city, where he became clerk of the conference, in which capacity he served for about a year. On the 18th of May, 1901, Elder Buchanan was called to Liverpool as associate editor of the "Millennial Star", which position he filled, under the presidency of Apostle Francis M. Lyman for a period of one year. His labors in the mission field were highly satisfactory to his presiding officers, and he left for home May 22, 1902, with the blessing of all with whom he had been associated in Great Britain. Returning to Salt Lake City June 8, 1902, Elder Buchanan resumed his position with the "Deseret News", continuing therein until Feb. 9, 1906, when he left the newspaper field to engage in other lines of activity. When the Pioneer Stake was organized in 1904 Elder Buchanan became Stake superintendent of the Y. M. M. I. A., to which position he was set apart May 1, 1904, by President Wm. McLachlan. This place he filled

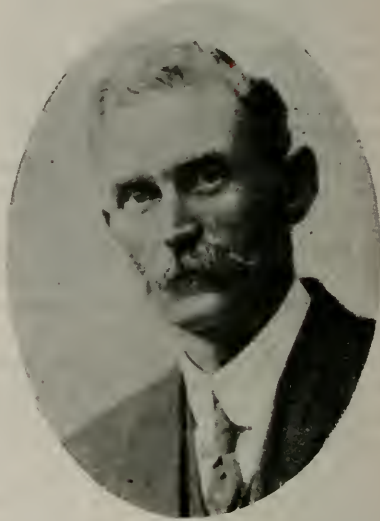
with untiring energy for two years, when he was chosen as a member of the High Council, being set apart April 30, 1906, and which position he still holds. On the first of January, 1910, he became clerk of the Pioneer Stake, the duties of which office he still continues to discharge. He was a member of the council of the 110th quorum of Seventy for four years, president of the Scottish Missionary Society, which he was a leading spirit in organizing, and a member of the old Salt Lake Stake Mutual Improvement board, under the superintendency of Elder Geo. Albert Smith. In short, his life has been one of incessant activity in Church affairs. He was baptized into the Church of Jesus Christ of Latter-day Saints June 14, 1884, by Elder Robert F. Turnbow, the ordinance being performed in what was known as the Fourth West canal, at a point midway between Seventh and Eighth South streets. He was confirmed a member of the Church June 17, 1884, by his father. His ordination as a Seventy was under the hands of Apostle George Teasdale July 14, 1899, and as a member of the council of Seventy under the hands of Elder Jonathan G. Kimball June 30, 1902. Elder Buchanan was chief clerk of the House of Representatives during the seventh and eighth sessions of the Utah State Legislature in 1907 and 1909 and has held a responsible position under the county administration for several years. He was married to Miss Rose Bowers (daughter of Mr. and Mrs. Jno. S. Bowers) Sept. 11, 1907, the ceremony being performed in the Salt Lake Temple by President John R. Winder. He is the father of three children, two boys and a girl, and is now a member of the Thirtieth Ward, Salt Lake City.

SHERWOOD, Robert, first Bishop of the Thirty-second Ward, Salt Lake

City, Utah, was born Jan. 27, 1858, at Egham, Surrey, England, the son of Charles Sherwood and Ann Hubbard. He was baptized April 18, 1869, by James Parsons at Hastings, where his father moved when Robert was six years old. He emigrated to Utah in 1873, crossing the Atlantic in the steamship "Wyoming". On the voyage the ship was nearly wrecked on a sandbar, near the coast of Nova Scotia. Robert was ordained a Deacon in his native land in 1871 by James Barnes; ordained an Elder April 16, 1883, by Richard B. Samson; ordained a Seven-

sion to Great Britain, laboring principally in the London conference. At home he has acted as superintendent of the Brighton Sunday school, president of the Ward Y. M. M. I. and second counselor to Bishop Shoenfeld from 1897 to 1902.

BALFOUR, John, third Bishop of the Brighton Ward Pioneer Stake), Salt Lake county, Utah, was born Dec. 3, 1867, in Oakenshaw, Durham county, England, the son of John Balfour and Eliza Young. He was baptized March 15, 1884, by Elder Heber Oakey. or-



ty in 1897 and chosen as one of the presidents of the 110th quorum of Seventy; ordained a High Priest May 2, 1897, by Chas. W. Penrose, and ordained a Bishop May 21, 1902, and set apart to preside over the 32nd Ward. He occupied this position till Sept. 17, 1911. Bro. Sherwood married Elizabeth Shaw April 19, 1863, and in 1887 he married Harriet Shaw, who has borne him three children, namely, Almy Leroy, David and John. In 1890 (June 24th) he married Alice Schoendfeld, who became the mother of seven children, namely, Harriet, Irene, Robert, Carl, Ivins, Albert and Edna. In 1899-1901 he filled a mis-

tioned to the office of a Deacon March 11, 1894, by Bishop J. A. Tolman, ordained an Elder Dec. 31, 1896, by Elder Denmark Jensen, ordained a Seventy May 23, 1901, by Brigham H. Roberts, and ordained a High Priest and Bishop April 26, 1903, by Rudger Clawson and set apart to preside over the Chesterfield Ward in the Bannock Stake of Zion, where he labored until April, 1905, when he was released on account of ill health to move to a warmer climate. Bro. Balfour was a member of the Sunday school board of the Bannock Stake for a number of years. From May, 1901 to August, 1902, he filled a mis-

sion to Australia, laboring as president of the South Australian conference for fifteen months; he was released on account of ill health. After moving to the Brighton Ward he acted as president of the Y. M. M. I. A. for three years and acted as first counselor to Bishop Fred. W. Shoenfeld three years. March 13, 1912, he was set apart as Bishop of the Brighton Ward. In 1897 (Jan. 7th) he married Minnie Nelson in the Logan Temple. He is the father of nine children, seven boys and two girls, all of whom are still living. He is a farmer by occupation.

KRISTIANSEN, Edvin Julius, first counselor to Bishop John Balfour, of the Brighton Ward (Pioneer Stake), Salt Lake co., Utah, was born Aug. 31, 1874, at Selsø, Nordland amt, Norway, the son of Kristian Edvard Johannesen and Tine Pauline Pedersen. He was baptized Jan. 8, 1906; emigrated to Utah in 1907; was ordained a Teacher and subsequently a Priest; ordained an Elder April 26, 1909, by Carl P. Lind, and ordained a High Priest April 13, 1913, by Pres. Wm. McLachlan and set apart as first counselor to Bishop Balfour. Previous to that he had acted as second counselor in the 11th quorum of Elders and as second assistant superintendent of the Brighton Sunday school. Bro. Kristiansen is a shoemaker by trade and married Anna Marie Poulsen Jan. 6, 1902; she is the daughter of Paul Paulsen and Karen Elingsen, who was born Jan. 22, 1877, in Norway. Brother Kristiansen is the father of six children.

SPENCER, Hiram Theron, second Bishop of the Pleasant Green Ward, Salt Lake county, Utah, was born Nov. 13, 1835, at West Stockbridge, Berkshire co., Mass., the son of Hyrum and Mary Spencer. He was baptized Feb. 5, 1844, and migrated to Utah in 1847, crossing the plains in the compa-

ny led by Daniel Spencer. His father and sister died in the camps of the saints while journeying from Nauvoo to Council Bluffs; both were buried at Mt. Pisgah, Iowa. In crossing the plains Hiram and other boys drove the loose stock and the Bishop relates interesting incidents when the buffaloes were so plentiful on the plains that it was difficult for the trains to pass through them. The company with which Hiram traveled



arrived in G. S. L. Valley Sept. 23, 1847. The family lived in the fort two winters. In the fall of 1848 while Hiram was hauling corn fodder from the farm to the city he was thrown from his wagon into a ditch and run over by one of the wagon wheels which crushed his head most terribly. He was taken to the fort and a doctor summoned, who, after examining the boy, said it would be impossible for him to live till morning, and he consequently refused to dress the wound, saying that such an act would only add more misery to the boy whose jaw was broken in five places, his eyes crushed out of their sockets and the skull crushed; but in a short time Pres. Brigham Young came into the house and order-

ed the doctor (who was again sent for) to dress the wounds, saying that the boy should live and not die, and furthermore that he should live longer than the doctor himself. Pres. Brigham Young, assisted by Chas. C. Rich and Daniel Spencer, administered to Hiram and Pres. Young, who was mounth, said the boy should live to a good old age and do a great work on the earth—a prophesy which surely has been fulfilled. Whenever Bro. Spencer and the doctor met after that, the physician would always remark that Bro. Spencer was a living miracle. After residing temporarily in the Thirteenth Ward, Salt Lake City, and on the Little Cottonwood creek (now Murray), Bro. Spencer moved to the Point of the Mountain west and settled at a place now included in the Pleasant Green Ward. In 1857 (March 31st) he married Mary Barr Young who bore him five children, four of whom are now living. Early in 1857 Bro. Spencer went to the Devils Gate to bring in some goods that had been left there the previous fall by the handcart companies. In 1859 and 1860 he made two trips to the States after freight. In 1857 he went out into Echo canyon to meet the Johnston army, and he watched the army till it arrived at Ft. Bridger. He was also one of seven men who stampeded the horses and mules of the enemy. In 1858 he accompanied General Burton on an Indian expedition. He was ordained an Elder Feb. 9, 1858, by Heber C. Kimball, and ordained a Seventy May 1, 1866 by Joseph Young. In 1866-68 he filled a mission to Great Britain, laboring principally in Scotland. He was ordained a Seventy May 1, 1866, by Angus M. Cannon and set apart as first counselor to Bishop Lehi N. Hardman. Finally he was ordained a Bishop and set apart to preside over the Pleasant Green Ward, July 23, 1892, by Joseph F. Smith. Bro. Spencer

has acted as school trustee twelve years, president of the Utah and Salt Lake Canal Company four years and been a director in the same company fifteen years.

SPENCER, Mary Barr Young, wife of Bishop Hiram T. Spencer, was born May 19, 1841, in Glasgow, Scotland, the daughter of James Young and Janet Carruth. She was blessed Feb. 12, 1844, by William Gibson; emigrated to America in 1848, crossing the Atlantic in the ship "Carnatic" which sailed from Liverpool, Feb. 20th, and arrived at New Orleans April 19, 1848. She crossed the plains



in Brigham Young's company, together with her mother and two sisters (Grace and Janet) and arrived in G. S. L. Valley Sept. 20, 1848. After living in that city three years she moved to Little Cottonwood (now Murray) and in 1857 married Hiram T. Spencer, to whom she has borne five children, namely, Alice J., Mary E., Hiram T. (who died at the age of 19 years), Jane E. and Grace M. At the time of the move (1858) Sister Spencer went as far south as Lehi and American Fork. She has been an active teacher in the Ward Relief Society for many years and as a

Bishop's wife she has had opportunity to show her hospitality to thousands of people.

JACOBS, Daniel, second counselor to Bishop Hiram T. Spencer, of the Pleasant Green Ward, Salt Lake county, Utah, was born Jan. 18, 1831. He emigrated to America in 1857 and on Oct. 14, 1858, he married Mary Hains, daughter of John Hains and Sarah Powell at Penn Yan, New York. The following year they crossed the plains in an ox train and located at Grantsville, Tooele county, where they

director in the Salt Lake and Utah Canal Company. His ability in advanced farming was a great benefit to the neighborhood. Bro. Jacobs died Jan. 20, 1899, at Pleasant Green, highly respected by all who knew him.

JACOBS, Mary Hains, wife of Daniel Jacobs, was the daughter of John Hains and Sarah Powell Hains; she was born Aug. 13, 1827, at North Petherton, Somersetshire, England, joined the Church of Jesus Christ of Latter-day Saints in 1853 or 1854, and



resided until 1864, when they moved to St. Charles, Bear Lake co., Idaho. While at St. Charles Bro. Jacobs was a diligent worker in the Sunday school, and was president of the county fair from the time of its organization till he moved to Utah. He filled a mission to Great Britain from 1877 to 1879, laboring principally in the Birmingham and Cheltenham conferences. In 1833 he settled permanently at Pleasant Green. Previous to being counselor to the Bishop he acted as one of the seven presidents of the 14th quorum of Seventy. For a number of years Elder Jacobs acted as school trustee and was also a



emigrated to America in 1857, leaving her parents, brothers and sisters for the gospel's sake. Some of her people afterward came to America, settling in New York. She was married to Daniel Jacobs Oct. 14, 1858, in Penn Yan, New York. In 1859, they were able to come on to Utah to join the Saints, Bro. Jacobs having means to pay his wife's passage and working to pay for his own way across the plains. Sister Jacobs was ill all the way crossing the plains, but she never murmured; she was always cheerful and encouraged her husband in the midst of hardship and want. They passed through nearly all the hard

experiences that the saints had to endure in those days. After residing a short time in Grantsville they moved to St. Charles, Idaho, in 1864, helping to settle up that part of the country, and they were called to endure many hardships. Sister Jacobs was called to act as a counselor in the St. Charles Relief Society, in 1867, soon after moving there, which office she held until 1880, when she was set apart as president of the society. This position she held until she moved with her family to Pleasant Green, Salt Lake co., Utah, in 1884. She was active in Relief Society work the rest of her life, helping many both in sickness or trouble. In 1883, she went to New York after her aged mother, whom she nursed with loving care until her death in 1884. Sister Jacobs died March 27, 1892, as a faithful Latter-day Saint, loved by all who knew her.

REID, George Alexander, second counselor to Bishop Hiram T. Spencer, of Pleasant Green Ward, Salt Lake county, Utah, was born Sept.



12, 1862, in Salt Lake City, the son of Peter Reid and Dianah Davidson. He was baptized by his father when eight years of age and ordained an Elder

in the spring of 1885. April 22, 1885, he married Eliza Garrick (daughter of Alexander Garrick and Jane Rily), who was born Sept. 28, 1863, in Greenock, Scotland, and emigrated to Utah in 1878; she bore her husband eleven children, six boys and five girls, of whom seven are now living. Bro. Reid was ordained a Seventy in 1895 by Geo. Reynolds and a High Priest Dec. 28, 1902, by David L. Davis. For several years he acted as president of the Deacons quorum of the Sixteenth Ward, Salt Lake City, and the Pleasant Green Ward; from Jan. 14, 1894, to Nov. 3, 1895, he acted as secretary of the Ward Sunday school. In 1895-98 he filled a mission to the Southern States, laboring principally in South Alabama. After his return from that mission he labored for two years as a home missionary in the Salt Lake Stake of Zion. Later he served on the Salt Lake Stake Sunday School Board for two years. He also acted as president of the Pleasant Green Y. M. M. I. A. and as Ward chorister. Since Dec. 28, 1902, he has served as second counselor to Bishop Spencer. From 1880 to 1890 Elder Reid was employed on the Utah Central and Union Pacific railroads, working his way up from engine tender to the position of a locomotive engineer, and since 1890 he has followed farming and stockraising for a living. He has served his fellow-citizens as justice of the peace and road supervisor, and also as deputy sheriff for a short time. At present he is first vice-president of the West Side Commercial Club. While filling his mission in the Southern States he baptized and assisted in baptizing fifty-nine souls in the course of six months. He traveled for two years without purse and scrip.

COCKERILL, Anthony, a veteran Elder in the Pleasant Green Ward, Salt Lake county, Utah, was born

Aug. 28, 1833, at Lubenham, Leicester-shire, England, the son of Benjamin Cockerill and Ann Iliff. He emigrated to America in 1857, locating temporarily in the State of Delaware and was baptized in 1858 by Churnson. He emigrated to Utah in 1860, cross-

Wm. Burk, and emigrated to Utah in 1869, crossing the Atlantic in the steamship "Minnesota". After residing for some time in the Sixteenth Ward, Salt Lake City, she located temporarily in Cache Valley, but in 1875 she became the wife of Anthony



sing the plains in Henry W. Lawrence's company. After residing for same time in the 19th Ward, Salt Lake City, he moved to Pleasant Green, where he became one of the first settlers in 1868. Bro. Cockerill was ordained an Elder in 1862 and has always been an active member of the Church. In 1862, he also married Sarah Taylor, who died in 1874, and in 1875 he married Alice Robinson. By these two wives he became the father of seven children. Elder Cockerill has the honor of naming Pleasant Green, or at least suggesting that name, which was adopted because of a patch of green meadow land that pleased the eye of the first settlers of the place.

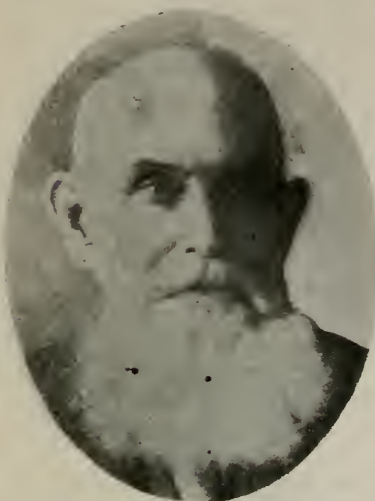
COCKERILL, Alice Robinson, wife of Anthony Cockerill, was born July 16, 1853, at Stockport, Lancashire, England, the daughter of Thomas Hawkins and Ann Collins. She was baptized when eight years of age by

Cockerill, by whom she is the mother of six children. Sister Cockerill has been a diligent Relief Society worker, having acted both as teacher and secretary in that society; she was a member of the First Relief Society at Pleasant Green and was also a member of the First Ward choir.

PERKINS, George Washington, a veteran Elder in the Pleasant Green Ward, Salt Lake county, Utah, was born May 1, 1836, in Hancock county Ill., the son of Absalom Perkins and Nancy Martin. He was baptized in 1844 by Joel Johnson, emigrated to America in 1848, crossing the plains in Capt. Allen Taylor's hundred, and settled at once in the Nineteenth Ward, Salt Lake City, where he was ordained a Seventy about the year 1853 and became a member of the 31st quorum of Seventy. Brother Perkins' father (Absalom Perkins died with mountain fever in Salt Lake

City in 1848 and his mother Nancy Martin Perkins died at the same place in 1854. In 1854, George W. was called, together with others, to fill a special colonization mission to Green River, and thus he became one of the founders of Ft. Supply, where he helped to build a block house; but

Springville, Utah county, but returned soon afterwards to Salt Lake City, to the Sixteenth Ward, where her mother died Dec. 13, 1893, and her father Feb. 16, 1897. Sister Alice married George Washington Perkins Jan. 20, 1864, and became the mother of seven children, six of whom are



the Indians drove the settlers away after Bro. Perkins had resided there about six months. For nine years Elder Perkins worked on the overland poney express. In 1864 (Jan. 20th) he married Alice Mellen, after which he lived in the Sixteenth Ward, Salt Lake City, three years; thence he moved with his family to Pleasant Green in 1867. There Bro. Perkins acted for many years as a Ward Teacher; he is the father of seven children.

PERKINS, Alice Mellen, wife of Geo. W. Perkins, was born June 27, 1845, in Hancock county, Ill., the daughter of John Mellen and Jane Ramsten. She came to Utah in 1848, together with her parents, crossing the plains in Allen Taylor's hundred and settled in the Fifteenth Ward, Salt Lake City. During the move in 1858 she located temporarily at



yet living. Sister Perkins has been a most active and successful Relief Society worker for about thirty years.

COON, James David, a veteran Elder in the Pleasant Green Ward, Salt Lake county, Utah, was born Dec. 7, 1842, in Green county, Ill., the son of Abraham Coon and Elizabeth Yardbrough. He emigrated with his parents to Utah in 1850, and although he was just eight years of age he walked most of the way across the plains, driving a yoke of oxen. After his arrival in the Valley he worked with his father in the canyon and on the farm and also accompanied his father on a colonization mission to Carson Valley (now in Nevada) in 1856-57. He was baptized in 1854; was ordained an Elder about 1866 by Elias Smith, and married Mary Horricks, March 11, 1865. Bro. Coon has been an active Ward teacher and also a Sunday

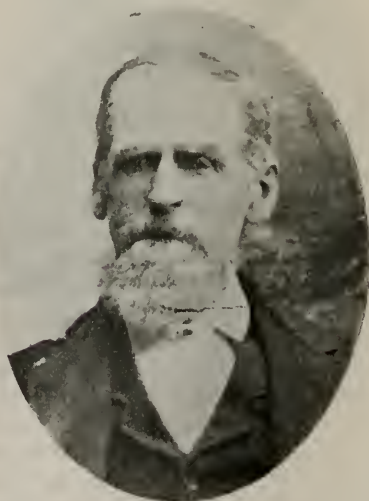
School teacher for many years. He is one of the oldest residents of



Pleasant Green, settling there with his father in 1852, and has practically lived there ever since. Bro. Coon is the father of sixteen children.

COON, Mary Horricks, wife of James David Coon, was born Feb. 7, 1850, in Macclesfield, England, the daughter of Edward Horricks and Eliza Clark. She emigrated with her parents to Utah in 1857, and while crossing the plains, the company with which she traveled experienced a stampede in which the wagon the Coons rode in was broken and two of the inmates were killed. This compelled them to double up with another family and walk the balance of the way across the plains. After arriving in Salt Lake City in September, 1857, they located at Huntsville, Weber co. The father was killed in Ogden Canyon in 1864 by a snowslide. Mary was married to James David Coon March 11, 1865, and she subsequently bore her husband sixteen children, ten boys and six girls, of whom thirteen are now living, and also forty-six grandchildren.

TAYLOR, Samuel Barnes, a pioneer of 1856 and a veteran Elder of the Pleasant Green Ward, Salt Lake co., Utah, was born Oct. 16, 1841, at Ashton, Underloyd, Lancashire, England, the son of Joseph Taylor and Harriet Barnes. He was baptized in May, 1853, by Cyrus H. Wheelock, came to Utah in 1856 and made his home in the Nineteenth Ward, Salt Lake City. He was ordained an Elder at an early day and went back for emigrants in 1862 and 1863. Bro. Taylor was an active teacher for many years; he also acted as secretary of the Pleasant Green Ward Sunday school, helped build the Utah and Salt Lake canal, and hauled water for domestic purposes from the City in the early days. In



1865 (June 3rd), he married Eliza Jane West, which union has been blessed with seven children, namely, Mary Jane, John W., Harriet, Sarah Ann, Naomie, Anna E., and Samuel L. In 1868 Bro. Taylor moved to Pleasant Green, where he resided until his death which occurred Nov. 25, 1897. Bro. Taylor's principal occupation in life was that of a farmer.

TAYLOR, Eliza Jane West, wife of Samuel B. Taylor, was born April 20,

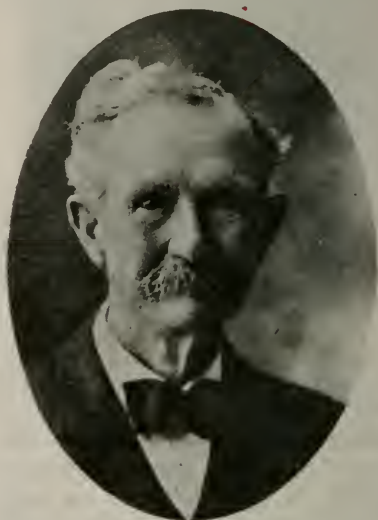
1847. at Barrow, Derbyshire, England, the daughter of John West and Rachel Kelling. She was baptized Feb. 7, 1858, and emigrated to Utah



in 1851, crossing the Atlantic in a sailing vessel. On the voyage the father and three sisters died, leaving the mother and Eliza as the only survivors of the family who crossed the plains; they arrived in Salt Lake City in the fall of 1851, and after a while settled in the Nineteenth Ward, Salt Lake City, where they lived until Eliza married Bro. Taylor; after that they moved to Pleasant Green, and became some of the first settlers who located in that district of the country. Sister Taylor is the mother of seven children and has been an active Relief Society worker for twenty-five years.

WOLSTENHOLME, Levi, a veteran Elder in the Pleasant Green Ward, Salt Lake county, Utah, was born March 31, 1849, in Lancashire, England, the son of Wm. Wolstenholme and Phoebe Hardgraves. He emigrated to Utah in 1852, sailing from Liverpool, March 20th, and arrived in Salt Lake City Sept. 3, 1852, crossing the plains in Abraham O. Smoot's company. He arrived in

Utah with his mother, one brother and one sister, his father having died at Council Bluffs, Iowa. Levi was baptized in 1857 by Wm. Derr and confirmed by Pres. Brigham Young and in 1868 he went back as a Church teamster to the North Platte after emigrants. He was ordained an Elder in 1872 by John D. T. McAllister. In 1872 (Dec. 9th) he married Martha Hunter, by whom he became the father of ten children, nine of whom are now living. Bro. Wolstenholme, after residing in the 16th Ward, Salt Lake



City, seven years and in the Brighton Ward seven years, settled permanently in Pleasant Green in 1889, where he has followed the avocation of farming and stockraising. For two terms he served as a school trustee and has throughout been a public spirited man.

WOLSTENHOLME, Martha Hunter, wife of Levi Wolstenholme was born Oct. 1, 1854, in Salt Lake City, the daughter of Isaac Hunter and Ann Hunter. She was baptized when about eight years of age by Geo. C. Riser, resided in the Sixteenth Ward, Salt Lake City, until she became the wife of Bro. Wolstenholme Dec. 9,

1872; by him she is the mother of ten children, two boys and eight girls. Sister Wolstenholme has gained the reputation of being a most faithful



wife and Latter-day Saint, who has raised her children in the ways of the Lord, and by precept and example been a pattern to all she has associated with in life.

STANLEY, Frank, Bishop of the Poplar Grove Ward (Pioneer Stake), Salt Lake City, Utah, was born June 11, 1851, at New Orleans, Louisiana. His parents died of yellow fever when he was three years of age, and together with a sister he was left to fight his way through the world as best he could. Between the ages of fourteen and sixteen he traveled considerable and then enlisted in the army which brought him to Utah, where he became a convert to "Mormonism" and was baptized Oct. 25, 1874, by John Hague. In 1873 (April 26th), he married Sarah R. Hardman, daughter of Isaac Hardman and Alice Ratcliffe, who was born Sept. 11, 1856, in Salt Lake City. In 1880 (April 29th) he married Harriet Ann Hardman (a sister of his former wife) who

was born Dec. 27, 1863, in Salt Lake City; she bore him four children, while his first wife adopted two children. He was ordained successively to the office of Deacon and Teacher, Priest, Elder and High Priest, the latter ordination taking place March 25, 1904, by Joseph E. Taylor, and on the same occasion he was set apart as an alternate member of the High Council in the Pioneer Stake. In 1905 (May 5th) he was ordained a Bishop by Geo. Albert Smith and set apart to preside over the Twenty-sixth Ward, Salt Lake City. From 1908 to



1911 he resided at Lehi, Utah county, there he married Henrietta L. Lamb Oct. 20, 1909; she was the daughter of Abraham Loose and Mary E. Lott and was born at Lehi Oct. 17, 1863. Bro. Stanley was sustained as a High Councilor in the Pioneer Stake in January, 1912, and was set apart as Bishop of the Poplar Grove Ward, Dec. 22, 1912.

BRICKER, William, a veteran Elder in the Poplar Grove Ward, Salt Lake county., Utah, was born March 28, 1832, at Studley Green, near

Trowbridge, Wiltshire, England, the son of Job Bricker and Jane Lucus. He was baptized in 1850 by Wm. Taylor, was apprenticed to learn the trade of a carriage builder and emigrated to America in 1851. He located temporarily in Massachusetts, staying there two years; after which he moved to St. Louis, Mo., and was there appointed president of a Priest's quorum. In 1854 he was ordained an Elder and appointed to preside over the Elders quorum. In 1855-56 he



filled a mission to the Cherokee Indians and was released because of being attacked with the chills and fever. After his return to St. Louis, he met Erastus Snow, who desired him to take another mission, promising him that if he would do so he would never suffer with the fever and ague again. Bro. Bricker promised to take the mission and the words of Bro. Snow were literally fulfilled. The new mission to which he was appointed was more of a temporal nature, he being sent to Nebraska to raise means to help the handcart companies. Here he labored two years and during his residence in Nebraska he presided over an Elders quorum.

In 1860 he returned to England and remained there till 1866, when he emigrated to Utah. After his arrival in the Valley he married Elizabeth Leather (daughter of Wm. Leather) who was born in 1846 and emigrated to Utah in 1866. By her Bro. Bricker became the father of eleven children; she died in February, 1883. In 1884 Bro. Bricker married Sarah Goff, a widow with seven children. Many years ago Bro. Bricker was ordained a High Priest by Bishop Reuben Miller. His principal occupations have been those of carpenter and farmer. He is the father of twelve children.

BRICKER, Sarah Goff, wife of William Bricker, was born April 17, 1842, at Longwatten, Leicestershire, England, the daughter of Isaac Goff and Mary Naylor; she was baptized in 1851 by her father and emigrated



to Utah in 1862, crossing the Atlantic in the ship "John J. Boyd" and the plains in Homer Duncan's ox-train, which arrived in Salt Lake City Sept. 24, 1862. The family settled at Springville, Utah co., and in 1862 (Oct. 12th) Sarah married John C. Stevenson, by whom she became the

mother of eight children. After residing in Springville seven years, the family moved to Provo and several years later to Midvale. While residing at Provo she was deserted by her husband, and not hearing from him for twenty-seven years she obtained a divorce, and in 1884 (Jan. 17th) she married Wm. Bricker, who had quite a family and she had seven children; but Sister Bricker assisted her husband nobly in raising them all in the ways of the Lord. She became the mother of one child by Bro. Bricker. Sister Bricker has always been a diligent Relief Society worker, having taken an active part in the work pertaining to that society in all the Wards where she has resided.

JONES, Nathaniel Vary, Junior, president of the High Priests quorum of the Granite Stake, Salt Lake county, Utah, is the eldest son of Nathaniel and Rebecca M. Burton and was born in Salt Lake City, Utah, Novem-



ber 9, 1850. He was baptized into the Church of Jesus Christ of Latter-day Saints, Sept. 30, 1860, and soon afterwards ordained an Elder. In January, 1868, he was ordained a Seventy, and became a member of the

32nd quorum of Seventy. In December, 1872, he married Janet Innes Swan. He served as a deputy sheriff of Salt Lake county for two or three years. In November, 1876, he was called to fill a preaching mission in the United States and left Salt Lake City in November, 1876; he labored as a missionary in the States of Missouri, Illinois and Ohio, until the month of May, 1877, when he was called home on account of the illness of his wife. June 27, 1877, he was ordained a High Priest under the hands of Apostle Orson Pratt and set apart as second counselor to Bishop Joseph Pollard, of the Fifteenth Ward, Salt Lake City. He occupied that position until the death of Bishop Pollard in January, 1890. In 1885 he married Elizabeth Dwight Barlow and in 1890 he married Barbara E. Morris. He read law for several years in the law library of Senator Arthur Brown in Salt Lake City, and in the month of December, 1895, he was admitted to the bar of the Supreme Court of the Territory of Utah; he has followed the legal profession ever since. In May, 1898, he was set apart as second counselor to Geo. B. Wallace, president of the High Priests quorum of the Salt Lake Stake of Zion, and held that position until the death of Pres. Wallace in January, 1900. Jan. 28, 1900, he was set apart as first counselor to John Cook, president of the High Priest quorum in the Granite Stake of Zion. He occupied that position until June 21, 1908, when he was chosen and set apart as president of the High Priests quorum of Granite Stake, which position he occupies at the present time.

LAMBERT, Charles John, an active Elder in the Granger Ward (Granite Stake), Salt Lake county, Utah, was born Nov. 5, 1845, at Navoo, Illinois, the son of Charles Lambert and Mary Alice Cannon. He came to Utah with his parents in 1849, settling in Salt

Lake City, and worked with his father at stone cutting, masonry and farming, until he was married Oct. 26, 1867, to Lily H. E. Druce, the daughter of John Druce and Julia A. Jinks. The same year he was called on a mission to the Muddy. While on his way he was stopped by Pres. Erastus Snow and called to St. George to help erect the tabernacle there.



In 1868 he worked as a foreman on the railroad; in 1870 he started to work in the paper mill in the Sugar House Ward, where he worked as foreman for a number of years. Under his direction the paper mill at Big Cottonwood was built, which cost one hundred and fifty thousand dollars. He was foreman of this mill until 1888, when he moved to Granger, where he has resided ever since. In 1866 he took part in the Black Hawk war in Sanpete. In 1878 (Nov. 28th) he married Mary L. Hovey, the daughter of James G. Hovey and Susannah Goodridge. He was ordained to the office of an Elder Dec. 18, 1864, by Apostle Amasa M. Lyman; ordained a Seventy April 8, 1870, by George Q. Cannon, and ordained a

High Priest May 15, 1910, by Nathaniel V. Jones. The following experiences in his life are well worth noting: Once, while a boy, he and a little friend of his were swimming in a big creek on Sixth West Street, between Ninth and Tenth South St., and while ducking each other under a large bridge timber, Charles mysteriously became lodged under the timber. His companion searched for him, but could not find him: hence he ran about a mile and brought a man from the neighborhood to help in the search. After hunting for a few minutes, they turned the timber over and there discovered the body of Charles Lambert, which they carried up on the bank and began working with it; in a few minutes they brought it back to life again. Charles says that he plainly saw the men hunting for his body, which he could see through the log, and tried to tell them where it was, but they did not seem to hear him. He also saw them roll his body and saw the water pour from his mouth. He knew not how his spirit left the body, nor how it entered the body again. On another occasion, while working at the paper mill, he was kicked by a horse, which fractured his skull. He was delirious for a long time and not expected to live, but through the administration of the Elders and the prayer of faith, and then being baptized in the Temple for his health, he again regained full control of his mind and body. Many times in his life's experience he has been saved from accidents by being obedient to the promptings of the still voice. Being the owner of forty acres of wet, alkali land west of the Jordan river in Granger, Elder Lambert endeavored to drain the same by an open drain system; but as that was a failure, he made tile drains successfully, thus making the land productive. That swampy, unproductive land can now produce 75 bushels of

oats to the acre and other cereals in proportion.

BARTON, William Henry, a veteran Elder in the Granger Ward, Salt Lake county, Utah, was born June 16, 1843, in Henry county, Illinois, the son of William Barton and Christian Beaber. During the time of the Civil War he served in company I, Fourteenth Iowa Infantry, for three years (from Aug. 15, 1862, until June 7, 1865) and being engaged in several battles, his

and Evelyne. Brother Barton was ordained an Elder in 1868 by Bishop David Brinton, and a High Priest June 29, 1901, by James R. Miller. His occupation is that of a farmer.

BARTON, Florence Stallings, wife of William H. Barton, was born July 22, 1851, in East Mill Creek, Salt Lake county, Utah, the daughter of Joseph



hearing became affected. He was also slightly wounded in the battle at Pleasant Hill, Louisiana. After leaving the army, he started for the West with a fighting outfit, intending to go to Montana, but after arriving in Salt Lake Valley he liked the place so well that he remained among the "Mormon" people and soon became converted to their faith, joining the Church late in the fall of 1867. In 1868 (Nov. 7th) he married Florence Stallings (daughter of Joseph Stallings and Caroline Hardford), who was born July 22, 1851, in East Mill Creek, Utah. They were blessed with five children, namely, Joseph A., Caroline I., Thomas B., William A.,



Stallings and Caroline Hardford. In 1868 (Nov. 7th) she was married to Brother Barton and became the mother of five children. For a number of years Sister Barton has taken an active part in the Granger Ward Relief Society, devoting her labors especially to the sick among whom she has performed a great work.

BAWDEN, Henry Lambert, superintendent of the Granger Ward Sunday school, Salt Lake county, Utah, was born July 9, 1857, in Mill Creek, Utah, the son of Henry Bawden and Ann Ireland. He was baptized June 4, 1868, by his father; ordained to the office of a Teacher Dec. 12, 1876, by Alexander Hill; ordained an Elder Dec. 4, 1881, by Alexander Hill; ordained a Seventy April 20, 1884, by Robert Campbell, and ordained a High

Priest March 15, 1908, by Chilion L. Miller. In 1881 (Dec. 15th), he married Elizabeth S. Carlisle, daughter of John Carlisle and Elizabeth Hoguar Carlisle, who was born Dec. 24, 1857, at Alpine, Utah county, Utah. While residing in Mill Creek, Brother Bawden began his career in the Sunday school as a teacher and later, moving to Granger in 1885, he was secretary



of the Sunday school in that Ward for two years; he was sustained as superintendent April 3, 1887. While laboring in this capacity he has been very successful and today presides over one of the most modern Sunday schools in the Church. He has been chairman of the Ward Amusement Committee since 1886, and by furnishing amusements for the different Ward associations, he has received enough money to defray the Ward expenses. He has been a director in the North Jordan Irrigation Company for twenty-two years and acted as deputy court commissioner (with the special duty of dividing the Jordan river) for a number of years. He is the father of ten children, six sons and four daughters. Two of his sons have been on foreign missions.

HILL, Alexander, Joseph, first assistant superintendent of the Granger Ward Sunday school, was born Dec. 12, 1860, at Mendon, Cache county, Utah, the son of William Hood Hill and Mary Carolina Sørensen. While a young man he worked on his father's farm, on the railroads and canals. He was superintendent and director of the North Jordan Irrigation Company for twenty-four years. In 1862 his parents left Mendon and



moved to Mill Creek, and in 1882 Alexander moved to Granger, where he has resided ever since. He was baptized June 3, 1869, by William Luck, and confirmed the same day by Bishop Reuben Miller. In 1883 (May 31st) he married Betsy Ann Bawden (daughter of Henry Bawden and Sarah F. Howard), who was born Feb. 14, 1861, in Mill Creek, Salt Lake co., Utah, and became the mother of fourteen children. She has been a prominent Relief Society worker, having acted as secretary of the Ward Relief society since 1884; she was also first counselor in the Primary association for a number of years in Mill Creek Ward. Brother Hill received the Priesthood in 1883, being

ordained to the office of an Elder March 26, 1883. He was ordained a Seventy Jan. 25, 1885, by John T. Evans, and a High Priest Feb. 16, 1908, by Bishop Orrin P. Miller. He was president of the Granger Ward M. I. A. for five years, and has acted as assistant superintendent of the Granger Sunday school since March 16, 1884. In a civil capacity Bro. Hill has served as constable for eight years and school trustee for ten years. His occupation has been farming and stockraising.

HEMENWAY, Lachoneus, an active Elder in the Granger Ward, Salt Lake county, Utah, was born Jan. 16, 1849, in Daysville, Ogle county, Illinois, the son of Luther Hemenway and Alvirá Day. In 1852 he came to Utah with his parents, arriving in Salt Lake City in October. His father then engaged in a nursery business in the Fourth Ward, which he successfully conducted for many years. In 1869

county, Utah. In 1869 (Oct. 18th) he married Annie Roberts, the daughter of John Sydney Roberts and Martha Carolina Bowers. This union has been blessed with eleven children. His wife died Dec. 1, 1912, at Granger, Utah. In 1869 (Oct. 18th) Bro. Hemenway was ordained to the office of an Elder by Daniel H. Wells and in 1912 (Jan. 21st) a High Priest, by Chilion L. Miller. He has been an active Ward teacher for many years. In a civil capacity he served as justice of the peace for eight years and a director in the Utah and Salt Lake Canal Company for eight years, taking a prominent part in its construction, as well as in several other ditches and canals in Salt Lake county. For the past two years he has had work done for about nine hundred of his relatives in the Logan Temple.

RICARDSON, John, Ward clerk of the Grant Ward, (Granite Stake) Salt Lake county, Utah, was born May



he moved to St. George, where he established a vineyard, which he conducted until his death, which occurred July 15, 1891. Lachoneus' mother died in January, 1890, at Logan, Cache



22, 1851, in Bedford, Bedfordshire, England, the son of Charles Richardson and Sarah Lavender. He was baptized in June, 1869, by Peter Nebeker, attended school until he was

fourteen years of age, and was then apprenticed to a tailor, until September, 1869, when he emigrated to America, crossing the ocean in the ship "Nevada", and arriving in Salt Lake City Sept. 24, 1869. He settled in Taylorsville, Salt Lake co., where he lived three years, and then moved to that part of South Cottonwood which is now included in the Grant Ward. In 1883 (Dec. 13th) he married Elizabeth Mackay (daughter of Thomas Mackay and Sarah Franks), who was born Jan. 16, 1859, at Taylorsville. She was a diligent mutual improvement worker, acting as president of the Y. L. M. I. A. in the Grant Ward from Nov. 2, 1902, until her death, which occurred Dec. 9, 1905. She was the mother of nine children, five boys and four girls. Brother Richardson was ordained to the office of an Elder in January, 1872, by Wm. Smith, and ordained a High Priest Feb. 16, 1908, by Orrin P. Miller. He was clerk of the 12th quorum of Elders in the Grant Ward from 1901 until 1903, and on Nov. 15, 1903, he was sustained as Ward clerk of the Grant Ward, which position he holds today. He was a school trustee in the 24th district, Salt Lake county, four years, and for the last six years has been registration agent for the 61st district. His main occupation is farming, but he also acts as secretary, treasurer and director of the Cahoon and Maxfield Irrigation Company, having held these offices for the past three years.

GILLEN, Erick, an active Elder in the Grant Ward, Salt Lake co., Utah, was born Sept. 8, 1852, in Hokhufved, Stockholm, Sweden, the son of Abraham Gillen and Anna Margreta Matson. His mother died when he was eleven years of age, and after two more years of schooling he was thrown upon his own resources. He worked at farming, and receiving the gospel of Jesus Christ of Latter-day Saints,

he was baptized a member of the Church Aug. 11, 1878, by C. P. Larson. He was ordained to the office of a Priest Oct. 29, 1878, by C. P. Larson and ordained an Elder Oct. 5, 1879, by Niels Wilhelmsen. About the same time he was sent out as a local missionary to preach the gospel. He labored principally in the Sundsvall branch of the Stockholm conference, until May 23, 1880, when he was re-



leased from presiding over the Sundsvall branch and sent to preside over the Gotland branch. He was released from the Gotland branch Oct. 3, 1880, and sent to the Eskilstuna branch, Sodermanland, where he presided until May 21, 1881. Being released from that branch he was sent to preside over the Upsala branch and presided thus until June 8, 1882. After laboring two and a half years as a local missionary he received his release and emigrated to Utah, where he settled in South Cottonwood (now Grant Ward), Salt Lake co. In 1883 (July 5th) he married Amanda Mathilda Westin, daughter of Mats Westin and Anna M. Hanson, who was born Oct. 1, 1862, in Oregrund, Stockholm län,

Sweden. She came to Utah July 10, 1882, and is the mother of ten children, six boys and four girls. Bro. Gillen labored as a leading teacher in the South Cottonwood and also Grant Ward, and was ordained a Seventy March 23, 1884, by Robert Campbell. April 14, 1894, he left for a mission to Sweden, where he labored as president of the Stockholm conference seven months. Having been honorably released, he returned home Sept. 4, 1896. He was ordained a High Priest Feb. 16, 1908, by Chilion L. Miller and at the present time he is an instructor in the High Priest's quorum. In a civil way Bro. Gillen served as school trustee for two years and is now a successful farmer.

MYERS, Carl Peter, an active Elder in the Grant Ward, (Granite Stake), Salt Lake county, Utah, was born June 5, 1857, in Ledøje, near Copenhagen, Denmark, the son of Carl F.

of food, and Carl barely escaped with his life. He was so faint when he landed in America that he had to be carried. The family crossed the plains in Joseph Horne's oxtrain, arriving in Salt Lake City Oct. 1, 1862; they settled in South Cottonwood, now Grant Ward, where he has resided ever since. Bro. Myers was ordained a Teacher, a Priest, an Elder and a High Priest (Jan. 19, 1908), the latter ordination taking place under the hands of John Cook. In 1882 (Jan. 12th) he married Wilhelmine Larsen, daughter of Hans Larsen and Karen Larsen. This union has brought them nine children, five boys and four girls. Sister Myers was chosen first counselor in the Relief Society when it was first organized in the Grant Ward in 1900, and in 1910 (Sept. 26th) she was chosen president of the Ward Primary Association, which position she holds today. When a boy, Brother Myers' hearing became affected; this has made it difficult for him to hold any special position in the Church; nevertheless, he has been a very active Ward teacher, and was school trustee for four years. Two of his sons have been on missions. His occupation is that of a farmer.

LARSEN, Lars, a prominent Elder in the Big Cottonwood Ward, Salt Lake county, Utah, was born Sept. 19, 1817, on the island of Lolland, Denmark, the son of Lars Madsen and Karen Nielsen. He joined the Church in his native land in the early sixties and received a thorough thrashing by his elder brother because he became a "Mormon"; he learned the trade of a tailor and emigrated to Utah in 1862, walking all the way across the plains. At Big Cottonwood, where he located, he became a successful farmer. He married Karen Sophie Mathiesen, who was born Nov. 20, 1837, in Denmark, and emigrated to



C. Meyers and Anna J. C. Jacobsen. He left Denmark with his parents and one brother and four sisters in 1862. While on board the ship two of his sisters died, principally through lack

Utah in 1862. She bore her husband two children, both boys (Joseph Y.



and Lars). Bro. Lars Larsen died June 25, 1880, and his wife died in 1909.

Larsen, Joseph Young, first Bishop of the Holliday Ward, Salt Lake county, Utah, was born Sept. 16, 1865, at Big Cottonwood, Salt Lake county, Utah, the son of Lars Larsen and Karen Sophie Mathiesen. He was baptized by Niels Petersen in 1873, and while still a lad ordained a Deacon by Wm. Taylor. In 1889 he was ordained an Elder by Chas. Harper. In September, 1895, he was ordained a Seventy by J. Golden Kimball and in 1911 (Feb. 5th) he was ordained a High Priest and Bishop by Hyrum M. Smith and set apart to preside over the Holliday Ward, which was then organized. Prior to this date, he had acted for 8 years as president of the Ward religion class, been counselor in the Ward Y. M. M. I. A. and officiated as president of the Deacons' quorum ten years. In 1895-1897 he filled a mission to Scandinavia. After laboring for some time on the island of Bornholm, Denmark, he was

banished from the country, after which he filled the remainder of his mission in the Skåne conference, Sweden. In 1889 (Feb. 28th) he married Christine S. W. Swaner, daughter of John Swaner and Helena Swaner, who was born March 29, 1868, and died May 7, 1899. He married Olga W. Hansen Feb.



28, 1900; she was the daughter of Christian Hansen and Signe O. Gundersen and was born April 1, 1879, in Denmark; she is now the mother of five children, four boys and one girl. Bishop Larsen's principal avocations in life have been those of farming and stock raising.

MILLER, William, first Bishop of the Hunter Ward, Salt Lake county, Utah, was born Aug. 21, 1837, at New Lisbon, Columbiana county, Ohio, the son of Geo. Miller and Martha Jane Courley. He migrated to Utah in 1861, crossing the plains in David H. Cannon's company and drove a four-yoke oxteam from Omaha to Salt Lake City. He located on the present site of Morgan City, Morgan county, in the fall of 1861, which settlement at that time consisted of a few small log houses. He assisted in building the first saw- and flouring mills in the

Weber Valley. In June, 1862, he was baptized by Nelson Arava and confirmed by Bishop Abiah Wadsworth. In 1865 (Nov. 12th) he married Lucinda M. Wadsworth, by whom he has had nine children (four sons and five daughters). At the present time (1914) they have twenty-six grandchildren and one great grand child. Bro. Miller was ordained an Elder April 25, 1868, by John D. T. Mc Allister, and a Seventy, by John S. Gleason Aug. 18, 1869, at Farmington, Davis co., Utah. In 1869-70 he filled a short mission to the Northern States. After returning from that



mission he settled at Hooper, Weber co., where he resided until the fall of 1881, when he moved to Pleasant Green, Salt Lake co. Here he followed farming and also taught school in the Hunter district several terms. He was ordained a High Priest and Bishop Aug. 26, 1888, by Apostle John W. Taylor and set apart to preside over the Hunter Ward, with John T. Evans and Alfred A. Jones as counselors. He acted as Bishop of Hunter eleven years, his home being across the road in the Pleasant Green Ward. He was finally released as Bishop of

Hunter July 23, 1899, and chosen as a counselor to Bishop Hiram T. Spencer, of the Pleasant Green Ward. In 1901 he filled a short but very successful mission to the Northern States, laboring principally in Illinois, Iowa and Missouri. In April, 1902, he moved to Alberta, Canada, where he was chosen counselor to Bishop Frank D. Grant in the Stirling Ward. He was also appointed overseer (a civil office), occupying that position for two terms. In 1905 he moved towards the north and located in the Bingham branch of the Claresholm Ward, Alberta, where he acted as presiding Elder until the branch was given a Ward organization in 1907, when Geo. W. Pack was chosen Bishop and the new Ward named Star Line. While residing in Canada Elder Miller engaged in farming and stockraising, together with his sons. By obeying the counsel of Pres. Jos. F. Smith "to keep out of debt", writes Elder Miller, "we have been very successful. I am today 76 years old. I have at home and abroad received many great and true testimonies of the gospel as revealed through the instrumentality of Joseph Smith, I know it to be true". At present Bishop Miller is a resident of the Fourteenth Ward, Salt Lake City.

DAY, Laronzo, third Bishop of the Hunter Ward, Salt Lake county, Utah, was born Jan. 21, 1858, in Salt Lake City, Utah, the son of Hugh Day and Susannah Content Judd. He was baptized July 15, 1866, by Peter Reid. His early days were mostly spent in freighting to the different mining camps. He was ordained a Teacher Nov. 10, 1882; an Elder Dec. 15, 1882, by Zadoc Mitchell; a Seventy March 11, 1884, by George Reynolds, and set apart as one of the seven presidents of the 14th quorum of Seventy in 1889. He was ordained a High Priest and Bishop July 27, 1902, by John R.

Winder and set apart to preside over the Hunter Ward at the same time. Prior to this he was president of the Y. M. M. I. A. for four years, was first assistant and also superintendent of the Sunday school twelve years, and acted as an aid in the Salt Lake Stake M. I. A. one year. In 1898-1900 he filled a mission to the Northern States, laboring principally in the Dakotas and Iowa. He was a counse-



lor to President A. M. Hansen of the Iowa conference one year. In a civil way Bro. Day has served as a school trustee for two terms, and since coming to Hunter in 1886 his occupation has been that of a farmer. In 1882 (Dec. 2nd) he married Elizabeth Jane Russell (daughter of Henry Russell and Elizabeth Walton), who was born April 28, 1862, at Coventry, Warwickshire, England, and came to Utah in 1869, leaving Liverpool July 28th, and arriving at Ogden, Utah, Aug. 20, 1869. She is the mother of eleven children, five of whom are living today.

BERTOCH, James, a veteran Elder in the Hunter Ward, Salt Lake county, Utah, was born July 29, 1838, at St.

German, Piedmont, province of St. Segon, Italy, the son of John Bertoch and Marguerite Bounous. He received a good education, learned the French and Italian languages and also studied some music. He joined the Church in the spring of 1853, being baptized by John Malan and emigrated to America in 1854, leaving England, in the ship "John M. Wood", which sailed from Liverpool March



12th and arrived at New Orleans May 2, 1854. Bro. Bertoch crossed the plains in Robert L. Campbell's company and arrived in Salt Lake City Oct. 28, 1854. While crossing the plains, he met with an accident near Fort Laramie, falling from his wagon; his legs were run over by the wheels, which pained him severely. Just before arriving in the Valley, he, together with his sister and a German lady, strayed from the train and were lost in the mountains, which made them two days late in arriving in the Valley. Bro. Bertoch obtained employment from Joseph Toronto and worked on Antelope Island for two years, he then moving to Pleasant Green, where he lived until 1905, when he moved to Hunter. In 1866 (May

19th) he was married in the Endowment House to Ann Cutcliffe. This union was blessed with thirteen children, nine boys and four girls. Bro. Bertoch was ordained to the office of an Elder in 1862 by Elijah F. Sheets, ordained a Seventy March 22, 1884, by William W. Taylor and ordained a High Priest April 30, 1898, by Charles W. Penrose. In 1891-1893 he filled a mission to Switzerland and Italy, laboring fourteen months in Switzerland and ten months in Italy. He has acted as first assistant superintendent of the Pleasant Green Ward Sunday school for fifteen years and was counselor in the Y. M. M. I. A. for a number of years; he has been an active Ward teacher for thirty-five years. For about nine years he served as a school trustee and has followed the occupation of a farmer continuously.

BERTOCH, Ann Cutcliffe, wife of James Bertoch, was born July 16, 1846, in Combartin, Devonshire, Eng-

and arrived at New York June 1, 1865. They crossed the plains in Capt. Wm. S. S. Willis's company, arriving in Salt Lake City Nov. 29, 1865. The emigrants were snowed in in the mountains for three days, and would have perished, had it not been for the mule train sent from Zion to help them through. After arriving in the valley Sister Ann lived with her sister, the wife of Daniel Spencer, until May 19, 1866, when she married James Bertoch. By him she became the mother of thirteen children. Sister Bertoch has been a faithful Relief Society worker, acting as a counselor of the Ward Relief Society for twenty-five years and president for three years, while living in Pleasant Green. She has ever made it her special duty to look after the poor and the sick of the Ward and has been a great comfort to many.

BAWDEN, Henry, an early pioneer of Utah, and a faithful Elder in the Church, was born Aug. 3, 1820, at



land, the daughter of George Cutcliffe and Elizabeth Jones. She emigrated to America with her mother and one sister in the ship "Belle Wood," which sailed from Liverpool April 29, 1865,



North Molton, Devonshire, England, the son of William Bawden and Rebecca Watts. When a boy he learned the trade of a blacksmith in his father's shop, and at the age of

twenty-five he took over his father's business. In 1848 (in April) he was baptized a member of the Church of Jesus Christ of Latter Saints and in 1851 he emigrated to America. After living in St. Louis, Mo., one year, he came to Utah in 1852, crossing the plains with an ox-team. He settled on the Big Cottonwood creek, Salt Lake county, where he took up his trade and became the pioneer blacksmith in that locality. About 1845 he married Ann Ireland, who became the mother of eight children, and in 1857, (March 18th) he married Sarah F. Howard, who bore him ten children. During "the move" in 1858 he went to Spanish Fork, Utah co. He was ordained to the Priesthood and held the office of a Seventy at the time of his death, which occurred June 22, 1891, at Big Cottonwood, Salt Lake City, co., Utah.

BAWDEN, Ann Ireland, wife of Henry Bawden was born Feb. 3, 1822, at Ottery, Saint Mary, Devonshire, England, the daughter of Nathaniel and

ca in 1851. Three of her children were born in England, and one of them died while crossing the ocean and was buried at sea. After residing temporarily in St. Louis, Mo., the family migrated to Utah in 1852 and settled in Big Cottonwood where Sister Bawden died about the year 1868.

BAWDEN, Sarah Freeloove Howard, wife of Henry Bawden, was born Aug. 30, 1838, in Bedfordshire, England. She emigrated with her parents to America in 1844, crossing the ocean in the ship "Swanton", which sailed from Liver-



pool Feb. 11, 1844; the company arrived at Nauvoo, Ill., April 18, 1844. The journey being a trying one, the mother took sick, on which account Elder Lorenzo Snow advised the family to remain in St. Louis, Mo. There the mother died in 1849 and the father died in 1854. Sarah was baptized in 1850 in St. Louis and remained there until 1856, when she emigrated to Utah, crossing the plains in Capt. John A. Hunter's company, which arrived in Salt Lake City Sept. 2, 1856. In 1857, (March 18th), she was married to Henry Bawden, and is the mother of ten children. Sister Bawden has been a Relief Society worker



Mary Ann Ireland. After her marriage to Henry Bawden, she with him became a convert to "Mormonism" and was baptized in April, 1848, at Bristol, England, by Elder George Halliday and emigrated with her husband to Ameri-

for many years in the Mill Creek Ward; she was also first counselor in the Primary for nineteen years. She has been a widow since 1891.

MAWSON, William Oliver, a veteran Elder in the Church, was born Feb. 4, 1828, at Ottley Gill, Yorkshire, England, the son of Robt. Mawson and Hannah Wood. He was baptized June 20, 1847, and emigrated to America in 1860, crossing the Atlantic in the ship "Underwriter" and the plains in Daniel Robinson's handcart company, which arrived in Salt Lake City Aug. 27, 1860. He pulled a hand cart nearly the whole distance across the plains and took turns in standing guard at night. After his arrival in the Valley, Bro. Mawson located at Mill Creek, Salt Lake co., where he resided continuously, but when the Mill Creek Ward was divided, he became a member of the Miller Ward, where he resided until he died Sept. 4, 1913. In 1870 (Feb. 28th) he married Mary Gibbs, who became the mother of five children; she was a native of Wales and died Dec. 2, 1881. In 1883 (Dec. 23rd) he married Anna Fisher, a native of Switzerland, who became the mother of two children; she died Nov. 19, 1898. In 1898 (June 29th) he married Elizabeth Fisher, who died March 1, 1908. Bro. Mawson was the father of seven children, namely, Mary H., Wm. O., Joseph A., Robert, Rachel J., John and David. Bro. Mawson was ordained a Priest in 1848 and an Elder in 1849 and a High Priest in 1870. For many years he was an active Ward teacher in Mill Creek. Otherwise he was a shoemaker by trade and universally known as an honest, upright man.

BANKS, Cornelius Holmes, second counselor to Bishop Mauss of the Murray First Ward, Salt Lake county, Utah, was born Sept. 12, 1844, at Dausby, Lincolnshire, England, the son of John Banks and Ann Holmes. He was baptized in August, 1854, by

John Banks, was soon afterwards ordained a Deacon and emigrated to America in 1864, crossing the Atlantic in the ship "General McClelland" which arrived in New York June 23, 1864. From Wyoming, Nebraska, he crossed the plains in a government freight train under Captain Seely, which arrived in Great Salt Lake Valley Oct. 30, 1864. Running short of provisions en route they had to pay twenty-four dollars a sack for flour and 50 cents a pound for bacon at Fort Bridger. After his arrival in Utah Bro. Banks located in Tooele and was



ordained an Elder by Hugh S. Gowans. In 1866 he removed to Salt Lake City and in 1867 (April 27th), he married Mary Jones, who bore him twelve children, five of whom are still living. In 1865 he was called to drive a four-horse team out on the plains to meet the emigrants. He went as far as South Platte, where he met a company of Scandinavian Saints. In 1866 he participated in the Black Hawk Indian war in Sanpete. In 1902-1905 he filled a mission to Great Britain, laboring principally in the Grimsby conference. In the spring of 1905 he changed his residence from the Eleventh Ward,

Salt Lake City, to Murray, where he commenced business as an undertaker, having previously been connected with Josep E. Taylor's undertaking establishment in Salt Lake City for twenty-four years. From 1906 to 1911 he acted as assistant superintendent of the Murray Sunday school; for many years he belonged to a quorum of Seventy and was finally ordained a High Priest and set apart as second counselor to Bishop Mauss.

ERICKSON, Jacob Emil, Bishop of the Murray Second Ward, Salt Lake county, Utah, was born Dec. 20, 1863, at Karlskrona, Örebro län, Sweden, the son of Lars F. Erickson and Christina Nordström. He was baptized April 3, 1881, by Karl H. P. Nordberg; emigrated to Utah in 1882 and located



temporarily in Logan, Cache county, where he worked on the Temple during the summer and the following winter. He finally moved to Murray, where he has resided ever since. He was ordained a Seventy Feb. 12, 1892, by S. M. Lövendahl and married Thea Bohn Feb. 9, 1887; she was born April 11, 1861, in Moroni, Sanpete county, Utah. By her Brother Erickson became the father of seven children,

namely, Emil T., Beatrice L., Ella Pearl, Lulu, Flora and Leona Maria (who died at the age of six years). In 1899-1901 Brother Erickson filled a very successful mission to Sweden, laboring in the Stockholm conference, where he witnessed many marvelous manifestations of the power of God, especially in the healing of the sick. After his return from that mission he resumed his ecclesiastical duties in the Murray Ward and was also chosen as one of the presidents of the 72nd quorum of Seventy. When the Murray Ward was divided March 6, 1906, he was ordained a High Priest and Bishop and set apart to preside over the Murray Second Ward by Apostle Rudger Clawson. His wife died June 11, 1913, in Murray. The direct cause of her demise was leakage of the heart. She was a most zealous Latter-day Saint and filled the position of second counselor in the Ward Relief Society when she died.

PARK, Joseph Gordon, first counselor to Bishop Erickson of the Mur-



ray Second Ward (Granite Stake), Salt Lake county, Utah, was born March 1, 1869, at Mill Creek, Salt Lake county, Utah, the son of William D.

Park and Jennette Gordon. He was baptized when about eight years old by Bishop James C. Hamilton, and was ordained successively to the office of Priest, Elder and Seventy, the latter ordination taking place in 1889, under the hands of George Saville. In 1899-1901 he filled a mission to Great Britain, together with his wife. Both labored in the Manchester and Norwich conferences. While in Europe they also visited France, Belgium, Holland and Scotland. Before going on this mission Bro. Park labored as an officer in the Mill Creek Ward Y. M. M. I. A., and in 1906 (March 1st), he was ordained a High Priest and set apart as first counselor to Bishop Erickson, of the Murray Second Ward. Brother Park has also been active in secular matters and served for two years as councilman of Murray city. Years ago he married Eva R. Titcomb, who bore him four children, namely, John W., Lily J., Joseph Y., and Eva M. Sheep raising, lumber and coal business and farming have been Elder Park's principal lines of industry.

SWENSON, Oscar Emanuel, second counselor to Bishop Erickson, of the Murray Second Ward, Salt Lake co., Utah, was born June 7, 1870, in Hobol, parish of Dalsland, Sweden, the son of Gustaf Swenson and Matilda Holmström. He was baptized at Øhr, Id Parish, Norway, Oct. 29, 1884, by C. J. Christensen and was ordained a Deacon Dec. 25, 1886, by Louis Holther. Subsequently, he was ordained a Priest at Fredrikshald, Norway. He emigrated to Utah in 1890 and after residing a short time in Provo, Utah county, he settled more permanently in Murray. Here he has acted as a Ward teacher and filled the position of second counselor and later as president of the Ward Y. M. M. I. A. In 1909 he was chosen as second counselor in the Bishopric of the Murray

Second Ward. In 1897 he married Hilda Constance Anderson, by whom he became the father of seven child-



ren, six of whom are now living. Brother Swenson is a farmer by occupation and has also been employed at the American smelter at Murray.

WRIGHT, William Herbert, Ward clerk of the Murray Second Ward, was born May 21, 1869, at South Cottonwood, Salt Lake county, Utah, the son of Benjamin Wright and Eliza Darton. He was baptized Aug. 27, 1880, by Thomas A. Wheeler; ordained a Deacon when quite young and ordained an Elder Feb. 5, 1900, by Wm. E. Bird. In 1900 (Feb 14th) he married Mina Christina Hartvigsen (daughter of Emil Hartvigsen and Mina Sørensen), who was born June 4, 1880, at Sandy, Salt Lake county, Utah. She is the mother of six children. She has acted as Ward organist in the Sandy, Grant and Murray Wards, and as an aid in the Ward Relief Society for a number of years. Brother Wright acted as Ward clerk of the Grant Ward for two years and was assistant superintendent of the Murray Second Ward Sunday school for a long time.

On March 18, 1906, he was sustained as Ward clerk of the Murray Second Ward. Bro. Wright has been engaged



in the sheep business for thirteen years and is now employed by the government as a rural mail deliverer.

GODFREY, Caroline Trott, wife of Charles Godfrey, was born Sept. 22, 1901, at North Petherton, Sommerset-



shire, England, daughter of Isaac Trott and Eliza Slocum. She joined the Church in 1847, being one of the

first converts to "Mormonism" in the neighborhood where she lived. Two weeks after her baptism she was approached by a sectarian minister who endeavored to poison her mind against the gospel, but his efforts only evoked from her the following reply: "Mr. Allan, I have learned more from these people in two weeks than you could have taught me in forty years." In 1821 (Dec. 21st) she married Charles Godfrey, with whom she had seven children. Her husband died in 1843, and in 1864 she and her son James emigrated to America, crossing the Atlantic in the ship "Hudson", which sailed from London June 3, 1864. They crossed the plains in Capt. Warren S. Snow's company and arrived in the Valley Oct. 27, 1864, settling at once in South Cottonwood. Sister Godfrey took an active part in the Relief Societies and served as a counselor in the Union Relief Society about nine years. She died in South Cottonwood May 28, 1882, as a faithful Latter-day Saint.

GODFREY, James, a Patriarch in the Granite Stake of Zion, and a resident of the South Cottonwood Ward, Salt Lake county, Utah, was born Jan. 5, 1840, at North Petherton, Sommersetshire, England, the son of Charles Godfrey and Caroline Trott. He was baptized and confirmed March 2, 1864, by Wm. Willis at Bristol, England; ordained an Elder in October, 1865, by John D. T. McAllister; ordained a Seventy Oct. 24, 1867, by James Winchester, at South Cottonwood; was set apart as a president of the 73rd quorum of Seventy, Feb. 7, 1877, and acted as assistant president of the mass quorum of Seventies, being appointed to that position Sept. 5, 1880. He filled a short mission to the Northwestern States in the spring of 1881, and returned home on account of ill health in 1882. While on this mission, he and his missionary companions hired a hall at Montecello,

Minnesota, to hold meetings in. While the Elders were preaching they were attacked by a mob who threw a rope on Elder Godfrey and dragged him quite a distance; but fortunately the rope broke, and Elder Godfrey escaped unhurt. He brought a piece of the rope, nine feet long, away with him as a souvenir. Soon after his return from that mission he was transferred from the 73rd to the 72nd quorum of Seventy and was set apart as president in the latter quorum Dec. 4, 1890. He was ordained a High Priest

City councilman in the same place four years. For many years he served as a cavalry man in the Nauvoo Legion, and took part in the Black Hawk Indian war.

GODFREY, Fannie A., wife of James Godfrey, was born Dec. 9, 1856, at Powick, Worcestershire, England, the daughter of James Jones and Ann Brooks. She was baptized when eight years old by her father and learned the trade of dress-making in England; emigrated to America in 1879, crossing



May 20, 1906, by Chileon L. Miller and ordained a Patriarch Aug. 27, 1911, by Hyrum M. Smith. Elder Godfrey has always been an active and faithful worker in the Church. He was the first president of the Y. M. M. I. A. in the South Cottonwood Ward, filling that position fourteen years; he also acted as superintendent of the Ward Sunday school four years. For several years he presided over the lesser Priesthood in the South Cottonwood Ward, kept the fast offering books for twenty-one years and filled a special mission by appointment to look after the poor people of the Ward. Furthermore he acted as school trustee in Murray for fourteen years and was a



the Atlantic in the steamship "Montana" and arrived in Salt Lake City July 3, 1879. After residing temporarily in the Seventeenth Ward, she went to South Cottonwood, where she met James Godfrey, a widower, to whom she was married Dec. 23, 1880, and immediately took charge of seven children, four of Bro. Godfrey's own children (his wife having died recently) and three of his brother's children. The following year, Elder Godfrey left on a mission to the States; leaving the care of the household to his young wife. Sister Godfrey has been a very faithful Relief Society worker for many years, and has acted as treasurer and coun-

selor in that organization. She is the mother of eleven children of her own, five boys and six girls. She has also been a diligent Temple worker, having done all the work for the females of her husband's family.

LABRUM, John George, first counselor to Bishop Jos. S. Rawlins of the South Cottonwood Ward, Salt Lake county, Utah, from Dec. 22, 1886, to Sept. 16, 1888, was born Nov. 29, 1849, at Simpson, Buckinghamshire, England, the son of Thos. Labrum and Elizabeth George. He was baptized in 1861 by William Turner. While yet a youth he made straw braids for hats and later sewed some of these into hats. He followed the latter's business until he emigrated to America in 1862, crossing the Atlantic in the ship "William Tapscott", which sailed from Liverpool May 14, 1862, and arrived in New York six weeks later. He crossed the plains in Joseph Horne's company, arriving in Salt Lake City Oct. 1, 1862. While journeying to the Valley and while stopping temporarily at Florence he undertook to swim a branch of the Missouri river, together with some teamster, and was on the verge of drowning when he was saved before going down the third time by one of the teamsters, Robert Ogden. The family settled first temporarily in Mill Creek; but located permanently in South Cottonwood in 1863, where John was ordained a Seventy in the year 1870, and became a member of the 73rd quorum of Seventy. At this time he took an active part in the Church as Ward teacher. He was ordained a High Priest Dec. 22, 1886, by Angus M. Cannon and acted as first counselor to Bishop Joseph S. Rawlins for two years, in the absence of counselor William Boyce, senior, who at that time was on the underground. He was finally set apart as second counselor to Bishop Rawlins Sept. 16, 1888,

and acted in that capacity until Bishop Rawlins died Nov. 16, 1900. While



acting as a member of the Bishopric he had charge of all the amusements in the Ward. Elder Labrum assisted in building the Union Pacific Railroad through Echo Canyon and later worked on the Denver and Rio Grande Railway when it was built through Utah; he also hauled rock for the Salt Lake Temple. As an officer in the Ward Y. M. M. I. A. and Sunday school he was a very diligent and successful worker for many years. He also acted as first assistant in the Y. M. M. I. A. and assistant superintendent to Wm. G. Young in the South Cottonwood Sunday school.

LABRUM, Ann Elizabeth Wheeler, wife of John G. Labrum, was born Jan. 17, 1856, at South Cottonwood, Salt Lake county, Utah, the daughter of Thos. A. Wheeler and Ann Walker. She was baptized in June, 1865, and for many years she acted as counselor in the Ward Y. L. M. I. A. and also acted as secretary in the Relief Society six years. Subsequently she became the president of said society which position she holds at the present time. She is the mother of

twelve children, nine of whom are still living. She was married to John



G. Labrum in the Endowment House, Salt Lake City, Dec. 9, 1872.

RICHARDS, Willard Brigham, a resident of the Sugar House Ward, Salt Lake City, Utah, was born Jan. 25, 1847, at Winter Quarters, Nebraska, the son of Dr. Willard Richards (who was with Joseph Smith at the time of his martyrdom in Carthage, Ill.) and Sarah Longstroth Richards, and with his parents entered Great Salt Lake Valley in 1848. At the age of eight years he was baptized in Salt Lake City and as a boy was employed on Captain William H. Hooper's ranch in Skull Valley. He attended school at irregular intervals till 1867, when he was called to fill a mission to Europe and in that year was ordained an Elder by Heber C. Kimball; later (but before departing for Europe) he was ordained a Seventy. In order to reach the mission field he walked most of the way across the plains; after his arrival in Europe he spent one year in the London conference and the remainder of the time in the Swiss and German Mission, where he acquired a good knowledge of the German

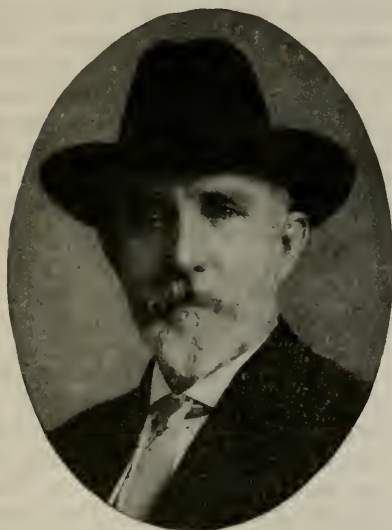
language. After returning home from Europe in the fall of 1869, he was employed by the engineering department of the Utah Central Railroad and the following year did ranching in Skull Valley. Shortly thereafter he took charge of the Utah Live Stock Company's ranch for two years. From 1874 to 1885 he was engaged in farming and stock raising at Mendon, Cache Valley, and is known as one of the leading stock raisers of the West; one stallion (L. C. Lee) raised by him is numbered with the world's record holders. Aug. 22, 1877, he married Annie Fairbanks Doremus (daughter of Dr. Henry I. and Harriet Fairbanks Doremus) who became the mother of six children, namely, Willard (who died in infancy), Willard B., Preston D., Albert Zabriskie, Alta May and Annie D. Sister Richards died May 25, 1888. In 1899 Bro. Richards married Louie Snelgrove (daughter of Edward Snelgrove and Mary Joy Snelgrove) who became the mother of six children, namely, Sarah L. and Mary Joy (twins), Pauline, Paul S., Martha S. and Louie Gill.

HAIGH, William Henry, second counselor to Bishop Heber Bennion of Taylorsville, Salt Lake county, Utah, from 1890 to 1910, was born July 18, 1844, at Huddersfield, Yorkshire, England, the son of Abraham Haigh and Elizabeth Cartwright. William was but a child when his mother died, and his father was engaged in the woolen manufacturing business in Yorkshire, England. William spent his boyhood days at home and received a liberal education in the common schools and academies of his native land. His father died in 1855 and William started out in life for himself at the age of twelve years. After working in the furnishing department of the woolen manufacturing business for a few years, in the vicinity of his birthplace, he, at the age of eighteen

years, went to Dewsbury, England, and took up the same line of work. Being of an ambitious turn of mind, and desiring wider fields of operation, he left his native home and sailed for America in 1866, coming by way of New York. While in that city he came across some of the "Mormon" emigrants; at once he took up with them and crossed the plains in Capt. Thomas E. Ricks's train, arriving in Salt Lake City in the fall of 1866. Having been converted to "Mormonism", he was baptized Sept. 30, 1866, by Joseph Harker and settled west of the Jordan river, where he has resided ever since. He was ordained an

Dec. 6, 1869; she was the daughter of Joseph Harker and Susannah Sneath and was born June 22, 1853, at Taylorsville. Elder Haigh has from the beginning taken an active part in the building up of Taylorsville Ward, having erected two fine houses. For a number of years he followed sheep business and also worked at the woolen factory at the mouth of Parley's canyon. Bro. Haigh has worked as a guide in the Bureau of Information on the Temple grounds since the spring of 1911.

LINDSAY, Joseph, Bishop of the Taylorsville Ward, Salt Lake county,



Elder Dec. 6, 1869, by Samuel H. Smith; afterwards he became a Seventy and was ordained a High Priest Jan. 30, 1890, by Charles W. Penrose and set apart as second counselor to Bishop Bennion, in which capacity he served for twenty years. He has also acted as assistant superintendent of the Ward Sunday school, Ward clerk, etc. In 1879-1889 he filled a mission to England, laboring with good success in the Liverpool conference, where he also assisted his brethren in shipping emigrants to America. Elder Haigh married May Ann Harker



Utah, was born Sept. 29, 1872, at Taylorsville, Salt Lake county, Utah, the son of Joseph S. Lindsay and Emma Bennion. He received a district school education and also studied in the Latter-day Saints University and the Logan College. At the age of twenty-two he commenced mercantile business for himself and has been successful in that avocation ever since. When about eight years of age he was baptized by William J. Spencer, was ordained successively to the offices of Deacon, Teacher, Priest and Elder, the latter ordination taking place

March 15, 1896, under the hands of William G. Bateman. Bro. Lindsay married Ethelyn May Towler Jan. 13, 1897; she is the daughter of Daniel Towler and Sarah Ann Durnford and was born April 21, 1872, in Salt Lake City. By her Bishop Lindsay has had five children, namely, Vernetta T., Lona T., Joseph T., Ethelyn T., and Lamar T. From 1897-1900 Brother Lindsay acted as postmaster at Taylorsville. He was ordained a Seventy Sept. 21, 1900, by Rudger Clawson and filled a mission to Great Britain in 1900-1903, presiding two years over the Norwich conference. In 1905 he was ordained a High Priest and set apart as second counselor to Bishop Heber Bennion and in 1907 (Dec. 12th) he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Taylorsville Ward, a position which he still holds.

GERRARD, George Ephraim, first counselor to Bishop Joseph Lindsay, of the Taylorsville Ward, Granite



Stake, Utah, was born Aug. 27, 1864, at Blackburn, Lancashire, England, the son of William Gerrard and Elizabeth Mason. He was baptized when eight years of age by John Tittering-

ton and emigrated to Utah in 1879, settling at Glenwood, Sevier county, and in 1881 moved to Taylorsville, where he has been engaged in sheep-raising and farming and is now one of the owners in the Hyrum Bennion & Sons Incorporation. He is also connected with the Taylorsville Live Stock Company, of which he has been vice-president for several years and is interested in the Miller Cahoon Co. In 1892 (Sept. 29th) he married Blanche H. Cook, daughter of Thomas and Mary E. Cook, who was born March 1, 1870, at Taylorsville, Salt Lake county, Utah, and is the mother of eight children. Brother Gerrard was ordained a Deacon in 1881 by Charles Powell, ordained an Elder Aug. 14, 1892, by Robert Walters, ordained a Seventy Aug. 17, 1900, by Rulon S. Wells, and ordained a High Priest Dec. 12, 1907, by Pres. Francis M. Lyman. In 1900-1902 he filled a mission to the Northern States, laboring principally in Minnesota; he was secretary of the Minnesota conference for a short time. Dec. 12, 1907, he was set apart as first counselor to Bishop Joseph Lindsay. He has also been a diligent mutual improvement worker, a local missionary and a Stake aid on the local religion class board, of the Granite Stake, for a number of years.

BENNION, Hyrum, jun., second counselor to Bishop Joseph Lindsay, of the Taylorsville Ward, Granite Stake, Utah, was born April 13, 1879, at Taylorsville, Salt Lake county, Utah, the son of Hyrum Bennion and Eliza Ann Harker. He was baptized July 3, 1888, by L. J. Mantle; ordained a Deacon while quite young; ordained an Elder April 9, 1900, by William Bennion; ordained a Seventy April 13, 1900, by Francis M. Lyman, and ordained a High Priest Dec. 12, 1907, by Pres. Francis M. Lyman. April 14, 1900, he left home for a mission to Great Britain, where he labored in

the Nottingham conference and was president of the same six months; he returned home after a successful mission Nov. 9, 1902. Brother Bennion has been a faithful worker in the different organizations, in his home Ward. Thus he was counselor in the Deacon's quorum, assistant secretary in the Sunday school, counselor in the Y. M. M. I. A., secretary and treasurer of the 115th quorum of Seventy (for two years), Stake aid in the Mutual,

son of James Frame and Janet Brown. He was baptized Oct. 8, 1864, by John V. Hood, received a common school education and learned the trade of a stonecutter and mason. He emigrated to America in 1865, crossing the Atlantic in the ship "Belle Wood," which sailed from Liverpool April 29, 1865, and he crossed the plains from Wyoming, Nebraska, in Capt. S. S. Willis's ox-train, which arrived in Salt Lake City Nov. 29, 1865. In 1854 (Sept.



second assistant in the Stake superintendency of the religion classes (for two years) etc. Dec. 12, 1907, he was set apart as second counselor to Bishop Lindsay. In 1903 (April 23rd) he married Nellie J. North (daughter of Charles A. North and Albertine J. Johnson), who was born Feb. 17, 1879, at Mill Creek, Utah. This union has been blessed with five children. Brother Bennion received a good education, which has given him a prominent position in the mercantile and milling business. He is one of the firm of Hyrum Bennion & Sons Co.

FRAME, Archibald, a Patriarch in the Granite Stake of Zion, Salt Lake county, Utah, was born July 2, 1842, at Larkhall, Lanarkshire, Scotland, the



23rd) he married Janet Dick, who was born March 1, 1836, at Carmile, Lanarkshire, Scotland. While crossing the plains his wife gave birth to a son Sept. 28, 1865, at a place called Ash Hollow. This child was named James Sidney Willis Frame, in honor of Capt. Willis and is now living at Taylorville. Bro. Frame settled with his family in the 11th Ward, where he resided for eleven years and then settled permanently at Taylorsville, where he has resided ever since. In 1877 (June 17th) he was chosen as first counselor to Bishop Samuel Bennion. In 1883 he became superintendent of the Ward Sunday school, which position he still holds, and from 1876 to 1897 he acted as Ward chorister. He was ordained

a Teacher Dec. 27, 1867, an Elder Feb. 21, 1868, by Bishop Alexander McRae, a Seventy in 1874 by Edward L. Sloan, a High Priest June 17, 1877, by Daniel H. Wells, and a Patriarch Aug. 23, 1903, by Pres. Joseph F. Smith. For two years (from Nov., 1902, to Nov., 1904) he acted as justice of the peace in the Taylorsville precinct. He also acted as a school trustee and notary public and filled many other positions of honor and responsibility. In 1882 (March 13th) Brother Frame married Ellen D. Dick, who was born in Hillhead, Lanarkshire, Scotland, Sept. 6, 1846, was baptized in 1866 by Alexander Rankin, and emigrated to Utah in 1868. Bro. Frame is the father of ten children, five boys and five girls, nine of whom are living. His first wife died May 29, 1902.

GERRARD, Samuel, one of the seven presidents of the 115th quorum of Seventy and an active Elder in the Taylorsville Ward, Salt Lake county,



Utah, was born Sept. 29, 1867, in Blackburn, Lancashire, England, the son of William Gerrard and Elizabeth Mason. He was baptized July 27, 1879, by Elder Eli Kirkham and confirmed the same day by Ralph Smith.

When ten years of age he commenced working in a cotton factory at half time, and at the age of thirteen he commenced to work full time and then received \$1.75 per week. In 1881 he left England with his mother and two brothers (Joseph and John T.) and emigrated to Utah. After living for two years at Glenwood, Sevier co., Utah, Bro. Gerrard settled permanently in Taylorsville, Salt Lake co., Utah, where he was ordained a Priest Jan. 15, 1883, by Franklin Spencer, an Elder Aug. 14, 1892, by Joseph Glover, and a Seventy, July 20, 1894, by B. H. Roberts. The day after receiving his last ordination he left for a mission to Great Britain; there he labored in the Liverpool conference, presiding over the same from June till September, 1896. He returned home in charge of a company of Saints. From 1907 to 1909 he filled a mission to the Eastern States, laboring in the New England conference, six months in Boston, and then with the conference president took a trip throughout the whole conference. They traveled for six months, visiting all the branches in their field of labor. Bro. Gerrard acted as president of the Y. M. M. I. A. in the Taylorsville Ward from Oct. 9, 1898, to Oct. 26, 1902, and from October, 1909, to October, 1911. He also acted as second assistant in the Ward Sunday school and later was set apart as first assistant, which position he holds at the present time. April 22, 1900, he was set apart as one of the seven presidents of the 115th quorum of Seventy by George Reynolds. In 1892 (Aug. 31st) he married Elizabeth Brown Frame in the Manti Temple. This union has been blessed with eight children, six boys and two girls.

WEBSTER, John, a veteran Elder of the Taylorsville Ward, Salt Lake county, Utah, was born Oct. 17, 1830, at Loch Lee, Forfarshire, Scotland, the son of James Webster and Isabella

Duncan. He received a good common school education and learned the trade of a blacksmith. In 1855 he emigrated to America in the interest of freedom and advancement in a worldly capacity. He settled at North Prairie, Wisconsin, where he followed his trade and soon had a large blacksmith establishment in fine running order. While thus engaged he married a "Mormon" girl by the name of Mary Ann Wright, who was on her way to Utah, but stayed in Wisconsin

was ordained a High Priest. From 1875 to 1889 he acted as postmaster in Taylorsville. For eight years he held the office of justice of the peace and he acted as school trustee twelve years. Bro. Webster passed to his final rest Dec. 30, 1913, at Taylorsville.

WEBSTER, Mary Ann Wright, wife of John Webster, of Taylorsville, Salt Lake county, Utah, was born Sept. 17, 1838, at Pointon, Lincolnshire, England, the daughter of William



for ten years. They were married July 15, 1858, and in 1867 Mr. Webster sold out his possessions in Wisconsin and migrated to Utah, crossing the plains in a private company which arrived in Salt Lake City Sept. 27, 1867. After residing in Salt Lake City nine months he moved with his family to Taylorsville, where he resided the remainder of his days and took an active part in the building up of that Ward. Having become converted to "Mormonism" Mr. Webster was baptized Oct. 31, 1869. From 1870 to 1884 he acted as Ward Sunday school superintendent, and in 1870 he was ordained an Elder; later he became a Seventy and in 1904 (May 30th) he



Wright and Charlotte Rouse. When nine years of age she became a member of the Church by baptism, and in 1856, together with her father, she emigrated to America, crossing the Atlantic in the ship "Columbia", which arrived in New York Jan. 1, 1857. She settled in Wisconsin, where she remained ten years and there became acquainted with John Webster, a blacksmith, who was then not a member of any particular denomination. Agreeable to her desire, her husband sold out his possessions in Wisconsin and migrated to Utah. While in Wisconsin Sister Webster gave birth to five children, of whom one died in Wisconsin and the four others came with

their parents to Utah. After her arrival in Utah she became the mother of eight children, making her the mother of thirteen children altogether; ten of these (four boys and six girls) are still alive. Sister Webster has been a Relief Society worker ever since such a Society was first organized in Taylorsville and acted for forty-five years as counselor to the presidents of the same. As a zealous Church worker, a faithful wife and a kind neighbor Sister Webster has gained the love and confidence of all her associates in life.

WEBSTER, John William, an active Elder in the Taylorsville Ward, Salt Lake county, Utah, was born June 15, 1862, at Uorth Prairie, Wisconsin, the son of John Webster and Mary Ann Wright. He came to Utah with his parents in 1867 and settled in Taylorsville, where he was baptized when eight years of age and was ordained a Deacon by Samuel Bennion in 1877. Subsequently he was ordained successively to the offices of Teacher, Priest, Elder (ordained in 1894 by Wm. L. Bateman) and Seventy the latter ordination taking place in the year 1894 under the hands of Seymour B. Young. In 1894-1895 he filled a mission to the Southern States, laboring in the Tennessee conference. At home Brother Webster has acted as a counselor and secretary of the Deacons quorum, secretary of Sunday school, secretary of Y. M. M. I. A. and Ward teacher. In 1896 (Oct. 15th) he married Jessie Bringhurst, by whom he became the father of seven children, five boys and two girls. While filling his mission in the Southern States, Brother Webster, together with another Elder, was called upon to administer to a lady (Jane Scalf) who had been lame for eleven years. After fasting and praying for twenty-four hours, the Elders administered to her and she was healed immediately

and walked at once without crutches. Soon after this event she joined the Church.

DAYNES, Joseph J., jun., first counselor in the Bishopric of the Waterloo Ward (Granite Stake), Salt Lake county, Utah, was born Nov. 7, 1873, in Salt Lake City, Utah, the son of Joseph J. Daynes and Mary Jane Sharp. He was baptized when about eight years old and after receiving a



common school education he studied at the L. D. S. University in Salt Lake City and also the University of Utah. He was ordained an Elder Dec. 15, 1895, by Levi W. Richards, a Seventy Sept. 29, 1899, by J. Golden Kimball, and a High Priest Jan. 29, 1905, by Frank Y. Taylor. On the latter date he was also set apart as first counselor to the Bishop of the Waterloo Ward. Prior to the last ordination he acted as chairman of the amusement committee of the Granite Stake and has always taken an active part in Church affairs. For four years he served on the staff of Gov. John C. Cutler and also four years on the staff of Gov. William Spry with the rank of lieutenant-colonel. In 1899-1901 he filled a

mission to Great Britain, presiding a part of the time over the Birmingham conference. With his wife Winnifred B. Daynes (daughter of Pres. Wilford Woodruff), born April 9, 1876, he has had seven children, six of whom are living at the present time.

GUNDERSEN, Thomas, a veteran Elder in the Church and a resident of the Big Cottonwood Ward, Salt Lake county, Utah, was born March 1, 1821, at Drammen, Buskerud amt, Norway, the son of Gunder Andersen. His father and grandfather died when he was ten years of age, after which Thomas had to shift for himself. His principal occupation was that of a woodman, laboring among the timbers of Norway. In 1842 he married Oline H. Gundersen, who was born in 1816. She bore him eleven children. Becoming a convert to "Mormonism" he became a member of the Church in 1852 and in 1866 the family emigrated to America and settled temporarily at LaCrosse, Wisconsin, but continued the journey to Utah in 1868, crossing the plains in Capt. John G. Holman's ox-train, which arrived in Salt Lake City Sept. 25, 1868. The family settled in Big Cottonwood, where Brother Gundersen was ordained to the office of an Elder and died Nov. 1, 1900. His wife preceded him into the spirit world, her death occurring July 9, 1900. Bro. Gundersen was one of the first converts to "Mormonism" in Norway.

GUNDERSEN, Thomas, junior, an active Elder in the Winder Ward (Granite Stake), Salt Lake co., Utah, was born Sept. 25, 1850, at Drammen, Buskerud amt, Norway, the son of Thomas Gundersen and Oline H. Gundersen. He emigrated to Utah with his parents in 1868 and settled in Big Cottonwood, Salt Lake county, where he was baptized April 29, 1870, by Niels Petersen. He was ordained an Elder Dec. 16, 1872, and married Har-

riet Priscilla Casper, daughter of William W. Caper (of Momron Battalion fame) and Sarah Ann Bean. She was born Oct. 29, 1855, in Mill Creek. This union has been blessed with eleven children, five boys and six girls. In 1879 (Feb. 13th) Bro. Gun-



dersen married Jacobine E. Ask, daughter of Christian E. Ask and Caroline Fjeldstad. She was born Sept. 4, 1843, at Fredrikstad, Norway, emigrated to Utah in 1875, and has borne her husband three children, all boys. Brother Gundersen was ordained a Seventy April 20, 1884, by Oliver P. Lemon, and shortly afterwards he was chosen as one of the presidents of the 61st quorum of Seventy. Later, when that quorum was divided, he became a president of the 122nd quorum of Seventy. In 1895-97 he filled a mission to Scandinavia, laboring in the Christiania conference and presided over the Arendal and Larvik branches. He was ordained a High Priest April 21, 1912, by Edward H. Anderson. Elder Gundersen has always been a diligent Church worker and has acted as an officer in the Y. M. M. I. A. and a Ward teacher for many years.

WELLS, Joseph Smith, first counselor in the presidency of the Ensign Stake, Salt Lake City, Utah, was born May, 25, 1862, in Salt Lake City, the son of Daniel H. Wells and Martha Givens Harris. He was baptized July 6, 1871, by Daniel H. Wells; ordained a Seventy Sept. 29, 1885, by Francis M. Lyman, and ordained a High Priest April 1, 1904, by Geo. Albert Smith. For a number of years Bro. Wells acted as one of the presidents of the 13th quorum of Seventy and filled a



mission to Great Britain in 1885-87, laboring in the Liverpool and Nottingham conferences. From 1887 to 1904 he labored as a home missionary in the Salt Lake Stake of Zion. Bro. Wells is known universally as one of Salt Lake City's most successful and energetic business men. From 1882 to 1883 he was employed as clerk in the Ogden branch of the Z. C. M. I. He also served as clerk in Heber J. Grant and Company's Insurance Office in 1884-1888, and has been associated with the Utah Light and Railway Company since 1889. In that year (1889) he was appointed secretary of the Salt Lake City Railway Company; in 1891 he became the company's secretary and treasurer and in 1901 he was chosen as secretary and treas-

urer of the Consolidated Railway and Power Company. In 1904 he became vice-president and cashier of the Utah Light and Railway Company and in 1906 general manager of the last named company, a position which he still occupies. He is also a director in Zion's Benefit Building Society and Utah State National Bank. When the Ensign Stake of Zion was organized April 1, 1904, Bro. Wells was chosen as first counselor to Richard W. Young and at the October Conference, 1911, he was sustained as one of the Church Auditors. His first wife was Anna Elizabeth Sears whom he married in March, 1888; she was the daughter of John Sears and Sarah Wagstaff, was born Dec. 22, 1863, and died June 1, 1903. In June, 1907, he married Mamie Ely Lovell (daughter of John E. Lovell and Harriet Lyman) who was born Aug. 6, 1884. Bro. Wells had five children by his first wife and three children by his second wife.

SHARP, Joseph, a veteran Elder in the Church, was born July 8, 1830, at Alvie, Stirlingshire, Scotland, the son of John Sharp and Mary Hunter. He married Janet Condie at St. Louis, Mo., in 1849; she was the daughter of Thos. Condie and Nellie Sharp and was born Aug. 4, 1831, at Clochmanan, Scotland. Joseph Sharp and his wife came to Utah in 1850 and he died Sept. 15, 1864, while crossing the plains as a freighter at a place called Willow Springs, now in Wyoming. His wife died Jan. 19, 1859, in Salt Lake City.

SHARP, John C., a High Councilor in the Ensign Stake of Zion, Salt Lake City, Utah, was born May 28, 1850, on the banks of Kaw river, Kansas, while his parents were journeying toward the mountains. His father's name was Joseph Sharp and his mother's maiden name Janet Condie. The Sharp family arrived in the Valley Sept. 28, 1850, having crossed the

plains in an independent company. They settled near the present site of Ft. Douglas near Salt Lake City, and built a dugout for a home. John was baptized when about eight years old by Bishop John Sharp, was ordained an Elder Feb. 12, 1872, by Daniel H. Wells and ordained a High Priest June 24, 1877, by Lorenzo Snow and set apart to preside as Bishop in the Vernon Ward, Tooele county, Utah. Prior to this he had acted as presiding Elder at Vernon, having been set apart to that position Dec. 4, 1875, by Orson Pratt. For fifteen years Bro. Sharp acted as Sunday school super-

Brick Company and the Oaker Water Company, Tooele co., and director of the Deseret National Bank. Brother Sharp served as postmaster at Vernon for twenty-three years. He also served two terms as Trustee-in-Trust of the Agricultural College of Logan.

SHARP, Sarah Bethula Palmer, wife of John C. Sharp, was born Jan. 30, 1851, at Logues Corner, Chester county, Pennsylvania, the daughter of Mifflin L. Palmer and Catherine K. Dolbey; she was baptized in November, 1864, by Bishop William Thorn in the Seventh Ward, Salt Lake City:



intendent in Vernon. He moved to Salt Lake City in 1890 and became a resident of the Twentieth Ward. When the Ensign Stake was organized April 1, 1904, he was chosen as an alternate member of the High Council and later he became a regular member. Bro. Sharp's main avocation in life has been farming, sheep and stockraising. In 1904 (May 17th) he was appointed a director in the Deseret National Bank and in 1908 he was chosen as a director in the Beneficial Life Insurance Company; he was also appointed as director in the Inter-Mountain Life Insurance Company. He is president of the Inter-Mountain

she having emigrated with her parents to Utah in 1861, crossing the plains in Joseph Horne's company which arrived in the Valley Sept. 13, 1861. The family located in the Eight Ward, Salt Lake City, and Sister Sarah married John C. Sharp Feb. 12, 1872. The young couple located at Vernon, Tooele co., where Sister Sharp was a diligent worker in the Relief Society for twenty-four years. Being blessed with a good voice she has assisted with the singing both at Vernon and in the Tabernacle, Salt Lake City. She was also a faithful worker in the Young Ladies Retrenchment Society at an early day. Sister Sharp is the

mother of two children, namely, Joseph P. and James P.

MIDDLETON, George William, an alternate High Councilor in the Ensign Stake and a resident of the Eleventh Ward, Salt Lake City, Utah, was born Dec. 10, 1866, at Hamilton's Fort, Iron county, Utah, the son of John Middleton and Jane Withers. He was baptized in 1879 by Walter Granger; ordained an Elder soon afterwards;

22, 1860, at Manchester, England, the third child of John Schofield and Susannah Hewitt. He was baptized in 1869 by his father John Schofield and emigrated to Utah in 1882. He was ordained successively to the office of Deacon, Elder, Seventy and High Priest. For several years he served as a president of the 13th quorum of Seventy and acted nine years as second counselor to Bishop Geo. Romney of the Twentieth Ward.



ordained a Seventy in 1897, and ordained a High Priest in 1913 by Richard W. Young. Until 1907 he was a resident of Cedar City, Iron co., Utah, where he served as mayor one term (1903-1905). In 1897-98 he filled a mission to Great Britain, laboring principally in the London conference. At home he has acted as Stake president of the Y. M. M. I. A. of the Parowan Stake and in a more secular sense he has served efficiently as school teacher, physician and surgeon. In 1894 (Sept. 27th) he married Margaret E. Palmer who has borne him seven children, five of whom are living.

SCHOFIELD, Nephi Young, second counselor in the presidency of the High Priests quorum in the Ensign Stake, Salt Lake City, Utah, was born Oct.



He also acted as counselor and subsequently as president of the Ward Y. M. M. I. A. In 1885-88 he filled a mission to Great Britain, laboring in the Manchester and the London conferences. While on that mission he received a special appointment to labor in connection with Elder B. H. Roberts, assisting in the fight against the notorious William Jarman, who created considerable trouble for the Elders at that time. Elders Roberts and Schofield met Mr. Jarman on the public platform in various parts of London and secured a great number of favorable notices in the London papers. Elder Schofield married Ellen V. Romney (daughter of Bishop Geo. Romney and Vilate E. Douglas), who has borne him eight children, six

girls and two boys, all of whom, except one, are still living. Bro. Schofield learned the trade of a carpenter in his native land and later became an employee in a velvet and corduroy factory in Manchester. In his adopted country he has gradually attained to the head of the credit department of the Z. C. M. I. in Salt Lake City, having been with said institution for about thirty years. He also organized the Co-operative Investment Co. of Salt Lake City, and is its president at the present time.

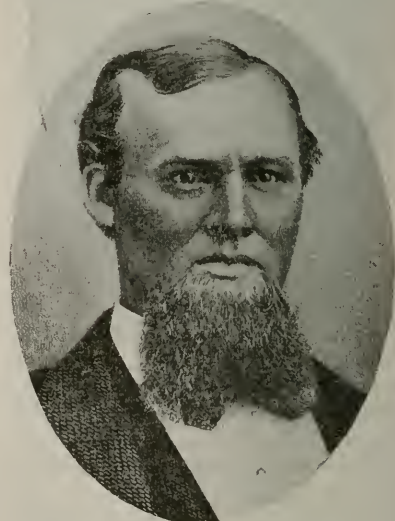
JENKINS, Edward Elmer, a High Councilor in the Pioneer Stake from 1904 to 1909, was born Nov. 25, 1873, in Salt Lake City, Utah, the son of Thos. Jenkins and Mahala Elmer. He was baptized July 31, 1882, by Richard

four children, namely, Elmer C., Irving E., Harold C., and John C. Bro. Jenkins has been engaged as a stenographer, broker, insurance agent and real estate agent; he has also been chief deputy collector of Internal Revenue for the District of Montana.

ARMSTRONG, Francis, a prominent Elder in the Church and one of Utah's most successful and prosperous business man, was born at Plain Miller, Northumberland, England, Oct. 3, 1839, the son of William Armstrong and Mary Kirk. His father was a machinist and worked for Stephenson and Hartshorn, in the machine shops at Newcastle-on-Tyne, where he helped to construct the first locomotive made in England. In 1851 the Armstrong family, consisting of father, mother



G. Lambert; ordained an Elder Aug. 9, 1897, by Edward H. Callister; ordained a Seventy in 1898 by Geo. C. Lambert; filled a mission to Great Britain in 1899-1901; was ordained a High Priest March 25, 1904, by Chas. W. Penrose and set apart as a High Councilor in the Pioneer Stake. In 1898 (Oct. 14th) he married Elizabeth Cutler, daughter of John C. Cutler and Elizabeth Taylor, who has borne him



and twelve children, emigrated to Canada and settled near Hamilton, Wentworth county, where the father carried on his trade of blacksmithing and was also owner of a large farm. Francis could have had every advantage of education, had he remained at home, but at the age of sixteen he was seized with a desire to travel and proceeded to the State of Missouri, where he remained until he was

twenty-one. At home he had worked upon his father's farm, attending the village school during the winters. In Richmond, Missouri, he worked for a Dr. Davis in a flouring mill and subsequently in a sawmill, continuing in the lumber business with that gentleman until he came to Utah. While residing at Richmond he also formed the acquaintance of David Whitmer, one of the three witnesses to the Book of Mormon, and also the descendants of John Whitmer, Jacob Whitmer, Hiram Page and other families well known to the readers of early Church history. Mr. Armstrong started for Salt Lake City in the spring of 1861, crossing the plains in Captain Homer Duncan's independent company. This company had left the frontiers at Florence, Neb., before Mr. Armstrong and others from Richmond arrived there, but they soon overtook it and traveled with the train to Salt Lake Valley, where they arrived Sept. 13, 1861. Soon after his arrival in Salt Lake City, Mr. Armstrong became a member of the Church and was subsequently ordained to the Priesthood and became a member of the 13th quorum of Seventy. His first secular labor in the Valley was hauling wood from the mountains, and was next engaged in Pres. Young's flouring mill at the mouth of Parley's Canyon. In the spring of 1862 he began working for Feramor Little at his lumbering mill in Big Cottonwood Canyon. He subsequently purchased the mill from Mr. Little for twenty-one thousand dollars and started in business for himself, forming a partnership with Charles Bagley, and conducting a general lumbering business. The firm of Armstrong & Bagley prospered and the senior partner next purchased an interest in the business of Latimer, Taylor & Romney, manufacturers of doors and sash. Later he engaged in other enterprises, which met with handsome returns. In 1864 (Dec. 10th)

he married Isabella Siddoway, a lady of sterling qualities. They became the parents of eleven children and the family maintained a permanent residence in Salt Lake City. In 1878 Bro. Armstrong was elected to the city council and was re-elected in 1880. In 1881 and again in 1885 he was chosen as selectman of Salt Lake county. In 1886 he became mayor of Salt Lake City and served as much for two terms. On the day of his reelection, Feb. 13, 1888, an attempt was made by certain real estate speculators to jump the city lands on Arsenal Hill and in other parts of the town. Mayor Armstrong and a posse of officers promptly ejected the intruders and effectively vindicated and maintained the rights of the municipality, both with physical force and in the legal proceedings that followed. After retiring as mayor he again served the county as selectman, and at the time of his death, which occurred at his home in the Eleventh Ward June 15, 1899, he was serving as county commissioner. At this time also he was president of the Utah Commercial and Savings Bank, the Western Loan & Savings Co., the Utah Power Co., and the Blackfoot Stock Co.; was vice-president of the Taylor, Romney, Armstrong Co., a director in the Salt Lake City Railroad Co., and the Salt Lake Livery & Transfer Co., and prominently connected with the Utah Sugar Co. and numerous other business affairs. Francis Armstrong was emphatically a self-made man. Pushing, energetic and fearless, he made his way in life by sheer force of his native ability, coupled with hard and persistent toil, for which he was peculiarly well-fitted, being a man of powerful physique. Aggressive and even combative when need be, he was far from quarrelsome in his disposition. He was generous-hearted and liberal, not only in his views, but with his means, and as a rule was brim-

ming over with jovial good nature. In his death at scarcely three score years the community suffered a distinct loss. While Elder Armstrong strictly speaking was more of a business man than an ecclesiastical his integrity to God and to the Church to which he gave his allegiance, was never doubted by those who knew him. He would have given his life for the cause of Christ, had it been required of him, and his whole life might be called the versification of the promise made by the Savior of the world: "Seek ye first the kingdom of God and his righteousness and all other things shall be added unto you."

Armstrong, Isabella Siddoway, wife of the late Mayor Francis Armstrong and the second president of the Daughters of the Handcart Pioneers, was born Nov. 28, 1849, in North Cumberland, England, the daughter of



Robert Siddoway and Elizabeth Dawson. Her parents joined the Church in 1855, and Isabella was baptized in 1859. The family being anxious to gather with the Saints in Utah emigrated to America in 1865, but owing to sickness they were forced to stop in the States, living one year in

New York and four years in Pennsylvania. In the meantime Sister Siddoway (the mother of Isabella) died in Pennsylvania, and the father found it a difficult task indeed to cross the plains with his three motherless children (Isabella, ten years, Richard, eight years and Robert, six years old). They left Florence June 7, 1860, in Capt. Daniel Robinson's handcart company, which arrived in Salt Lake City Sept. 27, 1860. Isabella, who walked nearly all the way across the plains, gives the following brief account of the journey and her early experience in Utah: "The journey being longer than we expected, our clothing, shoes and provisions grew very scanty long before we reached our destination. Our shoes were so badly worn that at night, after a long day's walk over the rough ground, I would have to pick the pebbles from my little brother's torn and bleeding feet, as well as my own. When we were near Laramie, Wyoming, our provisions grew very short, so much so that each person was rationed to one-half pound of flour a day. Sister Hannah Lapish, one of the members of our company, had some jewelry she had brought from England with her. She took it to a trading post, and exchanged it for seven hundred pounds of flour, which greatly relieved our want until we were met by a relief party at Green River, sent out by President Brigham Young, with 2500 pounds of flour and 500 pounds of bacon which lasted us until we reached the Valley. We were very fortunate in only having one death during our journey, and that being a little child. After arriving in Salt Lake City, we looked upon the then almost barren country, and compared it to the green fields and comfortable homes we had left in old England. Was it any wonder that we were hart-sick and disappointed with our new surroundings! With a little

band of people, a scattered house and a green field here and there, very little to eat and less to wear, the first few years of our new home-making was very trying. But with one aim, and having been driven from place to place on account of their religious belief, which made them almost as united as one large family, this little band of courageous people turned a desert into the beautiful city we now have." In 1864 (Dec. 10th) Sister Isabella was married to Brother Francis Armstrong and became the mother of eleven children, three boys and eight girls. At the present time (1914) she is the mother of thirty-seven grandchildren and seven great-grandchildren. In 1910 the society known as the Daughters of the Handcart Pioneers was organized with Hannah Lapish as president. Two years later (1912) Sister Armstrong was chosen president of that society, and still acts in that capacity. "Of this position," writes Sister Armstrong, "I am very proud, as it has been one of the greatest pleasures of my life to help, in a small way, to build up an organization which will perpetuate the names of the most couragesous people the world has ever known".

LITTLE, Feramorz, mayor of Salt Lake City three consecutive terms, was born June 14, 1820, in the town of Aurelius, Cayuga, county, N. Y. He migrated to Utah in September, 1850. His father James Little emigrated to America from Ireland early in the nineteenth century, and family records show that in the year 1690 his ancestors passed over from England to the Green Isle. The mother of Feramorz was Susan Young, a sister of Pres. Brigham Young. When Feramorz was but four years old his father died, leaving him with two brothers wholly dependent upon their widowed mother. In the early days of "Mormonism" Susan Little joined the Church and

moved west with her brothers who were all prominent members of the "Mormon" community. For a penniless youth the Great West had many attractions and Feramorz Little at the age of 23 decided to follow his mother and relatives. In 1843 he left his native State and traveled on horseback to St. Louis, Mo., where he met his brother after a separation of ten years. There and in Illinois he engaged in farming, school teaching and the grocery business. At Nauvoo, in



1846, he married Fannie M. Decker (sister to Lucy and Clara Decker who were the wives of Pres. Brigham Young.) In 1850 Feramorz, desiring to see his mother and relatives who had emigrated to Utah, contracted with Mrs. Livingston and Kincaid, non-Mormon merchants of Salt Lake City, to freight goods to this point from Ft. Kearney, on the Missouri river. At that time he was in business at St. Louis and not yet connected with the "Mormons". He arrived in Salt Lake City, Sept. 23, 1850. His objective point was California, but in finding ample scope for his ambition in Utah, he became a Latter-day Saint and subsequently one of the Bishopric of the Thirteenth Ward, in which part

of the City he resided. In 1858 he married Miss Annie E. Little and Miss Julia A. Hampton. Soon after his arrival in Utah he showed his industrial activity by building a dam, the first across the Jordan river, at a cost of \$12,000, and constructing the first canal that took water from that stream for purposes of irrigation. In the summer of 1851 he contracted with S. H. Woodson to carry the United States mail between Salt Lake City and Fort Laramie, a distance of more than five hundred miles, with no settlement and but one trading post—Ft. Bridger—between. His partners in the contract, which lasted until January, 1853, were Chas. Decker and Ephraim K. Hanks, his brother-in-law. During the two winters the mail carriers endured the greatest hardships, scarcity of food and fuel, blinding snow-storms and almost impassable mountains being a few of the difficulties encountered; but the trips were successfully made. Mr. Little's experience and forethought often saved his companions from suffering and death. In 1856 he contracted to carry the mail between Salt Lake City and Independence, Missouri. The carriers now traveled with mules and a light wagon; formerly pack animals had been used. They encountered the usual obstacles, making at times but eight miles a day, and subsisting on parched corn and raw buffalo meat. The trip to Independence consumed three months. Arriving here early in 1857, Bro. Little with Bro. Hanks, found the inhabitants in a state of excitement over the sensational anti-Mormon reports set in circulation by Judge Drummond, who with other slanderers of the people of Utah had made the nation believe that the "Mormons" were in a state of rebellion against the government. These reports Mr. Little denounced as false. Having occasion to go to Washington, D. C., to collect his money for carry-

ing the mails, he went on to New York where he wrote to the "Herald" of that city, refuting the foul calumnies. Continuing his industrial career, Mr. Little conducted a flouring mill at the mouth of Parley's canyon, making his home there in the early days. In his youth he had worked in the leather business, and this doubtless led him to engage in tanning at that place, where he had as his partners in this industry his uncle, Pres. Young, and John R. Winder. He also carried on blacksmithing and shoe-making and established a school for his children and those of his workmen. He built five saw mills in the canyons of the Wasatch range, and for years carried on a prosperous lumbering business. He was the builder of the "Utah penitentiary on its present site. In 1859 he brought large quantities of merchandise from Omaha to Salt Lake City and in 1863 was appointed emigration agent for the Church. Under his supervision five hundred teams were fitted out, carrying three thousand emigrants, and involving an outlay of one hundred thousand dollars. In 1865 he, with Pres. Young, purchased the Salt Lake House, then the leading local hotel. It was on the east side of Main Street, about midway between First and Second South streets. He remained its proprietor for several years. When the railroad came, he engaged as a contractor in building the Union Pacific Railroad, and subsequently was superintendent of the Utah Central and Utah Southern lines, holding the latter position until 1872, when he went abroad with Pres. Geo. A. Smith and party on their tour of Europe and the Orient. His extensive business interests were ably managed in his absence by his son, James T. Little. Accompanied by his daughter Clara (now Mrs. H. B. Clawson, jun.) he left home with the Palestine party in November, 1872. The object of this visit to that land was

to bless it, that the curse of barrenness and desolation might be removed, and it again become fruitful and fitted for the return of the scattered tribes of Israel. Accordingly on March 2, 1873, Pres. Smith and party ascended the Mount of Olives, where the sacred ceremony was performed. Going and coming they visited the principal cities and places of interest in Europe, Egypt and Asia Minor. In France they had an interview with President Thiers and visited the French Assembly. The Littles returned home in May, 1873. Two years later Feramor Little and his brother James filled a mission to the Eastern States, calling upon numerous relatives in New York, and obtaining a genealogical record of their father's ancestors. Liberal in their views, they were generally treated with courtesy while preaching, and succeeded in removing from the minds of the people many false impressions concerning "Mormonism". Among other points of interest touched by their travels were the Hill Cumorah, in Wayne county, N. Y., and the Temple site in Jackson co., Missouri. During the last few years of his life Bro. Little occupied various positions of public trust. He was one of the Board of Regents of the University of Deseret and a member of the Salt Lake City council. In 1876 he was elected mayor of Salt Lake City, serving in that capacity, as stated, for three consecutive terms. During the period of his mayoralty the Salt Lake and Jordan Canal was constructed under his supervision, the streets improved, the water works extended, and the purchase of Liberty Park and Pioneer Square effected. In the latter part of his life, he gave special attention to banking. He was a director of the Deseret National Bank and virtually one of its founders. At the time of his death he was its vice-president. He was also a director of the Ogden National Bank, and

was likewise interested in Z. C. M. I. In June, 1881, Bro. Little sustained a severe loss in the death of his wife, Fannie. As already stated, he had married two other wives; but he was again a single man when he married Rebecca E. Mantle. While visiting the Blackfoot Ranch, of which he was president, he was stricken with a severe illness, and it was aggravated by the journey home, which required three days. Typhoid fever set in, terminating his earthly existence Aug. 14, 1887. His death was universally regretted. He was recognized as one of Utah's ablest business men and foremost citizens. As a man of honesty and integrity, he manifested eminent administrative ability, and marked devotion to the public welfare. He was loved by both rich and poor for his keen sense of justice and great kindness of heart. Disliking ostentation, he distributed large sums in benevolence and charity of which only his family and most intimate friends were aware. Among the evidences of his philanthropic spirit is a row of comfortable cottages, built by him for the poor of the Thirteenth Ward and still serving the purpose for which they were erected. Feramor Little was essentially a self-made man, indebted for his success to a kind Providence and the sterling qualities of his nature. (Principally culled from Whitney's History of Utah).

LITTLE, Rebecca Ellen Mantle, wife of Feramor Little, was born Aug. 12, 1852, on the Church farm, Salt Lake county, Utah. She was the daughter of Llewellyn Mantle and Catherine Watkins and was baptized when about eight years of age. From her earliest youth she was of a very ambitious character, and struggled to obtain an education, although handicapped in every way. She worked unceasingly until she was able to teach school after which her whole time was occu-

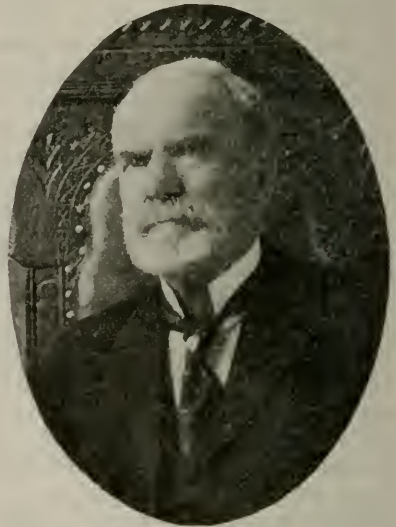
pied in teaching and further educating herself. She was graduated from the normal school under Dr. John R. Park, and was teaching a school in the Thirteenth Ward when she first met Fera-morz Little. They were married in July, 1882, and two children were born to them (Vivian L. and Catherine



L.). Sister Little continued her studies after her marriage and was graduated from the University of Utah in 1899, with the degree of Bachelor of Science. About this time she became associated with a number of woman's clubs and was the founder of the Authors Club. On one occasion Sister Little was chosen for the National Council of Woman and gave an address at the convention in Chicago, Ill. She was a regent of the University of Utah for about ten years, served on the general board of the Relief Society and on the Stake Board of Ensign Stake. The death of her husband was a great blow to her and in order to overcome her sorrow she studied music and art and became very efficient in those lines. Sister Little died in Salt Lake City May 29, 1909. In history she ranks as one of the best educated women of Utah; she was unceasing in her determination to gain an educa-

tion and up to the time of her death she kept abreast with the educational systems of the world.

THOMAS, Chas. John, a prominent and active Elder in the 13th Ward, Salt Lake City, Utah, was born Nov. 20, 1832, in Burnley, Lancashire, England, the son of Joseph K. Thomas and Margaret Spotswood. When but seven years of age, he exhibited natural ability for music and at the age of nine he played with his father in an orchestra at the Theatre Royal, New Castle-on-Tyne. While still a lad he went to London and studied harmony under the tutorship of Professor Thirwall of the Theatre Royal Covent Garden, and he graduated



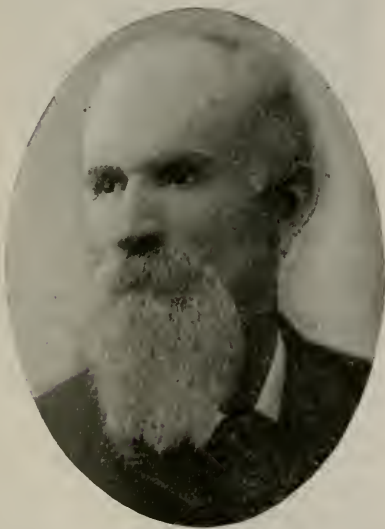
with honors. Soon after becoming a convert to "Mormonism" in 1851, Charles took sick and continued to grow worse until his life was despaired of and the doctor said he would die. His father's heart was touched and he exclaimed: "My son, if there is anything on earth that you wish and I can get for you, you shall have it." Charles asked that the Latter-day Saint Elders be sent for to pray for him. The Elders came, and after they had administered to him, he was

instantly healed. This miraculous manifestation of the power of God led his father to investigate the claims of "Mormonism", and soon afterwards the whole family joined the Church. Commencing with 1853 Charles traveled with an Italian opera company for three years from London to Scotland under the direction of the great Carl Anchutze. In 1854 he published some of his compositions which were played at several London theatres. In 1856 he was offered the position of band master on board "H. M. S. Great Marlborough" but had to decline the honor on account of poor health. After being a member of the Church for ten years, he set sail for America with a large company of emigrating saints who crossed the Atlantic in the ship "William Tapscott" which sailed from Liverpool May 11, 1860, and arrived in New York June 20th following. During his temporary sojourn in the State of New York, he filled a number of engagements in several theatres in the city of New York. To Professor Thomas belongs the distinction and honor of being the first orchestral leader for the Salt Lake Theatre and for being the first to receive a testimonial benefit in that historic house. He was also musical director of the first male glee club in Salt Lake City, which was organized, under the name of the "Union Glee Club", March 17, 1876, with a membership of sixteen, which soon increased to twenty-four. Most of the members were considered at that time the best vocalists in the City, including Messrs. Henry Gardener, Duncan M. McAllister, William Foster, A. C. Smyth, Orson F. Whitney, Ebenezer Beesley, and a number of other well known names; the object of the organization was mutual improvement in the Divine art of vocal music and to assist in charitable purposes. From 1875 to 1885 Brother Thomas had charge of the Temple block by special appointment from

the presidency of the Church. In 1885 to 1887 he filled a mission to Great Britain, laboring principally in the Yorkshire, Birmingham and London conferences. After his return from that mission, he was again placed in charge of the Temple block, which position he held till 1908. From the time of the dedication of the Salt Lake Temple in 1893 to the present time he has led the Temple choir. In the musical world Bro. Thomas is widely known as a composer of music, having written for orchestral, instrumental and vocal works. As early as 1858 he wrote his famous anthem on the Book of Mormon, commencing with "Harken, O Gentiles". This was undoubtedly the first anthem ever written from that sacred volume. He also composed "Harken and Lo a Voice" from the Doctrine and Covenants in 1859, which perhaps was the first poetical effusion which had that book for its basis. While yet a young man he was sent to St. George by Pres. Brigham Young to teach vocal and instrumental music, remaining there about three years. After that he resided in Beaver two and a half years, after which he was called back to Salt Lake City. Soon after his arrival in Utah in 1861 he attained to the captaincy of a band which was called the Thomas band. Before he left his native country he married Charlotte Gibbs in London (in 1854), by whom he became the father of one son. Bro. Thomas is remembered as the man who led a male chorus of seventy voices to victory in June, 1892, taking the first prize at a singing contest given under the auspices of the mutual improvement associations in the Tabernacle, Salt Lake City. One of his colleagues in the music world, speaking of Prof. Thomas, says: "In summing up this noble, earnest teacher's work, it may be said that his advent into these valleys marked an epoch in the early musical history of

Utah." For many years Elder Thomas has been a faithful and enthusiastic Temple worker and is well and favorable known by thousands of the Saints for his unflinching integrity and faithfulness as a servant of God and as a man of talent and influence.

ENSIGN, Rufus Bronson, a Utah pioneer of 1847, was born Dec. 28, 1832, at Westfield, Massachusetts, the son of Harris D. Ensign and Mary Bronson. His parents joined the Church in Westfield, about 1840, and started for the West in 1846. The father died, at Winter Quarters Sept. 29, 1846, and Rufus, with his mother, five

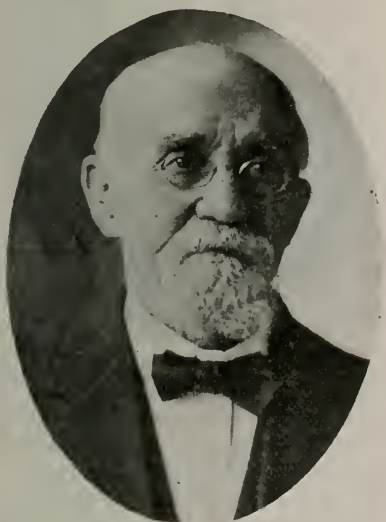


brothers and one sister, came to Great Salt Lake Valley in 1847, crossing the plains in Daniel Spencer's Hundred, which arrived in the Valley, Sept. 20, 1847. After spending two years in the "Old Fort", the family settled permanently in the Twelfth Ward, where Rufus was baptized in 1853. After participating in the so-called Walker Indian war, he located temporarily in Cedar City, southern Utah. After that he participated in an expedition to Fort Bridger, being in the service 81 days. In 1856, together with his cousin Lorine he

went out to meet the belated hand-cart company. In 1857 he went to the States in the B. Y. Express Company, but returned to the Valley in October, 1858. While on this trip he was taken sick with malarial fever on the Platte river, and was left by his comrades at the old Mormon crossing. Here he was taken prisoner by Johnston's army as a Mormon spy and held a prisoner about one month, but through proclamation by Gov. Cummings he was set free in May, 1858. In 1859 he went back into the Indian country, where he traded with the emigrants and acted as interpreter for the Sioux Indians at the agency three miles from the trail, until 1863, when he returned to his home in the Valley. In 1874, (Sept. 25th) he married Sarah Ann Frost, who was born April 7, 1852, in Salt Lake City and died July 6, 1894. Bro. Ensign married Sarah Ann Kelso Sept. 25, 1895; she was born July 9, 1852 in Pennsylvania. His second wife is still living in the Twelfth Ward. Bro. Ensign has been a freighter and farmer his entire life.

MIDGLEY, Joshua, a Patriarch in the Church and a resident of the Twelfth Ward, Salt Lake City, Utah, was born Oct. 15, 1832, at Almondbury, Yorkshire, England, a son of Thomas Midgley (who was born April 2, 1897, and died September 9, 1870, at Nephi Utah) and Ellen Hinchcliffe (who was born Dec. 21, 1801, at Almondbury, Yorkshire, England, and died when crossing the plains to Utah Sept. 4, 1855). Becoming a convert to "Mormonism", Joshua was baptized Sept. 20, 1846, by Elder Henry Whitaker. He left Liverpool with his father Jan. 10, 1850, and reached New Orleans March 8, 1850, after a stormy passage in the ship "Argo". When making the voyage, the ship was once about to run upon an island, but a miraculous flash of light burst forth from the heavens and lit up the vessel's surroundings,

revealing to the sailors their dangerous position. By tacking repeatedly, the captain and crew succeeded in bringing the vessel out of danger. Brother Midgley settled temporarily at St. Louis, Mo., where he remained two years. He was ordained to the Aaronic Priesthood May 8, 1851, by Elder Thomas Wrigley at St. Louis, and while there he was president of the lesser Priesthood of the Fourth Ward. He crossed the plains to Utah in 1852, arriving at Salt Lake City Aug. 28, 1852, in Capt. James Jepson's company. He resided at Salt Lake City sixty years, where his career,



both business and ecclesiastical, was marked by unceasing activity and devotion. He became a member of the Tabernacle choir in 1852, when an orchestra of eighteen instruments furnished the accompaniments. As one of Utah's pioneer musicians, he was also a member of William Pitt's old Nauvoo brass band and was a pioneer member of the Salt Lake Theatre orchestra. He played with the Nauvoo brass band at the ceremonies of consecrating the Salt Lake Temple grounds Feb. 14, 1853, also at the laying of the southeast cornerstone, April 6, 1853,—the twenty-third

anniversary of the Church—and thirty-nine years later, he accompanied the choir when the capstone of the Temple was laid. After the exterior of the Temple had been completed, Brother Midgley had full charge of the decorating and painting of the interior. Bro. Midgley was set apart as a home missionary in the Territory of Utah, Dec. 8, 1856, and was released March 2, 1857, by President Young. He was also one of the presidents of the 8th quorum of Seventy until the quorum was moved south. He went to Echo Canyon as cornet player with the first company of Life Guards (Capt. Burton) Aug. 15, 1857. In 1901 (June 20th) Bro. Midgley was ordained a High Priest and Patriarch by Elder Rudger Clawson, and passed to his final rest April 30, 1912, at his home in Salt Lake City, after a life of unusual service to the Church, his family and his community.

MIDGLEY, Jemima Rushby Hough, wife of Joshua Midgley, was born May

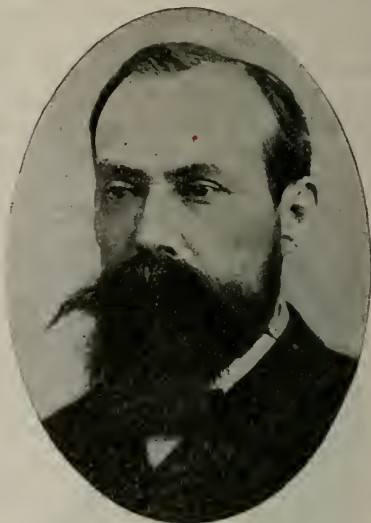


20, 1834, at Wooden Box (now Woodville), Leicestershire, England, a daughter of William Hough (born in 1766 and died Aug. 27, 1836, at Woodville) and Jemima Drabwell (born in Bowtry, England, and died Nov. 9,

1872, in Salt Lake City, Utah. She was baptized into the Church in May, 1842, at Liverpool, England, and emigrated to America in 1845, sailing from Liverpool in the ship "Parthenian," March 30, 1845, and arriving at New Orleans May, 12, 1845. Accompanied by her mother, she proceeded to Nauvoo, Ill., arriving there May 23, 1845. Her father died when Jemima was only two and a half years old. She remained at Nauvoo one year and then moved to St. Louis, Mo., where she and her mother earned sufficient means to supply themselves with a comfortable outfit for crossing the plains. They crossed in 1852 in Captain James Jepson's company, which arrived at Salt Lake City Aug. 28, 1852. Sister Jemima married Joshua Midgley April 8, 1853, with whom she lived happily for fifty-nine years, until his death April 30, 1912. She is the mother of twelve children, six of whom are now living. Sister Midgley was a diligent worker in the Relief Society for twenty-nine years: from 1879 to 1908, she was first counselor to Sister Julia A. Druce, president of the Twelfth Ward Relief Society. She joined the Tabernacle choir in 1852 and was with it when the Temple was dedicated and the corner stones laid. Besides rearing her own family, Sister Midgley has found time in her life in Utah to minister to the needs of the sick and otherwise unfortunate almost daily, a service for which her natural abilities and generous nature have made her especially valuable. She still lives in the home at Salt Lake City to which she went as a bride more than sixty-one years ago.

ARNOLD, Orson Pratt, a veteran Elder in the Church and a noted frontiersman, was born Nov. 21, 1838, in Amboy, Oswego county, N. Y., the son of Joshua Arnold and Elizabeth Bliss. His parents joined the Church before Orson was born and settled in Nauvoo, Ill., in 1840. Here they became well acquainted with the Pro-

phet Joseph Smith and many of the Church leaders. In 1848 the Arnold family emigrated to Utah, and the following year continued the journey to California. After residing in that State, near Sacramento, about three years, they returned to Utah and located in West Jordan. Young Orson was a sturdy youth, noted for his



generosity and courage, but never became conspicuous until he went out with Lot Smith's command in the fall of 1857, to meet and, if possible, to prevent the entrance into Utah of Johnston's Army. Of his service on this expedition Lot Smith on several occasions declared that a braver man than Orson P. Arnold never lived. Bro. Smith had ample chance to observe not only his courage, but his patience and endurance, for through the accidental discharge of the gun of one of his companions just after the memorable burning of the train of army supplies in October, 1857, young Arnold was shot through the left leg. The main bone of the upper leg was so badly fractured that a part of the bone, five inches in length, had to be removed. The agony he endured while being conveyed from the scene of the accident is beyond words

to express. He was carried by his companions on a rude litter for a distance of thirty-nine miles, before a wagon could be reached, and then hauled more than 200 miles in a springless wagon to his home in Great Salt Lake Valley. His recovery was long and tedious ;he was compelled to use crutches to get about for fully three years, and when able to abandon them, his left leg was rigid at the knee joint, and he remained so during the rest of his life. Pres. Brigham Young interested himself in young Arnold during his convalescence and from that time up to the date of the President's death Orson was one of the most trusted and confidential men in the President's employ. He drove the President's carriage, journeying with him through the settlements he visited, and was shown every mark of confidence that any person could be by that great man for whom he had the utmost love and reverence. As a reinsman and a handler of horses Bro. Arnold had few superiors. In 1860 (Nov. 4th) he married Alicia Read, who bore him nine children. In 1866, when hostile Indians were raiding the settlements in Sanpete and Sevier counties. Bro. Arnold was among the courageous young men who volunteered to go to the relief of the settlers. His most intimate associates on that expedition never suspected how he suffered from pain in his wounded limb while riding on horseback in the mountains. His iron will and strong determination, however, enabled him to surmount that bodily handicap and lead a very active strenuous life. He was one of the most prompt and energetic business men in the community. In Salt Lake City he was active in establishing the street railway, and for a great many years he was its superintendent. Bro. Arnold died in Salt Lake City Nov. 22, 1912, leaving a large family, who were devoted in their attention to him during his

long illness. The imediate cause of his death was leakage of the heart. During the last few years of his life, since he retired from active business, he devoted much time to looking after the organization of Indian war veterans in Salt Lake county, of whom he was post commander. He was a generous and firm friend and devoted husband, a kind and loving father and a loyal and consistant Latter-day Saint.

ARNOLD, Alicia Read, wife of Orson P. Arnold, was born Oct. 20, 1840, in London, England, the daughter of Samuel George Read and Elizabeth G. Quilly. She was baptized in



1852 and emigrated to Utah in 1856, sailing from England in the ship "Horizon" May 21, 1856. From Iowa City she crossed the plains and mountains to Utah in Capt. Edward Martin's handcart company. She left England together with her father and mother, two brothers and one sister, but in passing through Florence, Neb., her brother Walter got lost and the father and one brother remained to search for him, while Alicia, her mother and one sister pulled a handcart across the plains and were exposed to the terrible sufferings which

Capt. Martin's handcart company experienced. The survivors of the company arrived in Salt Lake City Nov. 30, 1856. In 1858 the mother, taking her daughter Thisby with her, went east to look for her husband and children, walking for the second time across the plains, and returned again to the Valley with her son Walter and daughter Thisby in 1861. The father arrived in the Valley in 1859 and the other son in 1862. In 1860 (Nov. 4th) Alicia married Orson Pratt Arnold, by whom she became the mother of nine children, seven of whom are now (1914) living.

READ, Walter Pyrimus, a prominent business man of Salt Lake City, is the son of Samuel George Read and Elizabeth Georgian Quilly, and was born in London, England, Aug. 8, 1848; he lived in that country until he



was eight years old. His father was a native of London, England, and was employed as a lieutenant in the service of the East India Company; later he was employed in the office of the general mercantile department of the docks of that company in London. He married Elizabeth Georgian Quilly (a native of England), and be-

ing converted to "Mormonism" he was baptized together with his wife and left England for America in 1856 with his whole family. On their arrival in Iowa the family commenced the journey toward the Rocky Mountains in Capt. Edward Martin's handcart company, but when the company reached Keg Creek, a few miles east of Council Bluffs, Iowa, the boy Walter P. (the subject of this sketch) was induced by two men (who had invited him to take a ride with them) to leave the company, promising him that if he would stay with them until he was twenty-one years of age, they would give him a large farm and a pony of his own. The boy became delighted at this unexpected opportunity and ran away from the camp. He was first taken to a small town called Ienleston, about fifty miles east of Council Bluffs, where he stayed with a family by the name of Hodge; later he lived with a family named Spoor, and still later made his home with a Dr. Williams, who resided a few miles east of Council Bluffs. Walter's disappearance caused a division of the Read family in 1856. The mother and two daughters went forward to the Valley in Capt. Edward Martin's handcart company, while Bro. Read and his eldest son (Samuel M) remained behind to look for the lost child. They succeeded in finding him after searching two or three months, but it was then too late in the season to cross the plains. In the meantime Mrs. Read returned to Iowa with one of her daughters, and the family then remained together in Iowa till 1859, when the father went to Utah and the mother, with her daughter and her son Walter P. (who had been lost), came to the Valley in 1861, crossing the plains in Capt. Ansel P. Harmon's oxtrain. Walter P. drove a team all the way across the plains. Upon his arrival in Salt Lake City, in 1859, the father

secured employment as a bookkeeper in the office of the "Deseret News", where he remained until he established himself in business, dealing in books and newspapers under the firm name of "The London Newsdealer". He continued a faithful member of the Church until the time of his death in Salt Lake City, Dec. 8, 1893. Walter P. Read received his early education in private schools in Salt Lake City, but as he desired to gain his own livelihood and be independent, he soon started on his business career. At the age of sixteen he entered the harness business and remained in that vocation for the ensuing sixteen years. The first six years of this period he was an employee, and throughout the latter ten years owned and controlled the business located at Nephi. Upon the sale of his harness business, he devoted himself to railroad building and in the fall of 1879, in connection with Messrs. Grover and McCune, formed a construction company known as the Juab Contract Company which in that year successfully undertook and completed the building of the railroad line on the San Juan river, Colorado. In the spring of 1880 the firm went to Gunnison county, Colorado, and there constructed thirty miles of the South Park Railroad. This firm was known as Grover, McCune and Read and secured the contract for the Union Pacific Railroad, and also contracted for and successfully completed ninety miles of the road from Pueblo north on the Denver and New Orleans, now known as the Denver and Fort Worth Railroad. This firm operated extensively in the Western States, and secured a contract in Montana to haul wood to the Lexington Mills at Butte City from the low lands. In addition to the extensive interests of this successful firm, Mr. Read found opportunities for the exercise of his abilities in other fields, and in 1881 he became interested in stock

raising. In that year he formed a partnership with Messrs. Alfred W. McCune and Thos. J. Scofield and engaged in the cattle business. This partnership owns an extensive stock-ranch in southern Utah comprising about six thousand acres stocked with upwards of seven hundred head of horses and cattle. The same industry and ability which he displayed in his former enterprises has made this ranch one of the most prosperous in Utah. In 1885 Mr. Read again turned his attention to railroad building, and in Montana the firm of McCune, Kerkendall and Co. was formed in Helena. The extensive operations of this firm were managed by Mr. Read who had entire charge of its business in Montana. From railroad building he turned his attention in a few years to merchandising and entered into a partnership at Nephi for the purpose of conducting a general merchandise business, the firm being known as Read & Bryan. Here he remained until 1889, when he moved to Salt Lake City and took up the management of the Salt Lake City Railroad Company. When Mr. Read took up the management of this property it was a poorly equipped crude system. The cars were hauled by mule teams and the tracks extended but an inconsiderable distance. After his incumbency of the office of general manager the system made wonderful strides, both in efficiency and prosperity. Under his direction mule power was superseded by electricity and in Salt Lake dent, vice-president and director of electric street cars west of Omaha. He filled the offices of superintendent, vice-president and director of this company from 1889 to 1901. The amalgamation of the Rapid Transit Company and the Salt Lake City Railroad Company was effected in 1901 under the name of the Consolidated Railway and Power Company, and after the consolidation with the Utah Light and Power Company Mr. Read

became a director and superintendent of the railway service. He filled these positions until the purchase of the Utah Light and Railway Company by the Harriman system took place. In 1872 Mr. Read married Miss Martha A. Pond, daughter of Stillman and Elizabeth Pond, and his family consists of eight children, five sons and three daughters. His sons are Stillman George (dying at the age of two years), Walter E., Joseph Marion, Winslow and Lewis Edgar. His daughters are Gertrude (wife of Fred Michelson), Martha J. and Erma. Notwithstanding his varied and active business career, Mr. Read found time to take an active part in the political affairs of the State. He is a believer in the principles of the Democratic party and in 1876 was elected and served as sheriff of Juab county, Utah. He also had the honor of being the first city marshal of Nephi, being elected to that office in the spring of 1889, but owing to his removal to Salt Lake City to take up the management of the Salt Lake City Railroad, he resigned his office in that year. The success of all the business enterprises in which Mr. Read has been interested and the strikingly successful career he has made in Utah are the results of his own efforts. Starting out in life at an age when most boys are still under parental guidance, self instructed and self-made, he has achieved results that mark him as one of the great captains in the industrial development of the West. A man of splendid physique, undaunted will power, coupled with the ability to learn from others and profit by their experience, no matter how limited, has made his career one of the most striking illustrations of what energy, application and industry can accomplish. Gifted with a pleasing personality and a kind and genial manner, he has become one of the best known and most popular men in the Great West.

DRUCE, John, counselor in the Bishopric of the Twelfth Ward, Salt Lake City, Utah, for twenty years, was born June 18, 1818, in the parish of Mitcham, Merton, in Surrey, England. His father, John Druce, was an engraver with an establishment of his own, where his sons were taught in that art. His mother, Sophia Bragg Druce, was for thirty-one years the matron of the church school at Merton, where John received his early education under her tutelage. Later he attended the Arthur Academy for boys in Mitcham. Thoughtful and



obedient, he always studied the wishes and interests of his parents. At twelve years of age he taught a small class in the Mitcham Church Sunday school. For a time he worked in a large confectionary establishment, owned by a cousin in London, but did not like the employment, and was glad to return home. He was strongly inclined to study financial questions, and took naturally to mathematics and mechanism. In the years 1840 he made his abode in the city of Manchester; where he was employed in the McEntire engraving department of the Ducie print works. He was very much respected by his employers and fellow

workmen and was connected with that establishment as long as he remained in his native land. The year of his removal to Manchester was the year that "Mormonism" made that city its headquarters in the British Isles. Mr. Druce, having become acquainted with the Latter-day Saints and their doctrines, was baptized Aug. 4, 1841, by Parley P. Pratt, who was then presiding in Great Britain. Soon Bro. Druce was called into the ministry and labored faithfully in the cause, presiding at different times over the branches of Stockport, Crossmore, Salford and Middleton. He remained in England until twenty-eight years of age, when he emigrated to America, sailing from Liverpool Feb. 17, 1846, and arriving in New York March 26, 1846. His wife, Julia A. Jinks Druce, whom he had married June 19, 1842, in Manchester, England, sailed for America in August 1846. Bro. Druce went to Haverstraw, Rockland county, in the same State, and was chosen presiding Elder of the Haverstraw branch April 25, 1849. Mr. Druce was employed at the Garnerville Print Works, where he remained for fifteen years. He served the firm faithfully, gained the confidence of his employers and became head of the engraving department. When he was about to leave, they offered him inducements to remain, but financial considerations had no weight with him, as compared with his religious convictions. Deeming it his duty to gather with the Saints, he started for Utah, accompanied by his wife and seven children. He also had with him a cook and two teamsters, one of the latter his nephew. He left Haverstraw June 11, 1861, and by railroad and steamboat, via Chicago and St. Joseph, reached Florence, Nebraska, on the 21st of that month. Says he: "It was a very critical time to travel through the States. The Civil War had just begun and the feeling against the saints was quite bitter. At Dunkirk, New York, the company was detained part of a day and all

one night, none being allowed to leave the depot. At Quincy, Ill., men gathered about the train, swearing and uttering threats. But none were harmed. At Hannibal, Missouri, the train of cars was taken away by soldiers, in order to clear the road, the guerillas having set fire to the bridge over which the train must pass. None were allowed to leave the depot; all slept on the station floor". Brother Druce had a good outfit of two Chicago wagons well loaded with supplies, five yoke of oxen and three cows. He and his party joined Ira Reed's independent company and started across the plains (leaving Florence, on the 4th of July and reaching Salt Lake City Sept. 16, 1861). He bought a house and lot in the Twelfth Ward, where he resided continuously until the day of his death. He also owned at one time property in Pleasant Grove, Utah county. His Twelfth Ward purchase was an old adobe house, cold and leaky, insomuch that the family had to open umbrellas and fasten them over the beds to keep off the rain, which, finding its way through the mud roof, at times made matters very unpleasant. As there was no engraving to be done, he determined to learn some other trade, and as building seemed to be a most necessary occupation, he concluded to be a carpenter. Aided by Wilford Woodruff and Daniel H. Wells, he was employed at the carpenter shops on the Temple Block, and there learned the trade in question. Subsequently he helped to erect the Salt Lake Theatre and other notable structures. As builder and contractor he afterwards formed a partnership with William Robinson, and later was associated with his sons, John A. and Edgar W. Druce. Under great difficulties he built up a business that enabled him to support his family in comparative comfort and made a good home for himself in his declining years. He always had the respect and confidence of those who employed

him and was ever honest and conscientious in his dealings. He became the father of nine children. In the Church John Druce held the office of Priest as early as October, 1841, and in April, 1843, he was ordained an Elder by Ezra Clark. February, 1862, witnessed his ordination as a Seventy and in October, 1866, he was a president of the 21st quorum. In 1876-77 he filled a mission to the Eastern States, presiding by appointment of Pres. Brigham Young over the States of New York, New Jersey and Connecticut. Returning home he was chosen, June 21, 1877, first counselor to the Bishop of the Twelfth Ward, which position he held for over twenty years, under the successive administrations of Bishop Alexander C. Pyper and Bishop Hiram B. Clawson. His name was a synonym for fidelity and devotion to duty. He was particularly attentive to the needs of the poor and helped them in many ways. During his two decades of faithful service as Bishop's counselor he had the unlimited confidence and esteem of the authorities and people of his Ward and all others with whom he was connected. His death was due to paralysis, the first stroke of which came on May 18, 1888. He recovered sufficiently after a few months to enable him to attend to his Ward duties again, but on March 12, 1895, he suffered another stroke, which deprived him of the use of his right arm. For about two years he was unable to walk, without assistance, though his general health remained good, and he was able to attend to business affairs at home. He served faithfully as a counselor in the Bishopric until he was honorably released in June, 1897. Sept. 29, 1897, he was taken in a carriage to the President's office, where he was ordained a Patriarch under the hands of Presidents Geo. Q. Cannon, Joseph F. Smith and Franklin D. Richards, the second-named being mouth. This was the last time that he left his home alive.

A week later to the day (Oct. 7, 1897) his spirit suddenly departed from its earthly tabernacle.

DRUCE, Julia Ann Jinks, wife of John Druce, and president of the Twelfth Ward Relief Society for twenty-nine years, was born April 17, 1824, at Stone, Staffordshire, England, the daughter of John Jinks and Mary Woodfield. She joined the Church Apr. 5, 1840, being baptized by Willard Richards, and in 1842 (June 19th) she was married to John Druce in the old



Collegiate church in Manchester, England. She emigrated to America in 1846, crossing the Atlantic in the ship "Montezuma", which sailed from Liverpool Aug. 15, 1846. The family resided at Haverstraw, New York, fifteen years. The Druce family assisted the Elders who labored as missionaries in that part of the country, both materially and otherwise. Finally the family crossed the plains and mountains in Ira Reed's independent company which arrived in Salt Lake City, Sept. 16, 1861. On the journey John Druce was captain of ten and chaplain of the company. The family settled in the Twelfth Ward, Salt Lake City, where Sister Druce acted as a teacher in the Ward Relief Society from 1868

to July 13, 1879, when she was chosen president of the society. Her counselors were Mrs. Jemima R. Midgley, and Mrs. Eliza D. Hooper. Sister Druce acted as president until the fall of 1908. During the period of her presidency in said society she had left to them by will, etc., several pieces of good property, upon which the sisters built houses to rent. The income from this enterprise helped in a substantial way to keep the poor of the Ward. Sister Druce became the mother of nine children, namely, Julia A., Mary S., Lily H. A., Eliza J., John A., Ada E., Amanda M., Edgar W., and Kate A. After the two Wards (the Twelfth and Thirteenth) were joined together, Mrs. Druce, on account of her advanced age, was honorably released from presiding over the Twelfth Ward Relief Society, which she had served faithfully and well for so many years, and retired with the love and esteem of the Ward and her fellow-workers in the Society.

DRUCE, John Alma, a missionary who lost his life for the gospel's sake, was born July 28, 1852, at Haverstraw,

Utah in 1861 with his parents, and was ordained an Elder Nov. 12, 1876, by Minor G. Atwood. For a number of years he labored diligently as a Ward teacher. In 1880 (Dec. 30th) he married Elizabeth M. Kingsbury (daughter of Joseph C. Kingsbury and Dorcas Moore) who was born Nov. 3, 1857, in East Weber, Utah; she bore her husband two children (Xenia L. and Ethel D.) In 1883-85 he filled a mission to Great Britain, laboring in the London, Liverpool and Birmingham conferences. While abroad he contracted a disease from which he never fully recovered, but died soon after his return home, Dec. 5, 1885, universally respected as an honest, upright Latter-day Saint. Bro. Druce had learned the trade of a carpenter and was in business with his father when he was called on his mission.

EVANS, John Alldridge, first counselor to Bishop Thos. A. Clawson of the Eighteenth Ward, Salt Lake City, Utah, was born March 23, 1865, at Cedar City, Iron county, Utah, the son of David Woolley Evans and Elizabeth Alldridge. He came to Salt



New York, the son of John Druce and Julia Ann Jinks. He was baptized Aug. 7, 1860, by John Druce, came to



Lake City when a child with his parents and received a good education. He was baptized June 4, 1873, by

Mark Lindsey and was confirmed June 5, 1873, by William L. N. Allen; ordained an Elder March 23, 1879, by Erastus Snow and acted for many years as a president of an Elders quorum. In 1906 he was ordained a High Priest and set apart as first counselor to Bishop Clawson, a position which he held until the time of his death, which occurred in Salt Lake City June 2, 1906. He was clerk of the Eighteenth Ward for twenty-eight years. Elder Evans was a successful business man. He was an employee of the "Deseret News" for many years, first as a book keeper, afterwards as cashier and finally as manager. In 1887 (March 23rd) he married Florence Neslen, (daughter of Robert Francis Neslen and Eleanor Stevens) who was born April 6, 1866, in Salt Lake City. This union was blessed with nine children, namely, John Elmer, Florence Eleanor, Lucile, Elizabeth Louise, David Woolley, Alldridge Neslen, Ruth, Mary, and Richard Louis.

STEVENSON, Ezra T., second counsellor to Bishop Thos. A. Clawson, of the Eighteenth Ward, Ensign Stake, was born Oct. 29, 1864, in Salt Lake City, Utah, the son of Edward Stevenson and Elizabeth J. DuFresne. He was baptized in June, 1872, by Edward Stevenson; ordained successively to the office of Deacon, Teacher, Elder and Seventy, the latter ordination taking place Jan. 10, 1887, under the hands of Joseph Watson. For a number of years he was a faithful member of the council of the third quorum of Seventy, and he also held the positions of superintendent of the Fourteenth Ward Sunday school, was president of the Y. M. M. I. A. and Ward clerk. In 1887-90 he filled a mission to New Zealand, laboring among the Maori people of that land, acquiring their native language. In 1893 (June 22nd) he married Mary Amelia Burton, daughter of Robert T.

Burton and Maria S. Haven. A son of this marriage, Edward B., died in infancy. His wife Mary passed away July 27, 1887, a devoted wife and faithful Latter-day Saint. In March, 1898, Elder Stevenson returned to New Zealand, having been called to preside over that mission. He was accompanied by the great Maori chief, Elder



Hirini Whaanga, who had come here with his family (a representative of his people in Zion) and now returned as a missionary to his people, remaining one year. Returning home in September, 1900, Elder Stevenson traveled via Egypt, Palestine and European countries, thereby circumnavigating the globe. In 1901 he married Rhoda Richards, daughter of Heber John Richards and Mary Johnson. The names of his children are: Mary, Ralph, Ezra, Rhoda and Amelia. In 1912, together with Andrew Jenson and others, he organized the Round the World Club, of which he became vice-president. His present position in a secular way is that of teller in the Deseret National Bank, in Salt Lake City.

JENNINGS, William, mayor of Salt Lake City from 1882 to 1885 and one of Utah's leading business men, was

born Sept. 13, 1823, at Yardley, near Birmingham, England, the son of Isaac Jennings and Jane Thorington. His father came of a good family and made himself wealthy in the butchering business. When William was seven years old he accidentally broke his thigh bone and for fifteen months was on crutches. His five brothers and five sisters went to a boarding school and were well educated. William left school at the age of eleven, and at fourteen plunged into busi-



ness as an assistant to his sire. Even at that early day he manifested the keenness, sagacity and business promptitude that made him in time one of the leading merchants and financiers of the West. It is related how he went to Coalsell Market on a certain occasion to buy cattle. Having made some first-class selections, he asked the owner his price. Amused at the lad's precocity, the farmer, in a bantering spirit, put a very low figure upon the cattle. "I'll take them", said Jennings, and the farmer, still in jest, concluded the sale; whereupon William, taking out his scissors, quickly cut the Jennings' mark on each of the beasts and paid the money. The joking farmer then tried to recede from the transaction, but the

boy, un-awed by his bluster, appealed to the bystanders, who sustained him in the fairness of his purchase. Chagrined for having paid so dearly for his whistle, the seller reluctantly yielded the point and surrendered the cattle. William Jennings came to America the year that Salt Lake Valley was settled. He was not at that time a Latter-day Saint, and in leaving home and beginning life for himself in a foreign land among strangers, was actuated purely by that spirit of independent enterprise which was so notable a characteristic of his nature. His parents and other members of the family did not approve of the step, but offered no strenuous opposition. In leaving home at such a time he forfeited his family portion, but the fortune afterwards amassed by him was much larger than that divided among his father's heirs. He landed in New York early in the month of October. There he remained through the winter, working at six dollars a week for a Mr. Taylor, a pork-packer of Manchester, England. The next year he made his way to the State of Ohio, where he was robbed of all the money he possessed—some four or five hundred dollars—and in absolute destitution sought and found employment as a journeyman butcher at a small salary. In March, 1849, he left Ohio for Missouri, staying a while at St. Louis, and then proceeding to St. Joseph, where he worked at trimming bacon and butchering. In the fall an attack of cholera prostrated him for four weeks and on recovering he found himself again penniless and two hundred dollars in debt. In this extremity he was befriended by a Catholic priest, one Father Scanlan, who loaned him fifty dollars, which small but timely loan, judiciously handled, put him on his feet again and gave him his first successful start in the New World. Mr. Jennings' well-known friendly feeling for the Catholics is thus ex-

plained. While at St. Joseph he married Jane Walker, a "Mormon" emigrant girl, on her way to Utah from her native England, and though he did not immediately join the Church of which she was a member, this marriage was the beginning of his relations with the Latter-day Saints, and it undoubtedly led to his settlement in the Rocky Mountain region. The date of the marriage was July 2, 1851. The young couple left St. Joseph in the spring of 1852, and arrived at Salt Lake City early in the fall. Mr. Jennings brought with him three wagons loaded with groceries, in which all his means was invested. These goods he sold in Utah at a handsome profit and paid his tithing from the sale. Soon after his arrival in Utah, he joined the Church of Jesus Christ of Latter-day Saints, and on July 28, 1855, married his second wife, Priscilla Paul, another young English girl, who had recently emigrated from the land of her birth. During the first three years of his residence at Salt Lake City, Mr. Jennings devoted himself exclusively to the butchering business, a line of industry that had made his father wealthy, and which he himself had followed in a small way with varying success after his arrival in America. At the expiration of that period, he added to his meat-shop a tannery, manufacturing leather from the hides of his slaughtered beeves, then working up the leather into saddles, harness, boots, and shoes. His original venture and each succeeding extension of his business was a success. During a mission to Carson Valley in 1856, he supplied the mining camps of that region with meat. He built himself a substantial house of logs, which he had cut from the surrounding mountains. In this humble abode his wife Priscilla lived, and there her first child, Frank W. Jennings, was born Feb. 25, 1857. The sire was absent upon this mission sixteen months, re-

turning to Salt Lake City in the summer of 1857. On arriving in Salt Lake City, he found the people greatly excited over the prospect of a collision with the general government. Johnston's army was on its way to Utah, industry was paralyzed and business almost at a standstill. Undaunted by the prospect of invasion and devastation, which were the common talk, the returned missionary embarked in business on quite an extensive scale, building on the spot afterwards occupied by his Eagle Emporium, a large meat establishment, which he maintained as best he could during the absence from the city of almost its entire population. The Jennings family spent the period of "the move" at Provo. In the year 1860 the head of the house branched out in the mercantile business. He purchased from Solomon Young a stock of dry goods amounting to forty thousand dollars. He was now the leading merchant of Utah. In 1861 he contracted to supply poles upon which to stretch the wires of the Overland Telegraph Line between Salt Lake City and Ruby Valley. He also took a large contract to supply grain for the Overland Mail Company. The same year found him in San Francisco, purchasing merchandise for his store. After the establishment of Ft Douglas, the commissariat relied upon him for much that it consumed. In 1863 he added to merchandizing banking and brokerage. He exported Utah products to the mines outside of the Territory, and is said to have been the first Salt Lake City merchant to buy and ship Montana gold-dust. He was also the owner of the first steam flouring mill in Utah. In 1864 he built the Eagle Emporium in Salt Lake City and during that year purchased large quantities of goods in New York, St. Louis, San Francisco and Salt Lake City. In addition to these purchases, and against the advice and protest of his business managers, he also bought from Major Bar-

rows a mammoth train-load of goods, amounting to a quarter of a million dollars. This bold and hazardous venture proved to be the luckiest hit of his mercantile career. He not only reaped handsome profits from a ready sale of his merchandise, but enhanced his prestige as a merchant and indirectly the commercial standing in Utah, by the extensive and successful deal. Two anecdotes, told of Mr. Jennings aptly illustrate his native shrewdness and sagacity. The first pertains to his grain contract with the Overland Mail Company in 1861. Seventy-five thousand bushels—about all the grain the Territory then produced—was needed by that company, and the contract to supply it was made binding upon Mr. Jennings by a forfeiture of five thousand dollars, if not fulfilled. The company itself was not placed under bonds. The merchant at once began to buy grain, and contrary to his understanding at the time of signing the contract, the company began buying also. He protested, but his protest was unavailing, and Mr. Jennings soon saw that it would be impossible for him to fulfill his contract if the company persisted in buying in opposition to him. However, he kept on buying and filling his bins and cellars with grain. The company also continued buying. Finally Jennings, seized with an idea, asked the other parties if the payment of the five thousand dollars forfeiture would satisfy the contract. There was a prompt answer in the affirmative and no less prompt payment of the forfeiture. The contract was cancelled and the merchant was free, with thirty thousand bushels of grain on hand, nearly half the grain product of the Territory and nearly half the amount needed by the Overland Mail Company. Both parties continued to buy, but Jennings, having the inside track as a member of the community, as well as his native push and ability as a trader, soon

distanced his competitor and succeeded in corraling the greater part of the grain product. And now came the climax, with a triumph for Jennings, which his opponents might have foreseen, had they been anywhere near his equals in business acumen. The Mail Company, which needed the grain, must either purchase it from Jennings at his own price—which was now a high one—or else freight grain from the Missouri river or the Pacific Coast. Distance and delay forbade the latter course and at length they came and bought the merchant's grain at a much higher price than he had paid for it, thus wiping out the forfeiture and giving him a heavy margin besides. "When a boy," said Mr. Jennings, "my father told me always to look for a thing where I had lost it. I had lost five thousand dollars on that grain contract, and it was to the Overland Mail Company that I had to look for it. The experience taught me, however, never to bind myself in a contract, unless I bound the other party equally." The other incident happened in 1865. For two years Mr. Jennings had been engaged in buying gold-dust and had bought as high as ten thousand dollars' worth in a single day. Mr. Halsey, the superintendent of Ben Holladay's local banking house, was also in this business, and in order to get rid of the Jennings competition, he went to the merchant and requested him to stick to his legitimate vocation and not buy any more gold dust. Jennings replied that he was the oldest gold-dust buyer in the country, and he did not propose to retire that early from a branch of business which had been so profitable to him. "Well," said Halsey, in anger, "If you do not quit buying, I will run you out of business. "How", asked the merchant. The banker replied: "I carry the express and I express for whom I choose." Jennings retorted, "I don't care a d—n for you or your express either." They parted, each re-

solved upon financial fight. Jennings led out by paying for gold dust twenty-five cents more an ounce than previously. Halsey retaliated by paying fifty cents more an ounce, and thus they went on until gold dust was worth more in Salt Lake City than in New York. Jennings, through another person, then sold all his gold dust to Halsey at the greatly advanced figure. He quit buying for a few days till the price fell to its former level, when he revived the competition until gold dust again ran up above the New York figures. Again he sold to Halsey through another man until finally the banker, getting wind of the game, cried quits, acknowledged himself beaten and asked Jennings to come to terms by signing an agreement between them. The merchant refused to sign, but verbally agreed upon a cessation of financial hostilities. In 1867 Mr. Jennings purchased from Hon. Joseph A. Young, who had previously purchased it from Mr. William C. Staines, the property afterwards known as the Devereaux House and grounds in the Sixteenth Ward, adding to the original lot several pieces of realty on the same block, and superceding the handsome Staines cottage with a more pretentious mansion, while retaining and improving the rare orchards and flower gardens which the original owner had planted and cultivated. The Devereaux House was called after the Jennings family residence in England. It became noted for its hospitality, especially as a place where distinguished visitors were entertained. With one exception, it was the only private home honored by Pres. Grant with a personal call during his brief stay at Salt Lake City in 1875. The following year Mr. Jennings, with his daughters, Jane and Priscilla, while on their way to Europe, called upon President and Mrs. Grant at the White House in Washington and were cordially received and entertained. William Jen-

nings was one of the organizers of the Utah Central Railroad Company in 1869, at which time he became the vice-president of the road, holding that position during the remainder of his life. He also helped to organize the Utah Southern Railroad Company and succeeded Brigham Young as its president. Prior to this he had sat in the Legislature under the administration of Gov. Doty, who commissioned him a lieutenant-colonel in the militia. In later years he was a director of the Deseret National Bank. At the inception of Zion's Co-operative Mercantile Institution, when the Gentile merchants of Utah were in open hostility to the movement, and many "Mormon" merchants were hesitating, Wm. Jennings threw the weight of his wealth and influence into the scale with Pres. Young and those who stood by him in the inauguration of the mighty enterprise, thus contributing greatly to its success. He was the first to lease his premises and sell his stock to the institution, in which he became a shareholder to the amount of seventy-five thousand dollars. From November, 1873, to May, 1875, he was superintendent of Z. C. M. I. and from October, 1877, to the date of his death was its vice-president. He was also superintendent from February, 1881, to May, 1883. The year 1882 witnessed the election of Mr. Jennings as mayor of Salt Lake City. He made a good record in that capacity and one that gave general satisfaction. It was during his administration that Liberty Park was formally opened to the public. He was urged by Gentiles as well as "Mormons" to run again for the mayoralty, but owing to polygamous conditions he felt that he should decline. Bro. Jennings died Jan. 15, 1886, in Salt Lake City. He was the father of twenty-five children, thirteen of whom, with his widow, survived him. To these he left the bulk of his fortune. He had eleven children by his

first wife and fourteen by his second. His eldest living child, the son of his first wife, is Thos. W. Jennings, Esq., of Salt Lake City. His surviving daughters, Jane, Priscilla and May, are respectively Mrs. James A. Eldredge, Mrs. Wm. W. Riter and Mrs. Scott Crismon. The first Mrs. Jennings was a very estimable lady, and the present Mrs. Jennings, the mother of Mrs. Riter and Mrs. Crismon, is no less so.

JENNINGS, Priscilla Paul, wife of William Jennings, was born March 25, 1838, in the borough, (now the city) of Truro, parish of Kenwyn, County of Cornwall, England. Her father, William Paul, was born May 2, 1803, in the parish of St. Agnes,



county of Cornwall, England. He was an architect and builder by profession in his native country, and in Utah among the principal of his architectural works may be named the Jennings "Eagle Emporium" and the Devereaux House. William Paul joined the Church about the year 1845, when Mrs. Jennings was seven years of age. His family were, therefore, trained up in the faith of said Church. Previous to joining the Latter-day Saints, he was

a Methodist local preacher and a class leader. He bore the reputation of being a pious good-living man, and sustained a highly respectable social standing in his native country. The mother, Elizabeth Goyne Paul, was born March 13, 1804, in the parish of St. Agnes, county of Cornwall, England. She was an excellent pious woman and a fine friend to every one. In Liverpool, her house was ever open to the Saints, and the emigrants going on ship board had often cause to bless her. The family residence was also constantly full of the traveling Elders. There were eight children in the family, four sons and four daughters. Mary Jane married Mr. James Linforth, who at that time was chief clerk of the Liverpool office. He was a man of exquisite refinement, of a keen brilliant intellect, with considerable literary culture. His work—"Route from Liverpool to the Great Salt Lake," illustrated, is even today the most complete book in existence upon "Mormon" emigration. For many years he was known as one of the principal men of California and a leading merchant of San Francisco. His wife, Mr. Jennings' sister, Susan Paul, later became Mrs. Brooks of Salt Lake City. Wm. Paul's whole family emigrated to Utah. His daughter, Elizabeth Paul, married Henry W. Naisbitt, the well known writer, who eventually became the head of the grocery department of the Z. C. M. I., but Mrs. Linforth, at an early day, about 1857, left with her husband for California, where she died. The subject of this sketch, Mrs. Priscilla, emigrated with her parents to Utah in the year 1854, and in 1855 (July 28th) she was married to Wm. Jennings. Previous to this he had married a Miss Jane Walker at St. Joseph, Mo., through which relationship he became acquainted with the Latter-day Saints; and was led to Utah before joining the Church. Wm. Jennings therefore had two wives. Being called on a

mission to Carson Valley, with a number of others, he was accompanied by his second wife, (Priscilla Paul Jennings) and their company was the first that traveled down the Humboldt river that season. The Indians had been very troublesome that year, but the company of missionaries with their wives got through safe. This was also the year of the Utah famine and their supply of provisions were estimated at barely enough per family to last them to Carson Valley. They had not gone far before Governor Young, in consequence of the famine, released all the prisoners then in the Penitentiary, on condition of their leaving the Territory for California. The governor sent the released after the company with instructions for each family to take one of them to provision on the way. One of the released prisoners fell to the lot of Mr. Jennings, who with his young wife generously provided for him on the journey out of what was considered their scant rations. This benevolence appeared to them providentially rewarded, for their supplies seemed not to diminish, which was often, on the way, the subject of conversation between Bro. Jennings and his wife. While in Carson Valley, Frank W. Jennings was born Feb. 25, 1857. He is the eldest son of the subject of this sketch and was a member of the great commercial firm of Jennings and Sons. After being on this pioneer mission eighteen months, the family prepared for their return to Salt Lake City. It may be observed, by the way, that this episode in their lives entitled William Jennings to rank as one of the founders of Nevada, as well as of Utah, and to Frank W. Jennings a peculiar State distinction attaches, he being one of the first native born sons of Nevada. In this early period of her married life, Sister Priscilla Jennings was a principal personage in the action of a number of romantic incidents as well as the

usual hardships which attend pioneer families in their career of State-founding, among which were some thrilling Indian adventures on the way home, it being at the time of the Utah war. After the return of the people of Utah Territory from their exodus south in 1858, the two branches of the Jenningses lived together in most perfect harmony in one house,—first in their old family residence near the spot where now stands the Walker Hotel. It was this family residence that the Colfax party visited in 1865. The two Mrs. Jennings were to each other as affectionate, considerate sisters, the distinction of first and second wife never being made by their husband, and so much were the children regarded as one family, that even their city visitors hardly knew which of these companion wives was the mother of the different children met in this harmonious home circle. Thus united, the family removed to Devereux House, where the two wives lived together in sisterly bonds until the death of Mrs. Jane, about 1870, when Mrs. Priscilla became as mother to both branches, fostering for some months, till its death, the babe which the first Mrs. Jennings left to her motherly care. The children of the first wife were eleven and of the second fourteen. Of Jane Jennings' children there are still four living, namely, Jane, Isaac, William and Maye. Of the second Mrs. Jennings' children there are seven living, namely, Frank, Joseph, Priscilla, James, Walter, Harry and Harold. Many years ago Sister Priscilla P. Jennings formed a sewing club and gave work to many who were in destitute circumstances. She solicited work from the stores and also gave free sewing lessons to girls. Thus this small factory was a wonderful help to the community. Sister Jennings has also been a diligent Relief Society worker from the early days and has been a member on the General Board of the

Relief Society since the time Sister Bathsheba W. Smith became president. She has also been an earnest Temple worker and served on the Committee appointed to furnish the Temple when getting it ready for dedication. She was one of the first sisters called to officiate in the Temple as an ordinance worker, and is still devoting a part of her time to that work. Sister Jennings has always been a public-spirited woman, ever willing to take part in such work which has been assigned her to do.

GILES, Henry Evans, organist of the Ensign Stake and an active Elder of the Eighteenth Ward, Salt Lake City, Utah, was born March 26, 1859, in Salt Lake City, Utah, the son of



Thomas Davis Giles and Hannah Evans Giles. He was baptized Nov. 4, 1866. In 1886 he moved to Provo to take charge of the music in the B. Y. Academy and to preside at the organ in the Provo Tabernacle. Subsequently he was appointed Stake chorister for the Utah Stake and conductor of the Provo Tabernacle choir. While filling these positions he brought his combined choir to Salt Lake City to sing at the M. I. A. concert and conference. His choir also sang at the dedi-

catory services in the Salt Lake Temple April 14, 1893, and gave a concert in the Tabernacle in the evening. During the dedicatory services one of the sisters gave birth to a male child which was blessed under the hands of Pres. Joseph F. Smith and Bro. Giles. The child was named Joseph Temple Bennett. In 1904 Bro. Giles was appointed Stake chorister for the Malad Stake, he having temporarily changed his place of residence from Salt Lake City to Malad Valley, Idaho. After holding that position about five years, he returned to Salt Lake City and was appointed Stake organist in the Ensign Stake and Ward organist in the Eighteenth Ward. Since 1911 he has been engaged as manager of the Giles Engraving Company. Bro. Giles has held a number of offices in the Priesthood, being ordained an Elder by Joseph W. Smith, a Seventy by John Morgan, and a High Priest by Joseph S. Wells. In 1879 (June 29th) he married Catherine Evans, who has borne him twelve children.

GILES, Thomas Davis, popularly known as "Utah's blind harpist", was



born Nov. 28, 1820, at Blan, Avon, South Wales, the son of Thos. Giles and Maria Davis. He was one of the

early converts to "Mormonism" in Wales, and soon after his baptism in 1844, he became a zealous worker in the Church. After laboring in different capacities he became president of the Welsh conference. At a meeting of saints held in Bro. Giles' native town, in 1848, a member of the Church arose and spoke in an unknown tongue, prophesying that something of a very serious nature would shortly happen to some of the leaders of the Church in Wales. A spirit of dread took possession of the little branch, as it was feared that the calamity predicted would come through mob violence, and as a precaution the Elders of the Church from that time ceased going out to labor singly as missionaries. The prediction sure enough came to pass, Bro. Giles, being the victim. One day, while working at his trade, digging coal in a mine, a large piece of coal fell on him, striking him on the head and inflicting a wound nine inches long, rendering him totally blind. The injured man was carried to his home and medical aid hastily summoned. The doctor then bound up the wound in Bro. Giles's head and rendered him other assistance. In taking his leave, the doctor said he did not believe the injured man would live longer than twenty-four hours. News of the sad accident was carried to two Elders of the Church, who hastened to the bedside of their unfortunate brother, whom they anointed with oil, and then prayed for his recovery. He was promised that he would get well and even if he would never see again, he would live to do much good in the Church. A month later he was out traveling through the country attending to his ecclesiastical duties. In the spring of 1856 Bro. Giles received word that he and his family could emigrate to Zion. They crossed the Atlantic in the ship "Samuel Curling", which sailed from Liverpool, England, April 19, 1856. Before leaving Wales the saints there presented Bro. Giles

with a splendid harp which he learned to play skillfully. While crossing the plains he lost his wife and two children by death. His sorrow was great and his heart almost broken, but his faith did not fail him. In the midst of his grief he said as did one of old, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord". At Council Bluffs he joined a handcart company and started again for the Valley. Though blind he pulled a handcart from Council Bluffs to Salt Lake City, Bro. Alfred Reese, who pulled the handcart with him, leading the way. At a certain stage of the journey Bro. Giles became very ill and being unable to keep up with the company, he and his partner were left behind for a day or so, until Apostle Parley P. Pratt came along and administered to Bro. Giles; under the powerful administration of Apostle Pratt, he was miraculously healed, and reached the City of the Saints in safety. Pres. Brigham Young had in his possession at that time a valuable harp, the use of which he feelingly tendered Bro. Giles. In due course of time Bro. Giles's own harp arrived, and then, carrying a letter of introduction from Pres. Young to the Bishops, Bro. Giles traveled from settlement to settlement in Utah, giving concerts and gladdening the hearts of the people with his sweet music. This was his avocation for many years. "In 1895 (Nov. 2nd) the harp of the old blind musician was hung up on the willows! Bro. Giles, its owner, was dead."

ALLEY, George. a faithful Elder in the Church. was born Dec. 30, 1792, in Lynn, Essex county, Mass., the son of Joseph Alley and Hannah Batchelor. He married Mary Symonds Sept. 15, 1822, by whom he became the father of seven children, namely, George H., Margaret M., Lydia Ann, Susan H., Stephen W., Elizabeth R., and Charles H. Together with his wife he was baptized in 1842 by Erastus

Snow, migrated to Nauvoo, Ill. in 1842-43, and passed through the persecutions of the Saints in Illinois. In the summer of 1846 the Alley family left Nauvoo for the west, and Bro. Alley found employment at different places in Iowa as they journeyed westward. Late in the fall of 1846 the family arrived at Winter Quarters, where they spent the winter of 1846-47; the following year (1848) they continued the journey westward in Pres. Young's company, which arrived in Great Salt Lake Valley Sept. 20, 1848. They settled on North Canyon Creek (Bountiful) for the winter, where Bro. Alley built a log cabin, into which the family moved in December, 1848. During the winter of 1848-1849 the family suffered considerable through lack of sufficient food. In the spring of 1849 Bro. Alley moved his family to the City and located permanently in the Eighth Ward. Here he died as a faithful Elder in the Church in November, 1859. At the time of his death he held the office of a Seventy.

ALLEY, Mary Symonds, wife of Geo. Alley, was born Aug. 7, 1896, at

baptized at Salem in 1842 by Erastus Snow and in 1842-43 removed with her husband and children to Nauvo, Ill., where she received her endowments and a patriarchal blessing under the hand of Patriarch John Smith. The family arrived in Salt Lake City in 1848. Sister Alley was the mother of seven children. She was numbered among the first in the town of Salem, Mass., who believed the testimony of Elder Erastus Snow who held his first meeting in their home. Sister Alley died as a faithful Latter-day Saint in the Eighth Ward, Salt Lake City, Utah, Aug. 3, 1880.

ALLEY, George Hubbard, a faithful Elder in the Church, was born June 14, 1823, in Lynn, Mass., the son of George Alley and Mary Symonds. He migrated with his father's family to Nauvoo, Ill., in 1842-43, was baptized in Nauvoo by Erastus Snow, and came to Utah in 1848 with his parents. His early life was spent freighting to California and he also helped his brother Stephen on the farm. He was ordained to the office of a Seventy and later to that of a High Priest. He died in Salt Lake City, April 6, 1910.

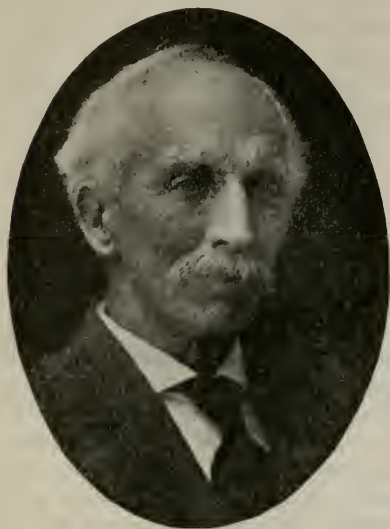
ALLEY, Stephen Webb, an active Elder in the Thirty-first Ward, Salt Lake City, Utah, was born Dec. 12, 1832, in Salem, Mass., the son of George Alley and Mary Symonds. He was baptized in 1844, came to Utah in 1848, and was ordained an Elder March 31, 1854. Later he was ordained a Seventy by John Needham and became a member of the 13th quorum of Seventy. Finally he was ordained a High Priest by David McKenzie. He passed through all the hardships incident to pioneer life in Utah and had with the rest of his people trying experiences with crickets, grasshoppers, etc. In 1863-66 he filled a mission to England, and at home he acted for many years as



Salem, Mass., the daughter of John Symonds and Susan Webb. She was

a Sunday school teacher. In 1868 he married Emma Turner, by whom he became the father of six children, namely, Stephen W., Ellen M., Kate L., George, Edna E. and a daughter who died at birth. Bro. Alley acted as watermaster in the Eight Ward for a number of years, belonged to the territorial militia and acted on

New York July 13, 1868. Continuing the journey by rail as far as Laramie City, on the Union Pacific Railway, she left that place July 27, 1868, in John R. Murdock's mule train which arrived in the Valley Aug. 19, 1868. About six weeks after her arrival in the Valley, on Oct. 3, 1868, she married Stephen W. Alley, by whom she be-



different occasions as one of the guards in Salt Lake City. His occupations have been those of a farmer, cooper and musician. He was a member of the first theater orchestra. From 1849 to 1890 he resided in the Eighth Ward. He then located in the First Ward, and when that Ward was divided in 1902 he became a member of the new Ward, the Thirty-first.

ALLEY, Emma Turner, wife of Stephen Webb Alley, was born Jan. 5, 1845, in Sheffield, England, the daughter of Geo. Turner and Hannah Wallis. She was baptized in England when about nine years of age and emigrated to America in 1868, crossing the Atlantic in the ship "John Bright", which sailed from Liverpool, England, June 4th, and arrived in

came the mother of six children. Sister Alley has spent her time principally in her home, raising her children in the ways of the Lord. She has always been a most devoted wife to her husband with whom she is still living very happily in the Thirty-first Ward, Salt Lake City.

ALLEY, Charles Henry, a faithful Elder in the Church, was born April 15, 1839, in Salem, Mass., the youngest son of George Alley and Mary Symonds. He was baptized Aug. 7, 1847, at Winter Quarters by Phineas Richards, and came to Great Salt Lake Valley with his father's family in 1848. In 1872 (July 15th) he married Nancy Adaline Yorke, in Salt Lake City, and by her became the father of four children. Bro. Alley died July 27, 1901.

WELLS, Lydia Ann, wife of Daniel H. Wells, was born Jan. 1, 1828, at Lynn, Essex county, Mass., the second daughter of Geo. Alley and Mary Symonds. Her American ancestors came over from England in 1634. Her father's family hailed from London and settled in Lynn, Mass. Her mother's family were from Kent, England, and settled in Salem, Mass. When she was about three years old her father's family moved to Salem, Mass., where they first heard the fulness of the gospel preached by Elders Erastus Snow and Benj. Winchester in 1841. In the fall of that year the family started for Nauvoo where they arrived in January, 1843. Sister Lydia writes in 1905: "In Nauvoo we had the privilege of seeing the Prophet Joseph and of listening to the words of inspiration which fell from his lips. I shall never forget them; they are as vivid to my mind now as if they had been uttered only yesterday. I can testify of the Divine mission of the Prophet Joseph and I know for a surity that he was a servant of the Most High God. I was in Nauvoo at the time of his martyrdom and shared in the great sorrow which befell the saints on that occasion. In 1844 I was baptized in the Mississippi river at Nauvoo by Elder Erastus Snow and confirmed by Amasa M. Lyman.' In 1852 Sister Lydia was married to Daniel H. Wells by whom she had six children, three of whom have passed to the other side and three are still living. When the Ward Relief Society was organized in 1858, Sister Wells became a member of the same and later acted as a teacher. In 1873 she was chosen as second counselor to Pres. Rachel Grant, of the Thirteenth Ward Relief Society. In 1882 she was promoted to the position of first counselor, which position she held until 1890. For five years, commencing with 1882, she presided over the primary

association of the Thirteenth Ward. Later she was called to act as second counselor to Ellen C. Clawson, president of the Salt Lake Primary Association, which office she held until Sister Clawson's death. After that she acted as first counselor to Pres. Camilla Cobb, occupying that position until the Salt Lake Stake was divided in 1904. In 1877 Sister Wells attended the dedication of the Temple in St. George; she was also present when the Temple site at Manti was dedicated, and attended the dedicatory services of the Manti Temple. In 1893 she was called to officiate as a worker in the Salt Lake Temple, a position which she occupied until the time of her death which occurred in Salt Lake City, Aug. 6. 1909.

WELLS, Susan Hannah Alley, wife of Daniel H. Wells, was born May 3, 1839, at Lynn, Mass., the daughter of George Alley and Mary Symonds. She was baptized in Nauvoo, Ill., in 1843, emigrated to Utah with her father's family in 1848, crossing the plains in Pres. Brigham Young's company. Together with her brother Stephen, Sister Susan drove an ox team across the plains. At a crossing of one of the rivers this team, which was quite wild, attempted to run down a steep embankment which easily could have caused loss of life, but she and others were saved by Pres. Brigham Young who grabbed the oxen by the yoke and directed them in their course. Sister Susan became the wife of Daniel H. Wells, (being married April 18, 1852) and subsequently the mother of four children by him, namely, Susan Annette, George A., Stephen F. and Charles H. Sister Susan's mission has principally been in her home, attending to the duties of her household. Yet, she has done considerable Temple work for her kindred. She attended the dedication of the Manti Temple.

JENSEN, Jens Severin, a prominent Elder of the Eighteenth Ward, Salt Lake City, Utah, was born April 3, 1852, at Aasrode, near Grenaa, Randers amt, Denmark, the son of Jens Jensen and Christiane Christensen. Becoming a convert to "Mormonism" he was baptized Jan. 11, 1872, by Elder Søren Madsen and confirmed

High Priest Dec. 10, 1911, by Joseph S. Wells. In 1875 (Nov. 8th) he married Johanne Marie Mathilde Orlob (daughter of August Orlob and Mathilde Brautsch), who was born Feb. 19, 1856, at Odense, Denmark, and emigrated to Utah in 1874. By her Elder Jensen has had eight children, namely, five boys and three girls, all of whom are now (1913) alive.



by Elder Oluff B. Andersen. He was ordained a Teacher in 1872 and emigrated to Utah in 1873, arriving in Ogden, Sept. 28th. Having learned the trade of a watchmaker in his native land, he established himself as a watchmaker and jeweler in Salt Lake City, in 1875, which business he has carried on successfully ever since. He was ordained a Seventy Feb. 17, 1875, and acted as a trustee of the Eighteenth Ward L. D. S. Seminary for four years. From 1881 to 1899 he acted as a Ward teacher and for several years (1898-1905), he acted as a counselor in the presidency of the Scandinavian meetings in Salt Lake City. In 1911 he made a visit to his native country, during which he preached the gospel to many of his relatives and former friends, both in public and private. After his return he was ordained a

SNOW, Elizabeth Rebecca Ashby, wife of the late Apostle Erastus Snow, was born May 17, 1831, at Salem, Mass., the daughter of Nathaniel Ashby and Susan Hammond (of Marblehead, near Salem, Mass.). Her parents were among the first converts to "Mormonism" at Salem. In 1842 the family migrated to Nauvoo, Ill., where Elizabeth was baptized in 1842 by Erastus Snow. She passed



through and witnessed the persecutions of the saints in Hancock county, Ill., and as a fourteen year old girl became a participant in the exodus of the Saints from Nauvoo and was with them in their travels in the wilderness. During the persecutions her father weakened and died, leaving a wife and eleven

children. After many trials, the family reached Winter Quarters, where they spent the winter of 1847-48. After the return of the pioneers from G. S. L. Valley Sister Elizabeth became the wife of Elder Erastus Snow Dec. 19, 1847. She accompanied her husband to the Valley the next year, arriving there Sept. 20, 1848. Sister Snow drove a horse team all the way across the plains. This was a trying task to her in the beginning, but before she reached her destination, she became quite an expert as a teamster. The winter of 1848-49 was spent in the old fort, and in the spring of 1849 Erastus Snow moved his families out upon lots in the Thirteenth Ward. Sister Elizabeth was provided with a small adobe house. The following fall her husband left her on a mission to Scandinavia, he returned in 1852. During his absence she lived with her brother-in-law's family Bryant Stringham and went out sewing for a livelihood. During the "move" in 1858 Sister Snow went as far south as Provo. In 1861 she accompanied her husband to southern Utah, where he was called to preside and there Sister Elizabeth resided until her husband's death. At St. George Erastus Snow built a big house in which Sister Elizabeth for years entertained the many visitors who called on Elder Snow, and thus became the hostess of hundreds of prominent people in the Church. In 1884 she accompanied her husband to Mexico, where Elder Snow went to locate towns for the people who at that time were driven into exile and were seeking homes beyond the borders of the United States. Her husband died in Salt Lake City May 27, 1888. Two weeks before his demise Sister Snow came to Salt Lake City to care for him and remained with him till the end. She then went to Mexico with her daughter

and son-in-law, Moses Thatcher, and after a short stay there returned to her home in St. George, where she lived for a number of years and then moved to Salt Lake City. Her present home is in the Eighteenth Ward.

BARTON, Ellen Bechall, wife of Wm. B. Barton, and second president of the Eighteenth Ward Relief Society, (Salt Lake City), was born



March 24, 1836, at Rainford, in the township of Windall, Lancashire, England. She was baptized May 3, 1856, by Wm. B. Barton and became his wife March 13, 1860. Together with her husband she emigrated to Utah in 1860. She subsequently became the mother of nine children, seven of whom are still living. Sister Barton was a teacher in the Eighteenth Ward Relief Society while Eliza R. Snow was president of the same, and in 1881 she succeeded Sister Snow as president. After holding this important position for twenty-five years, she resigned on account of impaired health.

STAINES, William Carter, emigration agent for the Church and a

prominent citizen of Utah, was born Sept. 26, 1818, at Higham Ferries, Northamptonshire, England, the son of Henry Staines and Blanche Potto. When yet very young his parents moved to Beddenham, near Bedford, about 40 miles from London, there he went to school much against his will, for he had little liking for books when a boy, and hated the confinement of the school room. He had a passion for floriculture and horticulture, manifested most practically in after years, when also he deeply regretted his early indifference to education. What helped to make school distasteful to him was



an accident which befell him when he was 13 years of age. While playing on the ice, he fell, injuring his spine and causing a deformity, attended with much pain, from which he suffered severely for twenty years. In fact, he was never entirely free from it. This misfortune, while it materially lessened his stature, did not detract from the pleasant impression made by his frank, open countenance and kindly manner. As a youth he worked with other laborers in his father's garden. It was on the twenty-third anniversary of

his birth that he first heard of "Mormonism", from one of its authorized representatives—Elder Geo. J. Adams. He believed, was baptized and confirmed and at his confirmation was promised the gifts of prophecy, healing, tongues and their interpretation; which promise was amply fulfilled. Among the Elders met by him in England was Lorenzo Snow, who presided over the London conference and was afterwards one of the presidency of the British Mission. Mr. Staines testifies to certain predictions made to him by Pres. Snow, which were marvelously verified. Until January, 1843, he labored in the ministry in his native land, and then sailed for America, reaching Nauvoo, by way of New Orleans and St. Louis, on April 12, 1843. A note of his journey up the Mississippi, illustrates a mistaken notion had in England respecting the conditions of the negro slaves in this country. When about nine years of age he had been informed that these slaves all worked in chains upon rice and sugar plantations in the Southern States. His sympathies were so aroused by the woeful tale that he refrained from eating sugar in order that the money thus saved might go to a fund that was being raised in England for the emancipation of slaves in America. Concerning his observations at New Orleans and along the Mississippi, he says: "Here, to my surprise, I found them driving fine mule teams, being trusted with cartloads of valuable merchandise, taking the same to all parts of the city and country, apparently squal with the free white man, except in being slaves and owned by some one. I found them working as porters, warehousemen, firemen on steamboats, etc., and their food was as good as that of white men performing like labor. I must confess that this sur-

prised me and for the first time I regretted that I had quit eating sugar to help free the negro. I found him in slavery having all the sugar he needed and with a better breakfast than any farm laborer in England could afford to eat. The negro fireman on the steamship informed me that they all belonged to one master, who lived about fifty miles from New Orleans and he allowed them to work out and gave them one-third of what they earned. They received \$24 a month and board and the \$8 with board that went to them was better wages than a man working on a farm in England was getting at that time. They said they had a good master and did not want to leave him." Mr. Staines, however, while undeceived as to the actual condition of most of the slaves in the Southern States, was not converted from his opposition to slavery, for he realized that grave abuses attended the system. The day after landing at Nauvoo he met the Prophet Joseph Smith, whom he recognized instantly, having seen him in a vision while crossing the sea. The next day he heard him preach for the first time. At Nauvoo he was employed a good deal upon the Temple. He happened to be in St. Louis when the Prophet and his brother were slain, and when told of the tragedy was unable to speak to his informant for some moments, so deep was his emotion. Returning to Nauvoo, he beheld the bodies of the martyrs lying in state. He says: "I have seen England mourning for two of her kings and for the husband of her queen, when every shop in London was closed, when every church bell tolled, when every man who drove a coach, cab or conveyance of any kind had a piece of crape tied to the handle of his whip. Accompanied by Brother

Amasa Lyman, I rode for miles through the city, while the burial services were being performed at Windsor Castle. It was indeed a solemn sight. I have seen this nation mourn for its chief magistrate—Pres. Lincoln. But the scene at Nauvoo was far more affecting. The grief and sorrow of the Latter-day Saints was heartfelt. It was the mourning of a community of many thousands, all of whom revered these martyred brethren as their fathers and benefactors, and the sight of their bleeding bodies—for their blood had not ceased to flow as they lay in their coffins—was a sight never to be forgotten. The mourning I witnessed for king and for our nation's chief was only here and there manifested by tears, but for the two who suffered for their religion and their friends, the whole people wept in going to and from the scene—all, all were weeping." Mr. Staines was one of those who attended the memorable meeting where Brigham Young was recognized and accepted by the Saints as the lawful successor to the martyred Prophet. "Brigham's voice," says he, "was as the voice of Joseph, I thought it was his, and so did the thousands who heard it." In the exodus from Nauvoo, Wm. C. Staines was in Chas. Shumway's company of fifty, the first to cross the Mississippi river and start westward. He was also at Sugar Creek, Garden Grove, Mt. Pisgah and Winter Quarters. Three weeks before reaching the last-named place, he was prostrated with fever and ague. His narrative thus continues: "I was traveling at the time in Bishop Geo. Miller's family, and they were all very kind to me in my affliction. By the time we reached the Missouri river we got entirely out of meat and very short of breadstuffs. Our company had been selling and exchanging everything that could be

spared, even to feather beds, for provisions and many had become discouraged, not knowing where to get future supplies. Bishop Miller called a meeting of the company, raised sufficient means to purchase grain and flour for temporary relief, and prophesied that there would be an abundance of corn in camp before we crossed the river. This prediction was fulfilled a few days later, when an Indian trader, Mr. Sarpee, came into camp and made a contract with the Bishop to bring a lot of robes and skins from a point up the river, where he and his fellow traders had been bartering from the Indians. It was usual to bring these articles down in boats made of buffalo skins, but this season the rains had been insufficient to swell the river, so that the boats could pass over the shallow places. Hence it was proposed to bring them in wagons. Mr. Sarpee pledged himself to forfeit several wagon loads of corn if anything should occur to break the contract. Something did occur, for about three o'clock the next afternoon, just as the wagons were ready to start, Mr. Sarpee came and informed the Bishop that a messenger had arrived from his traders, stating that heavy rains had fallen and that they were bringing their robes and furs by water and had no use for teams. He then told the Bishop to send his wagons to the trading post and he would pay the forfeit. The Bishop protested that under the circumstances he had no claim, but Sarpee insisted and the wagons were sent and returned loaded with corn. The Bishop afterwards made another prediction of the same kind, which was remarkably fulfilled. Mr. Staines's interesting account of his subsequent experience among the Indians is here summarized: Soon after the organization and departure of the

Mormon Battalion, a company led by Bishop Miller left Winter Quarters with the intention of crossing the Rocky Mountains that season (1846), but upon reaching the Pawnee Indian Mission, which they found deserted, they received instructions from Pres. Young and the Apostles, still on the Missouri, to winter on Grand Island. About the same time eight Ponca chiefs, whose tribe had been at war with the Pawnees, arrived at the mission for the purpose of making peace with their foes, whom they expected to find there. These chiefs proposed that the "Mormon" company winter with them in their country, which they said was "three sleeps" or three days travel from the mission. They promised the emigrants timber for houses and fuel with pasturage for their cattle. Preferring this prospect—interpreted to him by James Emmet—to a stay on Grand Island without the consent of the Pawnees, who were far away and were said to be "mad", Bishop Miller called a council of his brethren, and a majority favoring the Ponca proposition, it was accepted and acted upon. The "three sleeps" proved to be three days and nights travel with ponies, or eleven days for the wagons, over hard, rough roads. Having reached their destination, Miller's company camped near the junction of the Running Water and the Missouri rivers, and there formed a settlement named Ponca. Early in October the Indians informed their white friends that they would soon leave for their winter hunting grounds, and would like some of the brethren to accompany them. They were especially desirous that Wm. C. Staines should go, he having partly learned the Indian tongue and made himself popular with them by acting as cobbler, mending their pouches, bridles, etc. Bishop Miller demurred, Mr. Staines being still a

member of his family and in delicate health, but the latter, who was much interested in these Indians and desired to do them good, pleaded so earnestly for the privilege of going, that the Bishop finally consented. In all six white men went with the Indians on this hunt, but three soon returned and finally all left excepting Mr. Staines, who slept in the chief's tent and was named by him "Waddeskippe", meaning a steel to strike flint for fire. He remained with them six months, instructing them in the principles of the gospel and acquainting them with the history of the Latter-day Saints. He taught the squaws how to braid their hair, witnessed some wonderful buffalo hunts and passed through a variety of experiences. The Indians were very kind to him, receiving his instructions with interest, and he became quite proficient in the Ponca language. Upon his departure, he left with the chief a copy of the Book of Mormon. During eighteen weeks of his life among the Poncas, Mr. Staines ate no vegetables or bread, subsisting almost entirely on fresh meat; as a result he suffered terribly from scurvy. In February, 1847, he bade his Indian friends farewell and rejoined his brethren. They received him with joy and astonishment, it having been reported to them that he was dead. The date of Bro. Staines' arrival in Salt Lake Valley was Sept. 15, 1847. During the first years of his residence here he engaged in various avocations. As an expert gardener he not only cultivated fruits and flowers upon his own premises, but superintended at one time the gardens and orchards of Pres. Brigham Young. He had a farm of 300 acres in Davis county, and his home in Salt Lake City, which he sold to Wm. Jennings, who there built the Devereaux House.

His connection with the D. A. & M. Society began in January, 1856. His interest and success in fruit culture is partly indicated by the fact that on one occasion—Sept. 18, 1857—he had upon his table from his own orchards six kinds of peaches, some of them measuring nearly ten inches in circumference; also grapes of his own raising. Wm. C. Staines became the Territorial Librarian, by appointment of the Governor and Legislative Assembly, in the winter of 1851-52. The library, for which Congress had appropriated \$5000, was opened in the Council House at Salt Lake City. In 1853 he was one of a posse to guard the Overland Mail route against hostile Indians, and in 1857 he served in Echo Canyon. Two years later he became one of the mercantile firm of Staines, Needham and Company, whose stock of merchandise cost \$75,000. In April of that year he was elected to the city council, and in December, of the year following was called upon a mission to his native land where he remained until 1863. He was then appointed Church Emigration agent and faithfully and efficiently served in that capacity during the remaining eighteen years of his life. He made regular annual trips between Salt Lake City and New York, his duties requiring his presence in the East during the spring, summer and fall, after which he would return to spend the winter with his family and friends in Utah. Elder Staines was twice married, but died without issue. One of his latest acts, after providing liberally for his widows, was to deed a large amount of valuable property to the Church of which he had been for so many years a zealous and exemplary member. He died Aug. 3, 1881, in Salt Lake City. (Whitney's History of Utah, Vol. 4, p. 116-119.).

STAINES, Lillias Thompson Lyon, wife of Wm. C. Staines, was born Aug. 22, 1836, in Kilmarnock, Ayrshire, Scotland, the daughter of John Lyon and Jeanette Thompson. She was baptized in 1844 by John Kelley and migrated to America, together

member. In 1876, the United States centennial year, she made a trip to New York and spent some time with her husband while he was attending to emigration affairs in that city. Since about 1860 she has been living in the Twentieth Ward, Salt Lake City.



with her parents, in 1853, crossing the Atlantic in the ship "International", which sailed from Liverpool, Feb. 28, 1853, and arrived at New Orleans April 23, 1853. She crossed the plains in Jacob Gates' company, arriving in Salt Lake City Sept. 30, 1853. In 1854 (Oct. 3rd) she was married to Wm. C. Staines, to whom she became a devoted wife. Sister Staines has been a Relief Society worker for many years, and her home has ever been one of hospitality in which many have enjoyed pleasant and memorable visits. Among her many guests were some prominent visitors from the States, including several men of note in political life. Sister Staines has always been engaged in public work and her entire life so far has been spent for the welfare of her people and the promotion of everything that has tended to build up the Church of which she is a devoted

NESLEN, Robert Francis, a member of the Twentieth Ward, Salt Lake City, is a son of Samuel Neslen and Eunice Francis, and was born at Lowestoft, County of Suffolk, England, Dec. 10, 1832, joined the Wesleyan Methodists when a young man and became a local preacher in that denomination. In November, 1852, he was baptized into the Church of



Jesus Christ of Latter-day Saints, and two weeks later ordained to the Priesthood and sent out to labor as a missionary in the counties of Norfolk and Suffolk. He continued thus until 1853, when he emigrated to Utah, crossing the Atlantic in the ship "Golconda", which sailed from Liverpool, England, Jan. 23, 1853, and arrived at New Orleans March 26th following. On the arrival of the company on the frontiers he was appointed to assist in purchasing cattle and outfits for the season's

emigration, and traveled from Keokuk, Iowa, to Fort Bridger in C. V. Spencer's company. At the latter place Elder Neslen remained about five weeks doing military duty, after which he continued his journey to G. S. L. City, where he arrived Sept. 30th. He located in the City and passed through all the hardships incident to pioneer life. He was a member of the Tabernacle Choir, a member of the Nauvoo Brass Band, a member of the Deseret Dramatic Association, etc. In November, 1853, he was ordained into the 19th quorum of Seventy, and in April, 1855, he was called to go on a mission to Europe. He started from G. S. L. City, May 5, 1855, with a company of other missionaries, and arrived in Liverpool, England, Aug. 15, 1855. He labored as a traveling Elder in the Norwich Pastorate, embracing seven counties in the eastern part of England. In 1856 he was appointed president of the Cheltenham conference, and during his labors there a great number of people were baptized and two new branches organized. In January, 1857, he was appointed pastor of the South Pastorate, extending from Land's End to Wiltshire. In 1858 all the Utah Elders were called home on account of the "Buchanan war," and Elder Neslen sailed from Liverpool, together with about twenty-seven other missionaries in the ship "Underwriter", Jan. 21, 1858. Arriving at New York, he tarried to wait on his sick brother, Samuel F. Neslen, who was returning from a mission, but who died in Williamsburg, May 13, 1858. After burying his brother he was appointed to labor as a missionary in New Jersey and Connecticut, until he received word from Church headquarters to return to England and resume his missionary labor in that country. He did so, and after his arrival in Liverpool, June 17, 1858, was appointed to labor

in the Glasgow conference, Scotland. Afterwards he presided over the Edinburgh conference. Being released from his missionary labors to return home he married Eleanor Stevens Trewella March 10, 1859, and together with his young wife he sailed from Liverpool in the ship "Wm. Tapscott", April 11, 1859, having charge of a large company of Saints. On the voyage, which was quite pleasant, he solemnized nineteen marriages. On reaching the frontiers he was appointed to assist Geo. Q. Cannon in the general emigration business, and finally crossed the plains as a captain of a company of Saints, which arrived in Salt Lake City, Sept. 15, 1859. After his return home he was appointed a Bishop's agent to collect tithing in Utah, Juab and Sanpete counties. When the Salt Lake City Theatre was opened in 1862, he was engaged as costumer and actor, being thus employed until 1870, when he was called on another mission to Europe. In the meantime he had lost his wife by death, and in starting to fill this last mission he left five children at home without a mother. Brother Neslen arrived in Liverpool June 5, 1870, and was appointed to labor in the London conference; five weeks later he was placed in charge of that conference. He also visited nearly all the other conferences in the British Mission. Returning home he sailed from Liverpool in charge of a company of Saints in the steamship "Wyoming", on the 21st of June, 1871, and arrived in Salt Lake City July 12th following. In August next, after his return, he married Eliza Saville. May 9, 1873, he was ordained a High Priest and set apart to act as an alternate member of the Salt Lake Stake High Council, occupying that position until May, 1874. For many years he also labored as a home

missionary, in which capacity he became popular with the Saints as an earnest preacher. In early Utah days he was a captain in the Nauvoo Legion, and performed considerable military service. During his ministerial labor at home and abroad he baptized and re-baptized between one and two thousand persons. In 1890 he filled a short mission to Europe. For many years he was engaged in the mercantile business in Salt Lake City and was usually known to the community by the familiar name of Uncle Robert. He died in Salt Lake City June 3, 1912.

NESLEN, Charles Clarence, fourth Bishop of the Twentieth Ward, Ensign Stake, Salt Lake City, Utah,



was born April 17, 1879, in Salt Lake City, Utah, the son of Robt. F. Neslen and Eliza Saville. He was baptized May 3, 1887, by James Leatham, ordained to the office of a Deacon Nov. 19, 1894, ordained an Elder Feb. 9, 1902, by Levi W. Richards, and ordained a High Priest in 1907 by Wm. McLaughlan. The ecclesiastical position which Bishop Neslen has held are as follows: President of a Deacons quorum, superintendent, secretary and teacher in the Ward

Sunday school, Stake superintendent of the Pioneer Stake Sunday schools, secretary and president of the Twentieth Ward Y. M. M. I. A., a member of the High Council of the Pioneer Stake from 1909 to 1910, and first counselor to Bishop Lyon of the Twentieth Ward from 1912 to 1913. He was ordained a Bishop and set apart to preside over the Twentieth Ward, Aug. 17, 1913, by Pres. Anthon H. Lund. In 1902-1904 he filled a mission to Germany, laboring as president of Koenigsberg conference. During the banishment of the Elders in Germany, he was imprisoned in Danzig, Prussia. In a civil capacity Bro. Neslen has served as secretary of the Salt Lake Real Estate Association and is at the present time engaged in the real estate business. He was a delegate to the National Democratic Convention in 1912 at Baltimore, Md., in which Woodrow Wilson was nominated for president of the United States. For fifteen years he was employed at the Deseret News: starting as a delivery boy and working his way up through most of the department to the position of cashier. He is a director of the Deseret Building Society in Salt Lake City. In 1905 (Oct. 26th) he married Grace T. Cannon, daughter of Pres. Geo. Q. and Martha Telle Cannon. This union has been blessed with three children, namely, Clarence Cannon, Robert Cannon and Gertrude Cannon Neslen.

RUSSELL, John Hastie, first counselor to Bishop C. Clarence Neslen of the Twentieth Ward, Salt Lake City, Utah, was born March 17, 1879, in Cambuslang, Lanarkshire, Scotland, the son of John Russell and Margaret Hastie. He was baptized when about eight years of age in Glasgow and emigrated to America in the spring of 1895, crossing the Atlantic in the steamer "Furnessia". He located in the Twentieth Ward, Salt Lake City, where he was ordained a Deacon in the fall of 1895. He was ordained an

Elder Sept. 17, 1900, by Levi W. Richards and three days later (Sept. 20, 1900) he married Susie Alberta Reynolds in the Salt Lake Temple. In 1902-04 he filled a mission to Great Britain, laboring in the Scottish conference. At home Bro. Russell has exhibited great diligence and activity as a Church worker. Thus he acted as a counselor in the Deacons quorum, was a teacher in the Sunday school for a number of years, was also a teacher in the senior class of the Ward Y. M. M. I. A. and acted as second counselor to Pres. David R. Lyon. He

having learned the trade of a baker, followed the bakery business fourteen years; afterwards he engaged in the insurance business, and is at the present time associated with the firm of Kimball & Richards in the real estate business.

WELLS, Louis Robison, second counselor to Bishop C. Clarence Neslen of the Twentieth Ward, Salt Lake City, was born Dec. 21, 1862, in Salt Lake City, Utah, the son of Daniel H. Wells, and Lydia Ann Alley. He was baptized July 6, 1871, by his father, ordained to the office of an



also presided over the Elders quorum, first known as the 10th and afterwards as the 3rd quorum of Elders, acting in that capacity for four years. He was ordained a High Priest Aug. 11, 1912, and set apart as first counselor to Bishop David R. Lyon. After filling that position about one year the Twentieth Ward was divided, the northern part being organized as the Ensign Ward with David R. Lyon as Bishop. C. Clarence Neslen was called to succeed Bro. Lyon as Bishop of the Twentieth Ward and Bro. Russell was then chosen as his first counselor, being set apart to that position Aug. 12, 1913. In his youth Bro. Russell,

Elder Aug. 10, 1885, ordained a Seventy April 11, 1892, by B. H. Schettler and ordained a High Priest Aug. 17, 1913, by Jos. S. Wells. For seven years he was one of the presidents of the 13th quorum of Seventy. From 1906 to 1911 he acted as first counselor in the presidency of the Ensign Stake Y. M. M. I. A. He also served as a member of the Salt Lake Stake Y. M. M. I. A. Board for eight years, and as secretary of this board during Geo. Albert Smith's presidency. He was second assistant superintendent of the Twentieth Ward Sunday school for a short time. In 1892-95 he filled a mission to the Southern States, laboring in

the Kentucky conference, most of the time as conference president. In 1901 (April 30th) he married Inga J. Hansen, daughter of O. C. Hansen and Annie Rasmussen. This union has been blessed with three children, namely, Daniel L., Horace H. and Lowell A. Bro. Wells is a book-keeper by occupation and is at the present time employed at the Elias Morris and Sons Co.

MURDOCK, David L., senior president of the 13th quorum of Seventy, was born at Cronberry, parish of Auchinleck, county of Ayr, Scotland, January 13, 1852, the son of Wm. Murdock and Janet Lennox. He received his education at the school in connection with the iron and coal



works at Muirkirk. At the age of fourteen he entered the service of the Eglinton Iron Co., at their Portland iron works at Hurlford, Scotland, in the office of the works. After four years' service there he was transferred to the Gartsherrie iron works office of William Aird & Co., and after some two years experience there was again transferred to the head office in Glasgow. At the general election in 1873, M. Alexander Whitelaw, the senior member of the firm, was returned to Parlia-

ment for the city of Glasgow as a Conservative, and he chose as his private secretary, the subject of this sketch. He remained with him in this position till early in 1878, when he emigrated to Utah. He lived in Heber City for three years after his arrival in this country, and at that time was offered a position in Zion's Co-operative Mercantile Institution, Salt Lake City, which he accepted. In 1905-1907 he filled a mission to Scotland, laboring in Edinburgh, Ayrshire and Glasgow and was during the last nine months president of the Scottish mission. After an absence of a little over two years he returned home, having enjoyed his labors in his native country. May 16, 1878, he was baptized in the river Clyde by Alexander F. McDonald, and was confirmed a member of the Church the Sunday following. He was ordained a Priest March 30, 1879, ordained an Elder May 19, 1879, and ordained a Seventy July 20, 1885, by Elder B. Y. Hampton and became a member of the 13th quorum of Seventy, located in the Twentieth Ward, Salt Lake City. For sometime he acted as clerk of the quorum and on Aug. 14, 1893, was set apart as a president of that quorum by the late Elder John Morgan and during the past ten years he has been senior president, succeeding to that position on the death of James Sharp in 1904. He married Elizabeth Pinkerton Thyne April 18, 1878. Eight children have been born through that marriage, five of whom are surviving.

BURROWS, John Holmes, a president of the 13th quorum of Seventy and an active Elder of the Twentieth Ward, Salt Lake City, Utah, was born April 7, 1856, at Nottingham, England, the son of Wm. Burrows and Elizabeth Holmes. He was baptized Sept. 6, 1865, by Benjamin Bowler; received the Priesthood at the age of thirteen, being ordained a Teacher April 11, 1869, by Geo. Lake. He was ordained a Priest Oct.

12, 1870, by Geo. H. Peterson; ordained an Elder April 24, 1871, by Thos. Morley, and ordained a Seventy April 4, 1876, by John Needham. Elder Burrows has always been an active Church worker, both in England and America, and before he was sixteen years of age he preached "Mormonism" on the streets of his native town. When sixteen years



old, he left his home in Nottingham to take a position as assistant book-keeper at the headquarters of the British Mission, 42 Islington, Liverpool, and there labored under the immediate direction of Elder Geo. F. Gibbs, while Apostle Albert Carrington and later Joseph F. Smith presided over the European Mission. In September, 1875, after laboring thirty-nine months in the Liverpool office, he emigrated to America and made his home in Salt Lake City, residing successively in the 8th, 14th, 20th, and 21st Wards. He commenced work for the Z. C. M. I. as an invoice clerk Oct. 23, 1875, and has been in the employ of that institution for nearly 39 years, filling very responsible positions in the clerical department until reaching his present position as assistant treasurer. In

1876 (March 20th), Bro. Burrows married Mary J. Maynes, of Hull, Yorkshire, England, and in 1895-97 he filled a mission to Great Britain, during which he labored for two years under the direction of Presidents Anthon H. Lund and Rulon S. Wells, taking charge of the business department of the European mission. Bro. Burrows has been an enthusiastic Sunday school worker in Salt Lake City for thirty-five years. He was the first secretary of the Twenty-first Ward Sunday school at its organization in 1877, and afterwards became assistant superintendent of the Fourteenth Ward Sunday school for several years. April 17, 1904, he was appointed first assistant superintendent in the Twentieth Ward Sunday school and on July 22, 1906, he became superintendent of the same school, which position he held until Oct. 20, 1907, when he was honorably released to devote his active services to the 13th quorum of Seventy. In addition to these religious duties Bro. Burrows is actively engaged as a block teacher and a member of the choir in the Twentieth Ward, where he now resides.

CHAMBERS, Nathaniel George, a High Priest in the Ensign Stake, Salt Lake co., Utah, was born Dec. 31, 1836, in Detroit, Michigan, the son of George Henry Chambers and Mary Hyde. He left home in the fall of 1858 for St. Louis, Missouri, where he remained until the spring of 1859, when he and another young man by the name of Alonzo Corkans heard of the big boom in Pike's Peak, near Denver, Colorado, and they decided to go there, but owing to the hostile attitude of the Indians on the way, they concluded to travel on foot. In order to have food on the journey. Brother Chambers bought a cow, on the back of which he and his companion tied two sacks of provisions which they had purchased. One day's journey from the Missouri river, they came accross a traveler

with an ox team, who invited them to travel with him to his ranch, called "The Big Blue," about one hundred miles further west. Consequently, they unloaded their pack animal, put their sacks in the man's wagon and traveled on. About two days before they reached the man's ranch, one of the oxen gave out, so they put the cow under the yoke, but she laid down bellowing, refusing to pull. After parting with their friend, they happened upon a freight

the same year, crossing the plains in Captain White's mule train. His place of residence has been Salt Lake City and the point of the mountain west, near where Garfield now stands. He also lived in the Eighth Ward and the Twentieth Ward, Salt Lake City. In 1861 (Feb. 17th), he married Mary Leon Spencer, eldest daughter of Daniel Spencer and Sarah Lester, by whom he has had three children. In 1882 he went on a pleasure trip to the States.



train belonging to Hiram T. Spencer and Y. Greene on its way to Utah. Mr. Corkans with American nerve asked the clerk of the train if they would be kind enough to haul their sacks, and received a warm welcome into the new company. Soon Nathaniel was given a mule to ride, while his partner's special business was to drive the cow. Both stayed with the train, and instead of landing at Pike's Peak, as they had intended, they came through to Salt Lake City. After their arrival in the Valley, they traded their cow for a horse and saddle, and while Alonzo Corkans went to California, Mr. Chambers became a "Mormon" and remained in Zion. In 1866 he made a trip to the States, from which he returned

CHAMBERS, Mary Leone Spencer, wife of Nathaniel George Chambers, was born Feb. 17, 1843, in Nauvoo, Illinois, the daughter of Daniel Spencer and Sarah Lester. Together with her father she left Nauvoo in February, 1846, and after spending the winter of 1846-47 at Winter Quarters she came to Utah in 1847, crossing the plains in Daniel Spencer's Hundred. That part of her father's company in which she traveled arrived in the Valley, Sept. 23, 1847. At that time Mary Leone was only four years old. She passed through all the hardships connected with pioneer life in the Valley and in 1861 (Feb. 17th) she became the wife of Nathaniel G. Chambers, by whose side she has ever stood as a faithful and noble companion; she also bore him three children (Sarah Leone, Hattie Eliza and George).

CANNON, Martha Telle, wife of George Q. Cannon, was born May 28, 1846, at St. Louis, Mo., the daughter of Louis Telle and Amelia Ann Rogers, who was a direct descendant of the John Rogers who was burned at the Stake. Her father came to Nauvoo, Ill., in the early forties from the State of New York and being a mechanic he went to St. Louis, Mo., to seek employment; while residing in that city temporarily Martha was born. The parents returned to Nauvoo, Ill., the same year. Her mother died in Nauvoo in 1847 and her father in 1856. Martha being thus left an orphan was taken by her mother's

sister, Hester Ann Rogers Beebe, into the back woods of Iowa where they remained until 1859, when they emigrated to Utah. In 1860 her uncle became disatisfied and took his family back to the States, Martha being one of the number; but she returned to the Valley again in 1857, this time alone, and located in Salt Lake City,



where she married Geo. Q. Cannon, March 16, 1868, and subsequently became the mother of nine children, six boys and three girls. Sister Cannon has taken an active part in Relief Society work in the Farmers Ward, the Fourteenth Ward (Salt Lake City) and the Cannon Ward, having acted as secretary in each society of these Wards. She has also been a Temple worker from the time the Salt Lake Temple was first opened in 1893 and has performed ordinance work for her ancestors as far back as to the celebrated John Rogers.

LAPISH, Hannah Settle, of hand-cart fame and a resident of the Twentieth Ward, Salt Lake City, Utah, was born Nov. 2, 1834, at Beeston, Leeds, Yorkshire, England, the daughter of William Settle and Hannah Strickland. The following life sketch was prepared by Sister Lapish herself: "I am the youngest of eight

children, born to my parents; the seventh child died prior to my birth. My parents, not believing in infant baptism, were refused a Christian burial for their child. Father died in my early infancy, and mother survived him only two years. During her widowhood, Sectarian ministers and others persuaded mother to have all her children christened, and yielding at length to their pressure she permitted the same to be done Feb. 28, 1836, her children at that time ranging in age from two to eighteen years. The Rev. Thos. Wardle, vicar of Beeston, Leeds, officiated in making us all members of the Church of England. When about seventeen years of age I heard the gospel as preached by the Latter-day Saints.



I believed it implicitly and was baptized Feb. 29, 1852. The following year (July 3, 1853) I married Joseph Lapish, a member of the "Mormon" Church. By this union I became the mother of nine children, five of whom survive to the present time. Emigrating to America we embarked May 30, 1857, on the ship "Tuscarora" at Liverpool and arrived in Philadelphia July 3, 1857. This being the year of the great panic, my husband, together with others, went to Richmond, Virginia, to obtain employ-

ment, and in the mean time I took in sewing from a knitting factory which proved quite providential at the time, as I was left with a three-months old babe. After the elapse of three months I joined my husband in Richmond where we resided about three years. During our residence at that place the so-called Harper Ferry raid occurred, and during the excitement we received a letter from Geo. Q. Cannon counseling us (according to instructions which he had received from Pres. Brigham Young, to leave for the West, as war in the east seemed inevitable. We took the council and joining a number of other saints at Philadelphia we traveled to Florence, Nebraska, where we joined Capt. Daniel Robinson's handcart company and started on our journey to Utah June 7, 1860, with our two children, aged respectively two and a half years and six months. On the journey there was considerable suffering, owing to the scarcity of provisions, and as I had some jewelry which I thought could be spared I went to a trading post on our route of travel and asked the proprietor of the store if he would trade me some flour for my jewelry; the price of flour at that time and place was \$10 per hundred. I soon perceived that the store keeper was not inclined to make the trade, but I noticed a very tall man, perhaps a trapper or a miner, dressed in a beaded buckskin suit, standing in the store who turned to me and asked: "What do want for that thing" (meaning my jewelry). I answered him as if by inspiration, saying: "700 pounds of flour, Sir." He took my piece of jewelry and sent 700 pounds of flour to our camp. I gave it to the commissary of the hand cart company who dealt it out judiciously to the hungry travelers, the last measure, being half a pint to a person, being distributed on the day we crossed Green River. While we were being ferried across that stream a shout of joy went up from our

company as the word was passed that a relief train sent by the Church authorities had just arrived with provisions for us. With this relief our main troubles were over, and we arrived safely in Salt Lake City Aug. 27, 1860. One birth and one death (that of a baby) happened on our overland journey. The arrival of our company in Salt Lake City ended forever that most pathetic mode of traveling by the Latter-day Saints, namely, the crossing of the plains with hand carts. Our family made our home at Lehi, Utah county, from 1860 to 1868 and then returned to Salt Lake City in 1868 and located in West Jordan in 1872. My husband found employment at the Galena smelters and I kept a boarding and rooming house for the company. When the rumor first reached us to the effect that a railroad would be built to Bingham Canyon, I invested in a piece of land on the line of the Utah Southern Railroad with money I had earned by selling sewing machines. On this land the Bingham Canyon Railroad Company located their depot and machine shop without first obtaining my permission to do so. I built a boarding house which became known as the Junction House and two cottages on the land. In 1876 my husband moved south to Salina, Sevier co., where he made his home. Being unable to effect a settlement with the railroad company for the use and occupancy of my ground, I commenced suit against the Bingham Canyon Railroad Company in 1879, which suit was continued until 1881, when the court quited my title and awarded me damages against the company. In 1882 we moved to American Fork, where I resided until 1898. During my residence at that place I became interested in Woman's Suffrage and in December, 1892, I was elected president of the Suffrage Association of American Fork. I held this position until 1898. While acting as president I took the initiative in raising a subscription to

build a house for a worthy widow with four children, the people responding generously, and the suffrage association gave a liberal donation. My efforts in this good cause was ably seconded by Sister Orphia Robinson. In the spring of 1892 I organized a Ladies' Civil Government Class in American Fork; the meetings of this class were well attended, and the city council granted us the use of the city hall to hold our meetings in, free of charge. In September, 1892, I was elected chairman of the World's Fair Committee of American Fork. This committee planned a beautiful clock, 7 ft. high and 18 inches wide, made of wood and Utah onyx. This clock was exhibited at the World's Fair exposition in 1893 and was presented by myself to the Alpine Stake Tabernacle, at its opening Sunday, Sept. 13, 1914. In March, 1895, I was elected by the Women's Suffrage Association of Utah County one of a committee of three to attend the Constitutional convention in Salt Lake City, to plead for woman's recognition in the constitution. About this time I was presented with three calf-bound volumes of the History of Women Suffrage by Mrs. Clara B. Holby (editor of the "Woman's Tribune"), as an appreciation for services I had rendered the National Women's Suffrage cause. In 1898 I moved to Salt Lake City, where I built a home and continued to take interest in the cause of Woman's Suffrage and also in Relief Society work. In 1903 June 14th) I was elected secretary of the Board of Directors of the 20th Ward Relief Society, which position I held for seven years, and I am still a member of said board. For many years I have been treasurer for the Utah State Suffrage Council of Women, and in 1902 I was elected by the State Suffrage Council as a delegate to the national and the first international suffrage convention held at Washington, D. C. From Feb. 14th

to 18th I acted as chairman of the woman's suffrage delegation from Utah, and I read a paper before the convention on the result of woman suffrage in Utah. While at Washington I was introduced to Pres. Roosevelt through the courtesy of Senator Thos. Kearns and was shown through the White House. Senator Kearns also presented me with a permit to the reserved gallery of the U. S. Senate for the session. We attended several receptions given in honor of the delegates while at Washington, and I also visited Mt. Vernon and many other points of interest. In the year 1910 I felt an inmost desire to form a society which would particularly honor the memory of the hand cart pioneers. The daughters of Utah pioneers had specialized only the pioneers from 1847 to 1853, but I felt that the same great faith which prompted Utah's first pioneers also actuated those of latter years, and especially those who pushed and pulled hand carts across the plains and mountains in the years 1856, 1857, 1859 and 1860. Why should their history and their hardships and sufferings be relegated to oblivion? Before taking any decided step, however, I counseled with Pres. Jos. F. Smith, April 5, 1910, who gave me his approval, and as the semi annual hand cart reunion was then in session I went to the meeting and through the courtesy of Bro. Thos. Dobson I was permitted to introduce a resolution to the effect "That it be the sense of the meeting that a society of the Utah hand cart pioneers be organized." The resolution was adopted unanimously and on the 14th day of April, 1910, a number of hand cart pioneers and daughters met at my home at 381 4th Ave., Salt Lake City, and organized the society of the Daughters of Utah Handcart Pioneers with fifty charter members. I was elected president with Sarah Swift and Emily V. Beebe as vice-presidents and Mary Van as secretary. Isabella Armstrong was se-

lected chairman of a committee on constitution and bylaws. Six other officers were also elected and I being the originator of the society was given the title of founder-general. In this undertaking I was encouraged and ably assisted by Sister Maria Y. Dougall. The society is now (1914) in a flourishing condition under the presidency of Sister Isabella Armstrong. In 1885, while visiting my daughter in Montana, I was led in a most remarkable way to discover the location of a lost "Mormon" burial ground in Iowa—a cemetery which guards the remains of some of the Latter-day Saints who were expelled from Nauvoo in 1846, among whom was Wm. Huntington, the father of Zina D. H. Young. This is the famous Mt. Pisgah. I brought my discovery to the attention of the Huntingtons and the burial ground at Mt. Pisgah was subsequently purchased by the Church and a monument erected thereon. A full account of this circumstance was published in the May, 1914, number of the "Improvement Era." At the annual outing of the handcart pioneers at Saltair July 14, 1913, Edward T. Fairchild, president of the National Education Association, delivered a speech to the hand cart pioneers to which Sister Lapish responded with a few choice remarks, at the close of which she unfastened her hand cart society badge and presented it to Mr. Fairchild, saying: "Allow me, dear Sir! to present you with my hand cart badge which will remind you that it was not for wealth, but for the love of Christ, that we crossed the plains with hand carts." Mr. Fairchild was deeply moved by the sentiment and the gift. This was perhaps one of the most dramatic telling incidents in creating in the minds of all present mutual respect and admiration for the visiting Easterners and the descendant of the notable hand cart companies. Sister Lapish on November 2nd, 1914, will be eighty years of age; she is possessed of all

her mental and physical faculties, and her energies are still bent on philanthropic measures. She always feels that her first duty is to her family and the grandest and noblest aim of a woman is to make her home bright and happy.

KINGSFORD, Elizabeth Horrocks Jackson, a Utah handcart pioneer, was born Aug. 5, 1826, at Macclesfield, Cheshire, England, the daughter of Edward Horrocks and Alice Houghton. She was the oldest of a family of eleven children and commenced to work in a silk factory when only seven years old. In her



girlhood she attended the services of the Wesleyan Methodists, to which denomination her parents belonged. Becoming converted to "Mormonism" she was baptized in 1841 by James Gallay. In 1848 (May 28th) she married Aaron Jackson who was born Sept. 30, 1823, at Eyme, Derbyshire, England, and died Oct. 25, 1856. This marriage was blessed with three children, namely, Martha Ann, Mary Elizabeth and Aaron. In 1856 the family emigrated to America, crossing the Atlantic in the ship "Horizon" and the plains in Edward Mar-

tin's handcart company. She describes the journey across the plains as a long and tedious one. "We continued our toil day after day", she writes, "pulling our handcarts with our provisions and rations, our little children, etc., through deep sand, rocky roads or fording streams. It was a dreary journey. Many miles each day were traveled, ere with tired limbs we reached camp, ate and retired for the night to rest, to pursue our monotonous course the following day. After toilsome and fatiguing travel, we reached Laramie on the 8th of October. Here we rested for a short time. Our provisions by this time had become very scant and many of the company went to the fort and sold their watches and other articles of jewelry. With the proceeds they purchased corn meal, flour, beans, bacon, etc., with which to replenish their stores of food which had become very scant. Hitherto, although a ration of a pound of flour had been served out daily to each person, it was found insufficient to satisfy the cravings of hunger, but the weary pilgrims were then about to experience more privation in this direction. Shortly after leaving Ft. Laramie it became necessary to shorten our rations that they might hold out, and that the company be not reduced to starvation. The reduction was repeated several times. First, the pound of flour was reduced to three-fourths of a pound, then to half a pound, and afterwards to still less per day. However, we pushed ahead. The trip was full of adventures, hair breadth escapes, and exposure to attacks from Indians, wolves and other wild beasts. When we reached the Black Hills, we had a rough experience. The roads were rocky, broken and difficult to travel. Frequently carts were broken down and much delay caused by the needed repairs. In crossing

the Platte river some of the men carried a number of the women on their backs or in their arms across the stream, while others of the women tied up their skirts and waded through like heroines that they were. My husband also attempted to ford the stream, but he had only gone a short distance when he reached a sand bar in the river on which he sank down through weakness and exhaustion. My sister, Mary Horrocks Leavitt, waded through the water to his assistance. She raised him up to his feet. Shortly afterward, a man came along on horseback and conveyed him to the other side of the river, placed him on the bank and left him there. My sister then helped me to pull my cart with my three children and other matters on it. We had scarcely crossed the river when we were visited with a tremendous storm of snow, hail, sand and fierce winds. It was a terrible storm from which both the people and teams suffered. After crossing the river, my husband was put on a hand cart and hauled into camp; and indeed after that time he was unable to walk and consequently provision had to be made for him to ride in a wagon. As soon as we reached camp, I prepared some refreshments and placed him to rest for the night. From this time my worst experience commenced. The company had now become greatly reduced in strength, the teams as well as the people. The teams had become so weak that the luggage was reduced to ten pounds per head for adults and five pounds for children under eight years. And although the weather was severe, a great deal of bedding and clothing had to be destroyed—burned—as it could not be carried along. This occurrence very much increased the suffering of the company, men, women and children alike. On the 20th of Oct. we traveled, or

almost wallowed, for about ten miles through the snow. At night, weary and worn out, we camped near the Platte river, where we soon left it for the Sweetwater. We were visited with three days more snow. The animals and emigrants were almost completely exhausted. We remained in camp several days to gain strength. About the 25th of October, I think it was—I cannot remember the exact date—we reached camp about sundown. My husband had for several days previous been much worse. He was still sinking, and his condition became more serious. As soon as possible, after reaching camp, I prepared a little of such scant articles of food as we then had. He tried to eat, but failed. He had not the strength to swallow. I put him to bed as quickly as I could. He seemed to rest easy and fell asleep. About 9 o'clock, I retired. Bedding had become very scarce, so I did not disrobe. I slept until, as it appeared to me, about midnight. It was extremely cold. The weather was bitter. I listened to hear if my husband breathed—he lay so still. I could not hear him. I became alarmed. I put my hand on his body, when to my horror I discovered that my worst fears were confirmed. My husband was dead. He was cold and stiff—rigid in the arms of death. It was a bitter freezing night and the elements had sealed up his mortal frame. I called for help to the other inmates of the tent. They could render me no aid; and there was no alternative but to remain alone by the side of the corpse till morning. The night was enveloped in almost Egyptian darkness. There was nothing with which to produce a light or kindle a fire. Of course I could not sleep. I could only watch, wait and pray for the dawn. But oh, how those dreary hours drew their tedious length along. When daylight came,

some of the male part of the company prepared the body for burial. And oh, such burial and funeral service. They did not remove his clothing—he had but little. They wrapped him in a blanket and placed him in a pile with thirteen others who had died, and then covered him up in the snow. The ground was frozen so hard that they could not dig a grave. I will not attempt to describe my feeling at finding myself thus left a widow with three children, under such excruciating circumstances. I cannot do it. But I believe the Recording Angel has inscribed it in the archives above, and that my sufferings for the gospel's sake will be sanctified unto me for my good. My sister was the only relative I had to whom I could look for assistance in this trying ordeal, and she was sick. So severe was her affliction that she became deranged in her mind, and for several days she ate nothing but hard frozen snow. I could therefore appeal to the Lord alone—he who had promised to be a husband to the widow and a father to the fatherless. I appealed to him and he came to my aid. A few days after the death of my husband, the male members of the company had become reduced in number by death; and those who remained were so weak and emaciated by sickness, that on reaching the camping place at night, there were not sufficient men with strength enough to raise the poles and pitch the tents. The result was that we camped out with nothing but the vault of Heaven for a roof and the stars for companions. The snow lay several inches deep upon the ground. The night was bitterly cold. I sat down on a rock with one child in my lap and one on each side of me. In that condition I remained until morning. My sick sister, the first part of the night, climbed up hill to the place where

some men had built a fire. She remained there until the people made down their beds and retired, to sleep, if they could. She then climbed or slid down the hill on the snow to where there was another fire which was kept alive by some persons who were watching the body of a man who had died that night. There she remained until daylight. It will be readily perceived that under such adverse circumstances I had become despondent. I was six or seven thousand miles from my native land, in a wild rocky mountain country, in a destitute condition, the ground covered with snow, the waters covered with ice, and I with three fatherless children with scarcely anything to protect them from the merciless storms. When I retired to bed that night, being the 27th of October, I had a stunning revelation. In my dream, my husband stood by me, and said, "Cheer up, Elizabeth, deliverance is at hand." The dream was fulfilled for the next day (Oct. 28, 1856) Joseph A. Young, Daniel Jones and Abel Garr galloped unexpectedly into camp, amid tears and cheers and smiles and laughter of the emigrants. These three men were the first of the most advanced Relief Company sent out from Salt Lake City to meet the belated emigrants. Though the sufferings after that still continued, yet the worst was over and the survivors of that ill-fated handcart company arrived in Salt Lake City Nov. 30, 1856. I have a desire to leave a record of those scenes and events, through which I have passed, that my children, down to my latest posterity, may read what their ancestors were willing to suffer, and did suffer, patiently for the gospel's sake. And I wish them to understand too, that what I now word is the history of hundreds of others, who have passed through like scenes for the same cause. I

also desire them to know that it was in obedience to the commands of the true and living God, and with the assurance of an eternal reward—an exaltation in his kingdom—that we suffered these things. I hope, too, that it will inspire my posterity with fortitude to stand firm and faithful to the truth, and be willing to suffer, and sacrifice all things they may be required to pass through for the sake of the Kingdom of God." Sister Elizabeth Horrocks Jackson was married to William R. Kingsford, a widower, July 6, 1857, and afterwards became an active and successful business woman of Ogden. She was a long and diligent worker in the Relief Society and helped the poor and needy whenever a good cause was shown. Her various relations with the Church in its organization were all that could be expected of a person who had home and business to attend. Sister Kingsford passed to her final rest Oct. 17, 1908, at Ogden, Utah.

GLOVER, Betsy Clark Williams, a handcart pioneer, was born Nov. 5,



1821, in Devonshire, England, the daughter of William Williams and

Sophia Sheen. She was married to William Fewens in England, and being determined to gather with the Saints to Zion she left her husband and emigrated to America in 1857, crossing the Atlantic in the ship "George Washington". After remaining in the East three years, she came to Utah in 1860, crossing the plains in Capt. Daniel Robinson's handcart company, which arrived in Salt Lake City Aug. 27, 1860. While in the East she met Henry Tempest, a widower with two children, and married him. They came to the Valley together, but after living together for about ten years, they separated. Sister Betsy married again after the lapse of five years, becoming the wife of James Glover, a blacksmith, who died in 1905. She was the mother of one child (William W. Fewens) by her first husband. Sister Betsy followed her husband to the grave, April 2, 1911, being ninety years of age at the time of her demise. Sister Glover was an ardent Relief Society worker, being a member of that association ever since she came into the Valley. She was agent for the "Woman's Exponent" for a number of years and also a member of the Ladies Handcart Club.

KNIGHT, Charlotte Mares, a faithful Relief Society worker in the Twentieth Ward, Salt Lake City, was born March 17, 1824, at Devonport, England, the daughter of Robert Mares and Elizabeth Ellis. She was among the first who received the fulness of the gospel in the town of her birth. In 1850 she married Thomas Sargent Knight, by whom she became the mother of four children. Her husband died in 1856, leaving her to meet the struggles and trials of life in raising her children. Before her husband's death, he desired her to emigrate to Utah, which she did in 1864, bringing five

of her children with her, two having died in England. She left London June 4, 1864, and crossed the Atlantic in the ship "Hudson", which arrived at New York July 19, 1864. She crossed the plains in Capt. Warren S. Snow's company, which arrived in Salt Lake City Nov. 2, 1864. Some years afterwards



she married Harmon Wickel, who died in 1875, leaving her a widow the second time. Sister Knight labored as a teacher in the Twentieth Ward Relief Society when it was first organized. She performed the duties pertaining to that calling as long as her health permitted. She died in the Twentieth Ward, Salt Lake City, April 15, 1882. The names of her children are as follows: Thomas, Robert J., William T., Elizabeth L., Brigham, John Thomas and Jesse. The three first named are children by a former husband.

WILLIAMS, David, the first Bishop of the Pleasant Valley Ward, Utah county, Utah, was born Dec. 16, 1827, at Blaenavon, Monmouthshire, Wales, the son of David and Sarah Williams. He became a convert to "Mormonism" in 1847 and was soon afterwards or-

dained a Teacher; later he was ordained a Priest and in 1849 he was ordained an Elder and called to the ministry. He traveled as a local missionary four years, principally in North Wales, with marked zeal and success. He married Miss Sarah Williams May 29, 1847, emigrated to St. Louis, Missouri, in 1855, being president of the Welsh Saints who constituted a large part of the company on the trip. After remaining at St. Louis about one year, he went to Kingston, Ill., and located more permanently at Canton, Ill., in 1856.



At this time he was in very poor circumstances financially, but he went to work with a will as a coal miner and was successful. After a while he purchased a tract of coal land in the town of Canton, which subsequently became valuable property. He also acquired two other tracts of coal land near the same town. In November, 1875, Elder Benjamin F. Cummings, jun., who at that time traveled as a missionary in Illinois met him and revived his interest and faith in "Mormonism", and at his request he was re-baptized by Elder Cummings Jan. 8, 1876. He immediately took an active part in

extending missionary work in Canton and vicinity and owing to the facilities which Bro. Williams had for furnishing employment, a number of scattered saints gathered into Canton, where a branch of about fifty members soon sprang up with Bro. Williams as president. At the opening of the year 1876 he was a wealthy man, using his means generously to forward the work of the Lord, but business reverses overtook him in rapid succession and in a short time he was left with only a little means. Still with his scanty funds he generously assisted a score of members of the Church to emigrate to Utah, where he himself wended his way, arriving at Ogden, Aug. 5, 1877. A few days later he landed in Salt Lake City without a dollar, but he and his family were happy and cheerful. He began the business of a retail coal dealer in a small way and was again successful. In 1878 he filled a short mission to the Southern States. He was an excellent geologist and an experienced coal operator. Soon after his return from his mission he became a contractor of the D. & R. G. coal mines at Pleasant Valley. The mines were rapidly developed under his control and soon quite a community of miners and their families were gathered in Pleasant Valley. Many of these being Latter-day Saints, a branch of the Church was organized, of which he was made president. In 1883 the Pleasant Valley Ward was organized, he being ordained a Bishop and set apart to preside over it. He presided in Pleasant Valley as Bishop till December, 1885, when he was called on a mission to Wales. After laboring a short time as traveling Elder he became president of the Welsh conference with an energetic corps of missionaries under him. During his administration that conference as-

sumed an activity which it had not known for many years. He spent his own money freely to forward the good cause and labored with great zeal and energy. During his presidency in Wales, the Jarman excitement prevailed in that country. Bro. Williams was repeatedly surrounded by howling mobs, who apparently thirsted for his blood, but physical fear was an emotion unknown to him and he never shrank from either danger or duty. During his three years' mission the asthma, a disease from which he had long suffered more or less, became deeply seated and he never obtained relief from it. He returned to Utah in November, 1888, but though broken down in health he could not stand inactivity; hence, in May, 1889, he opened a general mercantile business at Price, Emery county, Utah. From that time until his death he suffered terribly at frequent intervals. He passed away like a child falling to sleep Dec. 6, 1889, at Price, Utah. At the time of his demise a long obituary was published in the "Deseret News", from which the following is extracted: "Brother Williams was a good and a remarkable man. He was a natural leader, and gifted with rare abilities in some directions. To look into his clear, blue, earnest eyes and doubt his honesty, was impossible. He decided the most important matters instantly, and was generally guided by a correct intuition. In his business plans and enterprises it was nearly always a leading object to provide employment or aid for others, and he has planned for and helped to feed thousands. Ingratitude, which is so often the reward of the philanthropic worker, never swerved him from his purpose to labor for the welfare of others. He was a father to his employees. As a parent he was solicitous for and devotedly attached to his child-

ren; as a husband he was tender and affectionate; as a business man he was intelligent and thoroughly reliable; and as a Latter-day Saint he lived and died faithful to the obligations of the gospel, having a firm assurance of his election to a glorious resurrection. He leaves two wives and was the father of fourteen children, seven of whom survive him. He also had a large number of grandchildren. These, with hundreds of his countrymen living in this region, and a host of other friends and acquaintances, will cherish his memory as that of a man worthy of their esteem and affection. Peaceful be his rest."

WILLIAMS, Sarah Thomas, wife of David Williams, was born Nov. 9, 1827, in Merthyr Tydvil, Glamorgan-shire, Wales, the daughter of Daniel Thomas and Sarah Thomas Bowen. She was called Sarah Thomas up to



the time of her marriage. Her childhood was mostly spent in her native city, though she often visited an aunt who lived in the village of Grosvan, nearby. On one of these visits she became converted to the gospel and was baptized in 1844, a short time before the death of the Prophet Jo-

seph and while Elder William Henshaw presided over the Saints in Wales. She was then only fifteen years old, and her parents were much opposed to her baptism, but gave a reluctant consent. Being eager to make known to others the truth she had embraced, she often walked miles distributing tracts and books, and aided in converting many persons. In 1847 she met and married David Williams, a member of the same branch. For a time they lived in the same house with Captain Dan Jones, and both were active in missionary work. At one time an East Indian called at the house as a testimony meeting was about to begin. She spoke inquiringly to Captain Dan Jones, who presided, about the strange caller, and was told to invite him in. During the meeting, the spiritual gifts were exercised and one man, by the gift of tongues, spoke in the native language of the East Indian, telling him he ought to be baptized. The stranger asked to have the ordinance performed at once, but was persuaded to wait till the close of the meeting, when it was attended to. Sarah Williams at first supposed he was a Lamanite, and was anxious to have him hear the gospel. David and Sarah Williams always kept an open house for the Elders, and the promise was made to them that though they might have to pass through trials they would never want for the necessities of life, which promise was fulfilled. They were eye witnesses to the miraculous setting of bones in the case of D. Richards, who was so badly crushed in a coal mine that a doctor said he could not live, as related in Orson Pratt's "Divine Authenticity of the Book of Mormon". They had planned to migrate to Utah in 1850, but Bro. Williams was called on a mission to North Wales, where he labored four years, his family accompanying him. They finally

started for Zion on the "Clara Wheeler", which sailed from Liverpool Nov. 27, 1854. David Williams had charge of a company of Welsh Saints on the ship. At Liverpool, Sister Sarah Williams was taken very sick and seemed near death, when she was administered to by Elder Daniel Spencer and almost instantly healed. He promised her that she should live to a good old age, which promise was fulfilled, and was always a great comfort to her; it gave her faith to recover from many other dangerous attacks of disease which she afterward passed through. David and Sarah Williams reached St. Louis, en route for Utah, in January, 1855. Sister Williams was in delicate health and had lost two children at sea, and Elder Erastus Snow, who was presiding at St. Louis, advised the family not to travel further that year. Soon after reaching St. Louis, David Williams went to Kingston, Illinois, in search for work. Here he became very sick from malaria, and was advised to go from there to Canton, Illinois, for his health. He took his family to Canton, and resided there many years, where he was a merchant and coal mine owner. In 1876 a branch of the Church was organized in Canton, of which David Williams was president. His wife, Sarah Williams, was chosen president of the Relief Society, which position she held until the family removed to Utah in 1877. They first located in the Fifteenth Ward, Salt Lake City, but in 1880 went to Pleasant Valley, then in Emery, now in Carbon county, where David Williams became the contractor and operator of the coal mines. About 1881 the Winter Quarters Ward was organized in Pleasant Valley, and David Williams was made Bishop, and his wife, Sarah Williams, was made president of the Relief Society, a position she held several years. In 1886 Sister Williams ac-

accompanied her husband on a mission to Wales. She returned the following year, having obtained, while in her native land, a large amount of genealogical data. From her return until her death, she resided in the Fifteenth Ward. Her husband died in 1889. During her widowhood, she constantly labored for the relief and comfort of others, and the number of persons entertained in her home was surprising. Ever devout and devoted, she was like a ministering angel, loved and revered by all who knew her, and idolized by her children and grandchildren. She was the mother of twelve children and died Dec. 3rd, 1905, at the home of her daughter Emily (wife of B. F. Cummings) at 295 Center Street, Salt Lake City.

WILLIAMS, David Joseph, a prominent Elder in the Twentieth Ward, Salt Lake City, Utah, was born May 5, 1862, at Canton, Fulton county,



Illinois, the son of David Williams and Sarah Williams. He was baptized Jan. 8, 1876, by Benjamin F. Cummings, jun., ordained a Deacon March 4, 1876, by Junius F. Wells, at Canton, Ill.; ordained an Elder

about 1882 by David Williams at Winter Quarters, Utah; ordained a Seventy about 1887 by John P. Wimmer at Price, Utah, and ordained a High Priest Oct. 10, 1895, by Edward Partridge at Provo, Utah. He acted as clerk of the branch at Canton, Ill., from 1876 to 1877, was clerk of the branch and Ward at Winter Quarters, or Scofield, Utah, from 1881 to 1886, first counselor to the Bishop of the Provo First Ward from 1895 to 1902, member of the High Council of the Utah Stake from 1902 to 1905, and member of the High Council of the Pioneer Stake from 1906 to 1908. Of secular positions he is an accountant by profession and in business has followed mining, merchandising, banking, etc. He was deputy county clerk at Provo, Utah, from 1894 to 1895. In 1883 (Aug. 30th) he married Martha A. John, (daughter of David John, of Provo, Utah), who has borne him eleven children, namely, Rula, David, John, Joseph Leland, Martha, Edith, Mary, Emma, Sarah G., Ralph Nendell, Daniel Melvin, and Bernice Marjorie. Bro. Williams was one of the first settlers of Winter Quarters, or Scofield, going there with his parents. In connection with his father he opened up the coal mines at Winter Quarters Oct. 1, 1880, and took the initiative in getting the first precinct and school district organized in Pleasant Valley, he suggested the name of Winter Quarters. Bro. Williams was the first school trustee and the first justice of the peace in that precinct. He also tried the first case ever tried there in a court and performed the first marriage ceremony in Pleasant Valley. He was also one of the earlier settlers of Price, where he located in 1886 and engaged in the mercantile business before any patents or titles were issued to any homeseekers in that part of the

country. Elder Williams has done considerable home missionary work and possesses a strong testimony of the truth of "Mormonism." He has witnessed marvelous and miraculous manifestations of God's power in the healing of the sick, the casting out of Devils, etc. Bro. Williams is one of the leading men of the community and has since 1905 been a resident of Salt Lake City, living in the Seventh and Twenty-first Ward, and at the present time is the genealogical agent of the Ensign Stake.

LANGFORD, Jeremiah Euchlet, a prominent Elder in the Twenty-first Ward, Salt Lake City, Utah, was born Sept. 18, 1848, at Rome, Georgia, the son of Jeremiah E. Langford and Mary Jane Jackson. His parents



moved to Texas in 1851, where they joined the Church. In 1855 the family started for Utah, but the parents both took sick with cholera and died on Grasshopper Creek, in Kansas, while crossing the plains in Seth M. Blair's company. Jeremiah was then only seven years old, and upon him rested the responsibility of helping his three younger brothers the rest of the way to the Valley, where they arrived

Sept. 11, 1855. The boys were separated and placed in different families. Thus Jeremiah and his brother William went to live with Lorenzo Pettit, where Jeremiah remained until four years after his marriage. With his young wife he then moved to Salt Lake City, where he has since resided though living in different Wards. Bro. Langford was baptized Aug. 28, 1864, by Lorenzo Pettit, was ordained an Elder March 16, 1880, by Thos. Slight, ordained a Seventy April 11, 1892, by Geo. Reynolds and ordained a High Priest Jan. 13, 1912, by Hamilton G. Park. In 1880 (March 8th) he married Miss Sarah Ellen Olson, by whom he has had seven children, three sons and four daughters. Bro. Langford was the promoter of the Inland Crystal Salt Works in 1885. He was the first man in Utah to put in a dryer and a sieve to granulate and manufacture a salt that could preserve butter and meat. He was manager of the Salt Lake and Los Angeles Railroad and Saltair Beach for eleven years; later he built the Majestic dancing parlor (150 ft. wide and 264 ft. long), the largest dancing pavillion in the world. Prior to entering these important enterprises Bro. Langford had been engaged in farming, freighting, mining and stockraising. He spent four years in Montana, freighting, and four years in Nevada and California, engaged in mining. During the years 1900 and 1901 he made two trips to Alaska. His present residence is in the Twenty-first Ward, Salt Lake City.

LANGFORD, Sarah Ellen Olson, wife of Jeremiah E. Langford and counselor in the presidency of the Ensign Stake Relief Societies, was born Dec. 30, 1854, in Salt Lake City, the daughter of Shure Olson and Ellen Jacobs. Sister Langford has held the position of Stake chorister and has been an active Relief Society

worker for many years. She married Bro. Langford March 18, 1880, and has borne him seven children. She was a member of the Tabernacle choir



for many years and took a leading part in the soprano singing after the death of sister Careless for several years.

ROMNEY, Margaret A. Thomas, wife of Bishop Geo. Romney, and president of the Ensign Relief Societies, was born Jan. 22, 1845, in London, England, the daughter of Joseph Knowles Thomas and Margaret Spotswood. She was baptized in January, 1853. Her father was born Nov. 1, 1800, in London, joined the Church in 1851 and died in London Sept. 15, 1856, as a faithful Latter-day Saint, holding the Priesthood of an Elder. Her mother was born Feb. 6, 1807, in Northumberland, and after her husband's death, she emigrated to Utah in 1861, with her two children who were then living; seven of her children had died in England. The family crossed the ocean in the ship "William Tapscott" and the plains in Joseph Horne's ox train, which arrived in G. S. L. City Sept 13, 1861. Soon after the arrival in the Valley

the mother married again and Margaret lived with her brother, Prof. Charles J. Thomas, for a short time. When the Salt Lake Theatre was opened in 1862, she commenced playing on the stage, taking the part of the comediana. She followed that avocation for about two years, but had in the mean time made the acquaintance of Geo. Romney, to whom she was married Aug. 29, 1863. On several occasions after her marriage Sister Romney, feeling herself attracted by the stage, took part in the plays in the Salt Lake Theatre, and in 1869-70, while her husband was filling a mission to Great Britain, she played in the theatre considerably and at the present time (1914) is



the only survivor of the first actors who played on the stage of the Salt Lake Theatre. Since she was twenty years of age Sister Romney has been a most diligent and successful Relief Society worker, first as a teacher and later as president of the Twentieth Ward Relief Society. When the Salt Lake Stake of Zion was divided in 1904, Sister Romney was chosen as president of the Ensign Stake Relief Societies, which position she still

holds. Sister Romney is the mother of eleven children.

BARTON, James, a veteran Elder of the Twenty-first Ward (Ensign Stake), Salt Lake City, Utah, was born July 21, 1836, at Sutton Mills on the Douglas river, near Wigan, Lancashire, England, the son of John Barton and Elizabeth Bell. He was

was ordained a High Priest. Bro. Barton has been an active Ward teacher for many years; he is the father of eleven children.

BARTON, Eliza, wife of James Barton, was born July 15, 1844, at St. Helens, Lancashire, England, the daughter of Josiah Barton and Margaret Wood. She was baptized in



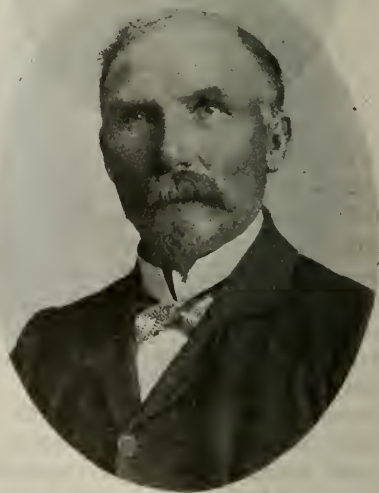
baptized Dec. 11, 1848; ordained a Deacon in 1852; ordained a Priest in 1853, and ordained an Elder by James Marsden in 1856. As a boy he made several trips with the Elders to preach Sunday afternoons. He emigrated to Utah in 1860, crossing the Atlantic in the ship "Underwriter", and the plains in Capt. Wm. H. Hooper's freight train. In 1862 he went back to the Missouri river to meet emigrants. In 1862 (July 4th) he married Eliza Barton and located with his young wife at Kaysville Davis county, where he lived for fourteen years. Obtaining employment at the Silver Bros. Iron Works, Bro. Barton changed his residence to Salt Lake City, and he has practically worked at the Silver Bros. establishment ever since. In 1861 he was ordained a Seventy; later he

1852 by David Grant and emigrated to America in 1862, crossing the Atlantic in the ship "Manchester" and the plains in Ansel P. Harmon's train, which arrived in G. S. L. City Oct. 5, 1862; she walked all the way across the plains. Soon after her arrival in the Valley, or on July 4, 1863, she married James Barton and is the mother of all his children. Sister Barton has been an active Relief Society worker for many years and since 1896 has acted as president of the Twenty-first Ward Relief Society. She is known for her extreme kindness to the poor and sick, and is devoting so much of her time in the interest of the public good that she is seldom at home. Possessing a doctor's certificate she is able to administer to the sick and afflicted both temporally and spiritually.

LYON, David Ross, first Bishop of the Ensign Ward (Ensign Stake), Salt Lake City, Utah, is a native son of Utah, having been born in Salt Lake City Aug. 16, 1864. The city at that time had a population of about 17,000. He has lived to see the city grow to a city nearly six times as large as it was then. Ever since he was old enough to do so, Brother Lyon has taken an active interest in the progress and welfare of the Church. His father, John Lyon, was the well-known Scotch poet, author of "The Harp of Zion", one of the earliest, if not the first book of poems published by a member of the Church. Bro. David R. Lyon was baptized in the Endowment House, Salt Lake City, Nov. 16, 1876, by Elder (now President) Joseph F. Smith, and was confirmed by him on the same day. In addition to his present office, he has also held the office of Deacon, Priest, Elder* and Seventy. When about fifteen years old, Brother Lyon was called to act as a block teacher, and labored in this capacity for nearly thirty years. At the age of twenty, Bro. Lyon was called to be assistant secretary of the old Salt Lake Stake Sunday School Union Board and acted in this capacity for several years, until called to be first assistant to John C. Cutler in the superintendency of the Stake schools. In both capacities Brother Lyon served about ten years. For a number of years Bro. Lyon was second counselor to Levi W. Richards in the presidency of the 10th (now the 3rd) quorum of Elder); also first counselor to Heber J. Romney in the same quorum, until called to be a Seventy; he was also vice-president and chairman of the program committee in the Twentieth Ward Institute for several terms and president of the Twentieth Ward Y. M. M. I. A. for nearly twelve years. Brother Lyon married Mary Cairns in the Logan Temple on Sept. 30, 1885, from which union ten children have been born—eight boys and two

girls. Bro. Lyon has the unique distinction of having been twice set apart as Bishop in a little over a year: Aug. 11, 1912, he was ordained a Bishop and set apart to preside over the Twentieth Ward (Ensign Stake) under the hands of Pres. Charles W. Penrose, and on the creation of the Ensign Ward, Aug. 18, 1913, he was chosen as Bishop and set apart to preside over said Ward, under the hands of Pres. Anthon H. Lund.

NIELSEN, Hans William, the first presiding Elder at Axtell, Sanpete county, Utah, was born April 12, 1846, at Skovby, Falster, Denmark, the son of Rasmus Nielsen and Caroline Hansen. He was baptized in 1860 by Niels Christian Heiselt; ordained a Deacon in 1861; ordained a Priest in 1863 and ordained an Elder by Sven



J. Jonassen. He labored nearly three years as a local missionary on the island of Fyen, until 1867 when he went to Germany, where he sought and found employment and also did considerable missionary labor in a local way. He emigrated to Utah in 1877 and settled at Oak Creek, Millard county, where his

parents, who had preceded him to Utah, already lived. After that he resided a short time at Scipio and later at Leamington, and he finally moved to Axtell in 1906. In 1881 he married Miss Magdaline Rasmussen (daughter of Rasmus Sørensen Højrup and Else Marie Nielsen), who was born March 24, 1861, at Sabro, Aarhus amt, Denmark, and came to Utah in 1881. Bro. Nielsen was ordained a Seventy Sept. 19, 1894, by Francis M. Lyman and later ordained a High Priest. He acted as presiding Elder at Axtell from 1906 to 1912 and has been postmaster at Axtell during the past eight years.

ANDERSEN, Søren, a veteran Elder of the Centerfield Ward, Sanpete county, Utah, was born May 14, 1801, at Astrup, Hjørring amt, Denmark, the son of Anders Christensen and Anna Christensen. In 1828 he married Anna Marie Jensen



(daughter of Thos. Jensen and Marie Jensen), who was born May 22, 1801. After giving birth to six children she died in Denmark. Bro. Andersen was baptized June, 14, 1853, by Christian Mikkelsen and emigrated to Utah

in 1854, crossing the Atlantic in the ship "Benjamin Adams", which sailed from Liverpool, England, Jan. 22, 1854, and arrived at New Orleans March 22, 1854. From Westport, Jackson county, Mo., he crossed the plains in Hans Peter Olsen's company, which arrived in Salt Lake City Oct. 6, 1854. He settled at Ephraim, Sanpete county, and in 1856 he married Hannah Nielsen who bore him six children; she was born in 1824 and died May 1, 1873, in Ephraim. In 1860 Bro. Andersen was called by the Church authorities to settle in Circle Valley (now in Piute county, Utah), but had to return to Ephraim on account of Indian troubles. He took a prominent part in the Black Hawk war during the years 1865-1867 and was one of the first settlers of Sterling, Sanpete co., where he lived about ten years. About 1885 he located permanently at Centerfield, where he resided till the time of his death, which occurred Jan. 15, 1901, he being nearly one hundred years old. His long life was to some extent due to his great care of diet and the leading of a pure, exemplary life.

ANDERSEN, Andrew Sørensen, a veteran Elder in the Centerfield Ward, Sanpete county, Utah, was born Dec. 21, 1833, at Vinnebjerg, Hjørring amt, Denmark, the son of Søren Andersen and Anna Marie Jensen. He was baptized Aug. 10, 1873, by August Jensen; ordained an Elder April 8, 1883, by Jens Jensen, and ordained a High Priest Sept. 24, 1899, by John B. Maiben. In 1865 (Oct. 15th) he married Johanne Marie Johansen, who was born Sept. 15, 1841, and died in Denmark, Nov. 3, 1871, after giving birth to three children. In 1872 (March 2nd) Brother Andersen married Marie Larsen, who subsequently bore him five children. He emigrated to Utah in 1873 and

settled at Ephraim, Sanpete county, where he resided until March, 1877,



when he settled permanently at Centerfield, his present home.

ANDERSEN, Søren P., one of the presidents of the 65th quorum of Seventy and a resident of Centerfield, Sanpete county, Utah, was born May 9, 1869, at Seilflod, near Aalborg, Denmark, the son of Anders S. Andersen and Johanne Marie Johansen. He emigrated to Utah in 1873 with his father and settled at Ephraim, Sanpete county. In 1877 he moved to Centerfield, where he was baptized in the summer of 1878 by Niels Nielsen and was subsequently ordained a Teacher and an Elder. In 1891 (Dec. 2nd) he married Stine Petersen, (daughter of Mads C. Petersen and Gertrude N. Petersen), who was born March 5, 1871, at Aalborg, Denmark, and emigrated to Utah in 1881. In 1901-03 Bro. Andersen filled a mission to Scandinavia, laboring in the Bergen conference and presiding successively over the Aalesund, Stavanger and Egersund branches. Prior to going on this mission he was ordained a Seventy, June 11, 1901, by Anthon H. Lund, and became a

member of the 65th quorum of Seventy in 1905. In 1908-10 he filled a second mission to Scandinavia, during which he presided over the Trondhjem conference and later over the Christiania conference. In 1913 he was chosen president of the Centerfield Ward Y. M. M. I. A.



Elder Andersen has also at home taken a most active part in both ecclesiastical and civil affairs. For several years he served as president of the Willow Creek Irrigation Company. He is a successful farmer and sheepraiser. His family consists of a wife and nine children; seven of his children are now living.

JENSEN, Andrew, president of the Scandinavian meetings at Centerfield, Sanpete county, Utah, was born July 14 1844, at Horsens, Aalborg amt, Denmark, the son of Jens Andersen and Ane Marie Rasmussen. In 1872 (May 31) he married Anna Petersen, daughter of Peter Jensen and Maren Adamson, who was born Sept. 18, 1845, at Nørre Tranders, Aalborg amt, Denmark, and bore her husband seven children. Bro. Jensen was baptized Feb. 21, 1877, by John E. Chris-

tiansen and emigrated to Utah in 1878. After residing temporarily at Levan, Redmond, and Little Salt Creek, he located permanently at Gunnison, Sanpete co., of which Ward he was a member until the Ward was divided, when he became a member of the Centerfield Ward, where he still resides. Bro. Jensen

Ward, Sanpete county, Utah, was born Feb. 28, 1855, at Ølund, Odense amt (island of Fyen), Denmark, the son of Henrik Christiansen and Anne Marie Petersen. He learned the trade of a plasterer and brick layer and worked at the trade for seven years in his native land. Becoming a convert to "Mormonism", he was



was ordained a Priest in March, 1877, by Knud H. Bruun, was ordained an Elder in 1878 by Jens Christensen, ordained a Seventy Jan. 26, 1884, by J. P. Jacobsen and ordained a High Priest Aug. 11, 1901, by Henry Beal. In 1891-93 he filled a mission to Scandinavia, laboring in the Aalborg conference. After his return home from that mission he was chosen as president of the Scandinavian meetings in the Gunnison Ward (now Centerfield). In May 1910, he went to Denmark on a visit, but was soon after his arrival there called into the missionary field and labored diligently and successfully in the Aalborg conference about eighteen months; he returned home in 1911.

CHRISTIANSEN, Christian Henry, an active Elder in the Centerfield



baptized Oct. 6, 1878, by Christian Hansen, emigrated to Utah the same year and settled at Fillmore, Millard county, where he resided three years. In 1881 (April 7th) he married Sophia Jeppesen (daughter of Jens Jeppesen and Marie Petersen) who was born Jan. 24, 1864, at Moroni, Sanpete county, Utah. Commencing with 1880 Bro. Christiansen (responding to call) worked on the Manti Temple and remained at that work till the Temple was completed. At that time he was a resident of Gunnison, but moved to Centerfield in 1886, where he still resides. Bro. Christiansen was ordained a Priest in 1879 by J. G. Smith, ordained an Elder in March, 1881, and ordained a Seventy in 1887 by Seymour B. Young and ordained a High Priest Nov. 3, 1907, by Joseph F. Smith. In

1900-1902 he filled a mission to Scandinavia, laboring in the Aarhus conference. Bro. Christiansen has always been an active and faithful Elder both at home and abroad: thus he acted as president of the Gunnison Ward Y. M. M. I. A. for two years and later over a similar organization in Centerfield for two years. He also acted as assistant superintendent of the Ward Sunday school for a number of years. Among the secular positions held by him has been that of a member of the Gunnison town board. Bro. Christiansen's avocation is that of a farmer.

ANDERSON, Niels O., an alternate High Councilor in the South Sanpete Stake and a resident of Ephraim, Sanpete county, Utah, was born Sept. 20, 1845, at Slimminge, near



Lund, Malmöhus län, Sweden. He emigrated to America in 1854-55, leaving Copenhagen, Denmark, Nov. 27, 1854, and arriving in Salt Lake City, Sept. 7, 1855, after crossing the plains in Capt. Noah T. Guyman's company. He settled at Ephraim the same fall and in October, 1855, was baptized by Frederik

C. Sørensen. He was ordained an Elder Nov. 2, 1867, and on the same day married Josephine Overlade, who bore him seven children. In 1885 (Dec. 18th) he married Matilda Nielsen, who became the mother of one boy. At an early day Elder Anderson was ordained a Seventy by Parley McFarland, and ordained a High Priest Nov. 20, 1902, by Henry Beal, on which occasion also he was set apart as a High Councilor in the South Sanpete Stake. In 1865 he participated in the Black Hawk Indian war. In 1866 he went to the Missouri river as a Church teamster after emigrants, and in 1867 he again served as a military man in the Indian war. In 1880-82 he filled a mission to Scandinavia, laboring in the Skåne conference and presiding over the Christianstad, Helsingborg and Blekinge branches. Returning home in 1882 he had charge of the Scandinavian Saints who crossed the Atlantic in the ship "Nevada", which sailed from Liverpool, England, June 21, 1882, and arrived at New York July 2, 1882. The company arrived at Ogden, July 9, 1872. After his return home from that mission, Bro. Anderson served fifteen years as a member of the Ephraim city council; he also acted as assistant superintendent of the Ward Sunday school and was president of the Y. M. M. I. A. for a short time. He spent a great deal of time, working in the canyon; otherwise he is a farmer by occupation.

CHRISTENSEN, Frederick William, second counselor to Bishop Chas. R. Dorius, of the Ephraim South Ward, Sanpete county, Utah, from 1908 till 1911, was born Aug. 25, 1863, at Mt. Pleasant, Sanpete county, Utah, the son of Carl A. Christensen and Elizabeth Sternen Shale. He was baptized Aug. 4, 1872, by John G. Jørgensen and confirmed by Henry

Beal; ordained an Elder in January, 1888, by Carl C. N. Dorius, and ordained a High Priest Jan. 4, 1908, by Lewis Anderson and set apart as second counselor to Bishop Charles R. Dorius. In 1888 (April 11th) he married Amelia Jensen (daughter of Capt. Johan Andreas Jensen and Andrea Petersen) who was born Feb. 12, 1867, at Ephraim; she became the mother of seven children. In 1900-1902 Elder Christensen filled a

rely on his own resources, he started life without money, but soon obtained a farm and made himself quite comfortable. Becoming a convert to "Mormonism", he was baptized in 1852 by Elders Christian Christensen and left Denmark in December, 1852, emigrating to America, together with his wife Karen Sørensen whom he had married in Denmark April 2, 1851. They crossed the Atlantic in the ship "Forest Monarch" and the



mission to Scandinavia, laboring in the Bergen conference, Norway, principally in Stavanger. At home he has taken an active part in both Church and secular affairs. For several years he presided over the Ephraim South Ward Y. M. M. I. A., and also served as councilman at Ephraim, one term. Brother Christensen died at Ephraim May, 5, 1912, a good and faithful Latter-day Saint.

WILLARDSSEN, Christian, one of the pioneer settlers of Ephraim, Sanpete county, Utah, was born near the city of Skive, Viborg amt, Denmark, April 6, 1811. Being left an orphan when very small and sompelled to

plains in John E. Forsgren's company, which arrived in Salt Lake City, Sept. 30, 1853. Together with others of the same emigrant sompany, Bro. Willardsen and wife first located in the socalled Allred Settlement (now Spring City), but were driven away by the Indians and spent the winter of 1853-54 in Manti. In the spring of 1854 he settled permanently at Ephraim, being one of the first settlers of that place, where he helped to build the first forts erected as a protection against the Indians. He was a member of that community the remainder of his life, becoming one of the most prosperous citizens of the town. He had an interest in

the first burr mill at Ephraim, and finally organized a company, which built the Climax Roller Mill, of which he was president and the principal stock holder till the time of his death. Later he bought a burr mill in Mayfield and changed it to the present roller process; that mill is now owned by the family. Brother Willardsen also engaged in merchandizing at Ephraim at an early day, his store being later incorporated as the Ephraim Co-op. He constructed a tannery, carried on farming and freighted produce to market. He took an active part in the Black Hawk war and passed through all the trials of grasshopper and Indian incidents in early days. In 1871 he filled a short mission to Scandinavia. Returning home he assisted quite a number of poor Saints to emigrate to Utah, he being a man of means. On many other occasions he contributed very liberally to the Church for public purposes. Being the founder of home industries, he gave employment to many people. When he passed to his final rest at Ephraim, June 29, 1897, he left three wives and fourteen children. His first wife (Karen) bore him five children, namely, Willard, Christian, Erastus C., Joseph and Maria. His second wife (Mary Larsen) bore him four children (Christian, Caroline, Andrew and James); she had two children, Mary A. Allred and Mena Oviatt, by a former marriage. His third wife (Anna Katrine Sørensen) bore her husband four children, namely, Annie, Lorinda, Peter and John.

WILLARDSSEN Karen Sørensen, wife of Christian Willardsen was born April 4, 1830, in Viborg amt, Denmark, the daughter of Søren and Dorteia Petersen. She became the wife of Christian Willardsen April 5, 1851, joined the Church together with her husband in 1852 and emi-

grated to Utah in 1852-53, crossing the Atlantic in the ship "Forest Monarch" and the plains in John E. Forsgren's company. Soon after her arrival in Utah she became identified with Church affairs and became an active worker in the Relief Society during the remainder of her life. She was one of the head teachers of the Ephraim Relief Society for about thirty years. While residing



temporarily in Spring City (originally the Allred settlement) she suffered great anxiety and hardship on account of Indian troubles. Sister Willardsen became the mother of ten children, and her sons and daughters have, like herself, been faithful and diligent workers in the Church. Her daughters have labored long and faithful as Temple workers, in which they have been greatly aided through the sacrificing and liberal disposition of the mother at home. Sister Willardsen died in January, 1902, at Ephraim, Sanpete county, Utah.

WILLARDSSEN, Mary Larsen, wife of Christian Willardsen, was born Aug. 2, 1836, at Greis, Vejle amt, Denmark, the daughter of Lars Johansen

and Anna M. Sorensen. She was baptized in December, 1851, by Knud H. Bruun and emigrated to Utah in 1854-55. In crossing the North Sea from Frederikshavn to England she was exposed to one of the worst storms that ever made the life of an emigrant company upon waters miserable. During the fury of the storm the ship was compelled to seek shelter at Mandal, Norway, and Frederikshavn, Denmark, but the emi-

WILLARDSSEN, Anna Katrine Sørensen, wife of Christian Willardsen, was born Nov. 10, 1849, at Guddum-lund, Aalborg amt, Denmark, the daughter of Jens Chris. Sørensen and Anna Christine Jensen. She was baptized Feb. 23, 1861, by Poul Christian Petersen and emigrated to Utah in 1871, arriving in Salt Lake City Sept. 21st. Nov. 13, 1871, she married Christian Willardsen, to whom she subsequently bore four children,



grants finally arrived in England and sailed from Liverpool on board the ship "James Nesmith", Jan. 7, 1855, and arrived at New Orleans Feb. 23, 1855; thence the journey was continued to Salt Lake City, where the emigrants arrived in September. After residing temporarily in Weber Valley and Ogden, Sister Mary located at Ephraim, Sanpete county, where she in 1868 married Christian Willardsen, by whom she became the mother of twelve children. Sister Willardsen has been a faithful and successful Relief Society worker for upwards of thirty years, being a woman of great faith.

two boys and two girls. After residing in Ephraim until 1898, she moved to a place called Brooklyn, Sevier county, Utah, where she presided over the branch Relief Society about ten years. Sister Willardsen has done a great deal of Temple work for her departed relatives and friends in the Manti and Salt Lake City Temples.

WILLARDSSEN, Christian, junior, mayor of Ephraim City, Sanpete county, Utah, and second counselor to Bishop John S. Beal, was born Nov. 6, 1870, the son of Christian Willardsen and Mary Larsen. He was baptized

Aug. 10, 1879, by Andrew C. Nielson and ordained successively to the offices of Deacon, Teacher, Priest and Elder, the latter ordination taking place March 25, 1894, under the hands of George Taylor. March 28, 1894, he married Mary Lillie Larsen (daughter of George Larsen and Kisty Larsen) who became the mother of seven children, namely, Mary Adella, Kisty Omera, Ida Lillian, Arthur C., George Cannon, Spencer Christian, and Howard Oral Willardsen. In the



spring of 1898 he was called on a mission and was ordained to the office of a Seventy under the hands of Apostle George Teasdale. He labored for two years in the Northwestern States Mission, principally in the State of Montana. Shortly after entering the mission field he was called to preside over the Butte conference and later over the Anaconda conference. While on this mission he organized one branch of the Church and two Sunday schools and had the privilege of baptizing 23 into the Church. Before going on a mission he took an active part in the Church, laboring as a Ward

teacher and counselor to the president of the Ward. He was also a very active worker in the Sunday school and labored as a missionary aid in the Sanpete Stake of Zion. When the Sanpete Stake was divided into the North and South Sanpete Stake he was chosen as second counselor in the Stake organization of Sunday schools. From 1903 to 1908 he acted as superintendent of the Ephraim North Ward Sunday school; in the fall of 1900 he was chosen to act as the president of the Y. M. M. I. A., and acted in that capacity for two years. Dec. 9, 1901, he was ordained a High Priest and set apart as second counselor to Bishop John S. Beal, which position he held for eleven years, or till Dec. 30, 1912. In 1895 he was one of the organizers of the Equitable Creamery Company and acted as president of that company for two years; he also acted as justice of the peace of Ephraim City from 1904 to 1906, was elected two terms on the Ephraim School Board (serving in this capacity for six years), was on said school board when the present magnificent public school building was built and was a member of the building committee when the Snow Academy was erected. Being elected mayor of Ephraim City, he has acted in this capacity since Jan. 1, 1914. At the present time he is vice-president of the Bank Ephraim. In fact he is one of Ephraim's most substantial and progressive business men, his principal occupation being the buying and shipping of farm produce in car load lots. Brother Willardsen has always taken an active part in all home industries and was one of the promoters of the present Ephraim Sanitary Canning Co., just built at Ephraim. During the short time he has acted as mayor, Ephraim's main street has been paved all through the city, and the city of Ephraim un-

der his administration is building a magnificent Carnegie library.

THOMSON, Andrew, a prominent Elder of Ephraim Sanpete co., Utah, was born Dec. 4, 1831, on the island of Falster, Denmark, the son of Thomas Nielsen and Dorthea Andersen. His father died when Andrew was a boy and his mother was married again to Peter Petersen Thomsen. He received a common



school education in his native land, and helped his fosterfather on the farm. Becoming converted to "Mormonism," he was baptized June 28, 1852, by Johan Swenson and emigrated to America in December, 1852, crossing the Atlantic in the ship "Forest Monarch" and the plains with oxteam in Captain John E. Forsgren's company which arrived in Salt Lake City, Sept. 30, 1853. Together with many others of the same company, Brother Thomson located at the Allred Settlement in Sanpete county (now known as Spring City), but in December following the settlers were advised by the leaders of the Church to move to Manti for safety from the Indians. Here they spent the remainder of the

winter, but early in the spring of 1854, a number of them, among whom was Andrew Thomson, settled on Pine Creek, where they built a fort for their protection, giving it the name of Fort Ephraim. In 1864, responding to call, Brother Thomson became one of the first settlers of Circleville, but pursuant to order returned to Ephraim in 1866 on account of the Black Hawk war. During this war he stood guard and assisted whenever duty called for the protection of the settlers against the red men. He held the offices of Elder and Seventy, being a member of the 47th quorum of Seventy. In 1877 he was ordained a High Priest and chosen as second counselor to Bishop Lars S. Anderson, of the Ephraim North Ward. Later, he became first counselor to the same Bishop and remained in that position till the death of Bishop Anderson, thus serving in the Bishopric twenty-four years. Brother Thomson has consequently been a resident of Ephraim from the beginning and has taken an active part in all spiritual and temporal matters pertaining to the growth of the settlement. He married Christiana Jensen Nov. 21, 1857, Bishop Kofford officiating. Brother Thomson is the father of ten children (five sons and five daughters) of whom four sons and three daughters are still living.

THOMSON, Christiana Jensen, wife of Andrew Thomson, was born Aug. 6, 1837, on the island of Lolland, Denmark, the daughter of Anders Jensen and Anna Rasmussen. In September, 1855, she was baptized by Peter Thomsen and in 1857 she emigrated to Utah, crossing the Atlantic in the ship "Westmoreland," which sailed from Liverpool, England, April 25th, and arrived at Philadelphia May 21, 1857. Thence the company with which she traveled continued the journey by rail to Iowa City and crossed the plains

in a hand cart company under the leadership of Christian Christiansen which arrived in Salt Lake City Sept. 13, 1857. This journey across the plains was indeed a trying one. Her mother being poor in health most of the time, Sister Christiana had to help her along continuously. Soon after arriving in Great Salt Lake Valley she went to Ephraim,



where she met Andrew Thomson, to whom she was married Nov. 21, 1857. She bore to her husband ten children, seven of whom are now living. Sister Thomson has been an active worker in the Relief Society of the Ephraim North Ward for years, having filled the position of head teacher and subsequently first counselor to the president.

BREINHOLT, Jens Peter Larsen, a prominent Elder of the Ephraim South Ward, Sanpete county, Utah, was born Feb. 1, 1844, at Winding Strand, Veile amt, Denmark, the son of Laurs Jensen and Anna Sophia Nielsen. According to the prevailing system in those days, he, together with his brothers and sisters, was surnamed Laursen after his father's given name Laurs, but in the year 1884 the whole family adopted the

name of Breinholt, which was granted them by the legislature of Utah. Becoming a convert to "Mormonism". Jens P. L. Breinholt was baptized and confirmed Jan. 10, 1864, by Elder Gustav Pegau. He was ordained a Teacher Sept. 25, 1864, and at a conference held at Veile, Oct. 23, 1864, he was ordained a Priest by Pres. Chas. Widerborg and at the same time called to labor as a missionary in the Nyby branch. He was ordained an Elder April 30, 1865, by Elder W. F. O. Behrman, and continued to labor as a missionary in the Fredericia conference till the spring of 1867, when he was released to emigrate to Zion. He crossed the North Sea in the steamer "Waldemar" and the Atlantic in the steamship "Manhattan" which sailed



from Liverpool, England, June 21, 1867, and arrived at New York July 4, 1867. Thence the company in which he traveled went by rail to North Platte, 391 miles west of Omaha, and continued the journey across the plains in Capt. Leonard G. Rice's independent oxtrain, which arrived in Salt Lake City Oct. 5, 1867. While journeying in this company

Brother Breinholt became acquainted with Miss Ane Sophia Madsen from the Vendsyssel conference, Denmark, and after their arrival in Utah, she became his wife. Feb. 14, 1868. After his marriage he became a permanent resident of Ephraim, where his wife has borne him ten children, four boys and six girls; the youngest of these (a boy) died when seven years old. Brother Breinholt was ordained a Seventy Aug. 7, 1884, and a High Priest Dec. 11, 1911. For a number of years he was one of the presidents of the 47th quorum of Seventy (senior president for about six years). As a resident of the Ephraim South Ward he has held many ecclesiastical positions. He also labored as one of the leading masons on the Manti Temple, working at his trade on that sacred edifice from the time its foundation was laid till the capstone was placed in position and dedicated. He took charge of the stone and brick work on the Snow Academy at Ephraim and has done a great deal of other important labor in building up his home town. In 1904-06 he filled a successful mission to his native country (Denmark), laboring one year in the Aarhus conference and one year as president of the Aalborg conference. At Aalborg he took charge of the building of the Latter-day Saints chapel under the direction of Pres. J. M. Christensen. The gospel as revealed to Joseph Smith the Prophet has shaped Bro. Breinholt's destiny in life and through that has come to him all the spiritual and temporal blessings which he has enjoyed, the Lord having rewarded him liberally for his obedience to the same.

BREINHOLT, Ane Sophia Madsen, wife of Jens Peter L. Breinholt, was born Sept. 19, 1844, at Jerslev, Hjørring amt, Denmark, the daughter of Christen and Karen Marie Thorsen.

Her parents were good and honest people who taught her correct and moral principles. They both died in Denmark. Ane Sophia learned the profession of a seamstress and became very efficient in that line. While laboring at her profession she made a great many acquaintances and warm friends among the people. When in her eighteenth year she became acquainted with the true gospel as revealed to Joseph Smith the Prophet, and becoming a believer, she was baptized in April, 1862, by Elder Jens C. Astrup. She rejoiced greatly in the gospel truths and bore her testi-



mony to many people. Finally she bade goodbye to her parents, relatives, friends and native country to emigrate to Utah in the spring of 1867, traveling in the same company as the young man who afterwards became her husband. Soon after her arrival in Salt Lake City, she attended the first conference held in the new Tabernacle Oct. 6, 1867, and heard Pres. Brigham Young and Apostle Orson Hyde preach. She selected Ephraim, Sanpete county, for her home, and was married to Jens P. L. Breinholt Feb. 14, 1868,

Pres. Daniel H. Wells performing the ceremony in the old Endowment House, in Salt Lake City. Besides tenderly caring for her husband, her children and her home, Sister Breinholt has for twenty years taken an active part as a teacher in the War Relief Society where she resided. Her love for her family, her people, her religion and her God are her greatest riches.

ISAACSON, Peter, Bishop of the Meadow Ward, St. Johns Stake, Arizona, was born May 30, 1828, at Sønderholm, Thisted amt, Denmark, the son of Isaac Olsen (born May 4, 1769, and died Dec. 3, 1840) and Anna Margrethe Pedersen (born Nov. 11, 1905, and died in the year 1877. Peter



learned the trade of a carpenter and worked at the same in his native land. He served as a soldier in the Danish army two years, during the war between Denmark and Germany. Becoming a convert to "Mormonism" he was baptized by Peter Poulsen in 1854 and labored as a local missionary a short time, prior to his departure for America. He emigrated to Utah in 1854-55 and crossed

the Atlantic in the ship "James Nesmith", which sailed from Liverpool, England, Jan. 7, 1855, and arrived at New Orleans, Feb. 23, 1855. Proceeding up the Mississippi and Missouri rivers to Mormon Grove, near Atchison, Kansas, he remained on the frontiers one year and finally crossed the plains in Bishop Abraham O. Smoot's company, arriving in G. S. L. City Nov. 9, 1856. While crossing the mountains in deep snow part of the way the emigrants suffered extremely from cold and over-exertion. While residing in the States, he married Anna Marie Poulsen at Weston, Mo., April 1, 1855; but his wife died soon after her marriage. In 1857 (April 21st) he married Martha K. Clemensen; and the next year he participated in the expeditions to the mountains to check the approach of Johnston's army. During his absence his wife went to Sanpete, whence he followed her later and settled at Ephraim. In 1876 he was called to Arizona, to help colonize that country and to labor as a missionary among the Indians. He was absent on this mission sixteen years, after which he returned to Ephraim. In 1878 (Sept. 3rd) he was ordained a High Priest by Erastus Snow and set apart to act as second counselor to Bishop Geo. Lake, of Brigham City, Navajo co., Arizona. In the year 1880 he was ordained a Bishop and set apart to preside over a small branch of the Church at a place called The Meadows, about seven miles north of St. John. After presiding there about four years the settlement was abandoned, and Brother Isaacson returned to Ephraim, where he has lived ever since. He is now (1914) a Church veteran, 86 years of age. Bro. Isaacson is the father of four children.

ISAACSON, Martha K. Clemensen, wife of Peter Isaacson, was born

May 7, 1822, on the island of Jegindø, Thisted amt, Denmark. She became a member of the Church in 1854 and emigrated to America in 1854-55, crossing the Atlantic in the ship "James Nesmith, which sailed from

ference. He emigrated to Utah in 1852-53, crossing the Atlantic in the ship "Forest Monarch", under the leadership of John E. Forsgren, in whose company he also crossed the plains and arrived in Salt Lake City Sept. 30, 1853. After arriving in the Valley he located at the Allred Settlement (now Spring City), but moved to Manti the following December, owing to Indian troubles, and in the spring of 1854 he was one of the company of fourteen that first settled Ft. Ephraim. He was the first Dane who plowed a furrow in that settlement. In 1866 he took a prominent part in the Black Hawk war. During



Liverpool, England, Jan. 7, 1855, and arrived at New Orleans Feb. 23, 1855. She crossed the plains in Noah T. Guyman's company, which arrived in Salt Lake City Sept. 7, 1855, and located at Ephraim, Sanpete county, Utah, where her brother lived, and in 1857 (April 21st) she married Peter Isaacson, to whom she subsequently bore four children, namely, Peter, Isaac, Maria and Martin. Sister Isaacson was an active Relief Society worker both in Utah and Arizona and died as a faithful Latter-day Saint Dec. 13, 1913, at Ephraim.

PETERSON, Niels, a veteran Elder of the Church and a pioneer settler of Ephraim, Sanpete county, Utah, was born Oct. 29, 1814, at Seilflod, near Aalborg, Denmark, the son of Peter Nielsen and Sine Pedersen. He joined the Church in 1851: was soon afterwards ordained to the Priesthood and labored for some time as a local Elder in the Aalborg con-



the Indian raids he lost a number of animals which were stolen by the savages. He was ordained a High Priest soon before his death, which occurred at Ephraim, March 28, 1897. He died as a faithful Latter-day Saint, highly respected by all who knew him.

PETERSON, Mary Jensen, wife of Niels Peterson, was born Dec. 20, 1830, on the island of Sjælland, Denmark, the daughter of Jens Jensen and Kirsten Nielsen. She became a convert to "Mormonism" in 1851 and

emigrated to Utah in 1852-53, crossing the Atlantic Ocean in the ship "Forest Monarch" and the plains in John E. Forsgren's company, together with her father, one brother and one sister. While on this journey she was married to Niels Peterson, to

ing among the very first members of the Church in the city of Aalborg. Soon after his baptism Bro. Petersen was ordained an Elder and in September, 1851, sent on a mission to Norway, as the first Elder of the Church to take the fulness of the gospel



whom she subsequently bore nine children, namely, Jens P., Mary C., Christian, Sina, Annie E., Joseph, Maria, Ephraim and Gertrude; five of these children are still living. Sister Peterson was a faithful Relief Society worker and acted as a teacher among the sisters for many years. She died as a faithful Latter-day Saint Aug. 30, 1900, at Ephraim.

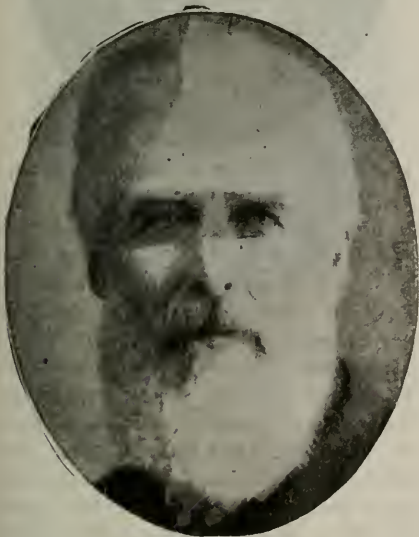
PETERSEN, Hans Frederik, a prominent Elder of the Church and for many years a resident of Ephraim, Sanpete county, Utah, was born Feb. 7, 1821, near Aalborg, Denmark, the son of Peter Petersen and Marie Petersen. In 1845 (June 25th) he married Helena Matilda Denker, who was born Nov. 22, 1821, near Aalborg, Denmark. Becoming converted to "Mormonism" he and his wife were baptized at Aalborg Oct. 27, 1850, by Geo. P. Dykes, they be



to that country. After laboring for some time in Norway, visiting a number of cities along the coast and baptizing a few, he returned to Denmark and labored as a local missionary on the island of Sjælland. His wife shared his labors and privations to a great extent on his missions, especially in Aalborg. Together with his wife and infant daughter, Bro. Petersen emigrated to Utah in 1852-1853, crossing the Atlantic in the ship "Forest Monarch", which sailed from Liverpool, England, Jan. 16, 1853, and arrived at New Orleans March 12, 1853. Crossing the plains in Capt. John E. Forsgren's company, Bro. Petersen and family arrived in Salt Lake City Sept 30, 1853, and, together with many others of his fellow travelers, went to Sanpete Valley, where he became one of the first settlers of Ephraim early in the spring of

1854. Here he practically spent the remainder of his life. He was the first postmaster in Ephraim, holding that position as well as that of tithing clerk for about twenty-five years. Elder Petesen died at Ephraim Jan. 9, 1882, highly beloved and respected by all who knew him. He presided over an Elders quorum sixteen years until 1870, when he was ordained a High Priest. His wife is still alive, nearly 93 years old, and resides in the old family home at Ephraim.

KEARNS, Hamilton Henry, first Bishop of the Gunnison Ward, Sanpete county, Utah, was born Sept. 17, 1817, in Brown county, Ohio, the son of Matthew Kearns and Mahala Frazier. His father being a United States trapper, the family resided in the woods most of the time. They moved to Iowa, where the senior



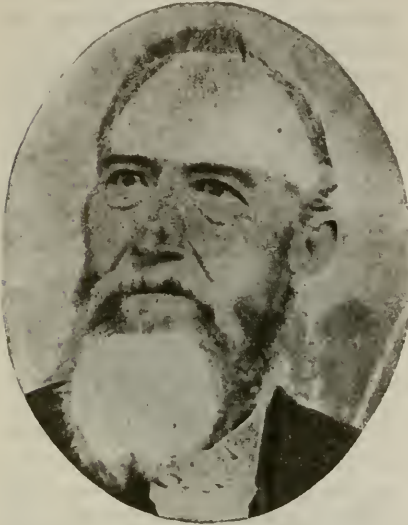
Kearns opened a carpenter shop on the Des Moines river, and while residing there he befriended the "Mormons" who at that time were fleeing from persecution to the West. On this account the enemies of the saints called him a Jack Mormon, and he was subjected to considerable

persecution on that account. In the mean time he studied Parley P. Pratt's "Voice of Warning", became a convert to "Mormonism", and was baptized in 1849. In 1850 he emigrated with his family to Utah and settled at Springville, Utah county. Later he was called by the Church authorities to Cedar City, Iron co., to assist in building the Iron works at that place. He returned to Springville in 1857 and during the following summer he went to Fort Leavenworth in the Y X Company. In 1860 he moved to Gunnison, Sanpete county, where he worked at farming and blacksmithing and also built three saw mills. When the Saints at Gunnison were organized as a Ward, Bro. Kearns was chosen as the Bishop and he held that position until 1869. Elder Kearns married four wives. His first wife was Charlotte White, whom he married in 1840; she bore him six children. In 1851 he married Aurilla Coal, who bore him nine children. In 1857 (Feb. 4th) he married Frances Mendenhall, who bore him eight children, and Emma M. Guyman, who bore him eleven children. Bishop Kearns died Feb. 28, 1893, at Gunnison.

KEARNS, Austin, a High Councilor in the South Sanpete Stake of Zion and a resident of Gunnison. Sanpete county, Utah, was born Sept. 2, 1845, at Bonneparte on the Des Moines river, Iowa, the son of Hamilton H. Kearns and Chorlotte White. Together with his parents he migrated to Utah in 1850 and lived with his father's family at Springville, Cedar City and Gunnison. He was baptized in 1853 by Joseph Bartholemew, was ordained a Teacher at an early day and became an Elder about 1864, serving also as a counselor in the local Elders quorum for a number of years. In 1865 (Jan. 29th) he married Mary Jørgensen.

During the years 1865-67 he took an active part in the Blackhawk Indian war and had many narrow escapes from losing his life. Once he was caught in some oak brush with his horse and nearly surrounded by Indians. His escape through a shower of bullets was almost miraculous. In 1888 (Dec. 27th) he was ordained a Seventy by John Larsen

1856, crossing the Atlantic in the ship "Thornton" and the plains in Capt. Willie's handcart company which arrived in Salt Lake City Nov. 9, 1856. While crossing the plains her mother went blind, but regained her sight after her arrival in the Valley. Nearly all the members of the family had their hands and feet frozen most terribly, but



and became one of the presidents of the 65th quorum of Seventy. In 1894-95 he filled a mission to the United States, laboring principally in the State of Missouri. In 1903 (March 7th) he was ordained a High Priest by John B. Maiben and sustained as a High Councilor in the South Sanpete Stake. Prior to that he acted as president of the Gunnison Ward Y. M. M. I. A. for about eight years and was also a diligent Sunday school worker and officer for a long time. Bro. Kearns is the father of eleven children.

KEARNS. Mary Jørgensen, wife of Austin Kearns, was born July 15, 1846, on the island of Falster, Denmark, the daughter of Anders Jørgensen and Elizabeth Nielsen. She emigrated to Utah with her parents in



the hands soon healed up after arriving in the Valley. Mary and her brother Hans, in order to assist the family in making a living, were able to spend a great deal of time in knitting stockings. The family settled at Ephraim, Sanpete county, Utah, where Mary was baptized in 1857 by Fred C. Sørensen. They located at Gunnison, Sanpete co., in 1861, and on Jan. 29, 1865, Mary became the wife of Austin Kearns, to whom she bore eleven children, five boys and six girls. For thirty-five years Sister Kearns has been an active Relief Society worker in the Gunnison Ward, and she spun the yarn to clothe all the family for fifteen years. She also knitted all the stockings used by her husband's whole family. All her children are faithful Latter-day Saints.

GARRICK, Hamilton Morrison, a president of the 48th quorum of Seventy and an early settler of Gunnison, Sanpete county, Utah, was born Nov. 29, 1834, in Gallowanshire, Scotland, the son of John Garrick and Esther Whitford. He was baptized in 1851 by Robt. Hislop, learned the trade of a boiler maker and worked at this avocation for some time in Glasgow, Scotland, and Belfast, Ireland. In 1856 he was ordained an Elder by James Ferguson and labored as a local missionary at Gilford, Lurgan, Portadown and the City of



Armaugh, Ireland. He raised up a branch of the Church at Tullyan, Ireland. After laboring about one year in this locality, Elder Robt. McQuarry offered to pay for his passage to Utah, if he would help his father's family across the sea and plains. Bro. Garrick accepted of this offer and was honorably released from further missionary labors in Great Britain. Thus emigrating to America, he crossed the ocean in the ship "George Washington", which sailed from Liverpool, England March 28, 1857. He crossed the plains in Capt. Jesse B. Martin's

company, on which interesting journey he was one of three hunters selected to supply the camp with game. On one of his many hunting expeditions he was fortunate enough to kill a large buffalo which proved a great boom to the company who were short of meat. He also passed through the experience of a stampede and only saved his life, while the cattle were running at full speed, by grabbing the bow on the yoke of a team which ran and carried him clear out of danger. One man was killed by his side. The company arrived in Salt Lake City Sept. 12, 1857. After his arrival in the Valley, Bro. Garrick commenced hauling logs from the canyon, but after working a whole month for nothing (being cheated out of his wages), he went to Sanpete Valley and settled at Ephraim. In 1857 (Dec. 8th) he married Elizabeth Tilley, daughter of Richard and Phoebe Tilley, and moved to Manti. The honeymoon trip of the newly married couple consisted of a walk of seven miles through seven inches of snow from Ephraim to Manti. After working in a tannery at Manti about four years, Bro. Garrick changed his place of residence to Gunnison in the year 1862, and here commenced farming, being one of the early settlers of Gunnison. When the Indian troubles commenced, he took an active part in the defence of his home and the homes of his neighbors from the red men of the desert. He served as base drummer in one of the battalions and was captain of the night guard. In due course of time he became well acquainted with the Indian chief Black Hawk, to whom he gave many a meal. Bro. Garrick was ordained a High Priest in July, 1875, by Anthon H. Lund, having previously been ordained a Seventy and becoming a member of the 48th quorum of Seventy. For some time he also acted as one of the presidents of

said quorum. In a secular way Bro. Garrick has always been an active and prominent citizen, taking part in public matters generally and filling several positions of honor and trust within the gifts of his fellow-citizens. For twenty years he acted as choir leader at Gunnison and he officiated as pound keeper and post-master about eight years. He moved to Salt Lake City years ago where he is now spending the evening of his life working in the Temple in the interest of his progenitors.

GARRICK, Elizabeth Tilley, wife of Hamilton M. Garrick, was born March 9, 1837, at Liverpool, England, the daughter of Richard Tilley and Elizabeth Phoebe Dukes. When a young girl she became a convert to "Mormonism" and was baptized in Liverpool, England. She emi-

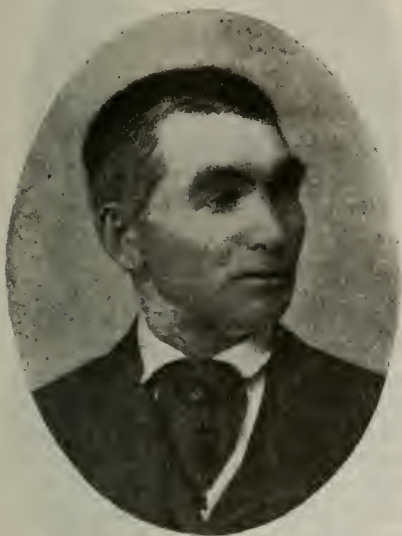


grated to America in 1857, crossing the Atlantic in the ship "George Washington" and the plains in Jesse B. Martin's company. She walked all the way across the plains, fording the streams and exposed to all the hardships incident to a long journey with teams. While crossing the plains she met her future husband,

to whom she was married at Ephraim, Sanpete co., Dec. 8, 1857. Both she and her husband had but very little of this world's goods at the time they decided to become man and wife; so scarce indeed was clothing with them that Elizabeth found it necessary to sell a dress which she had brought with her from the old country, and for the money obtained by the sale of the same buy her husband a pair of black trousers to be married in. She proved a true and faithful wife and helpmate to her husband, to whom she bore nine children, six girls and three boys. Sister Garrick was for many years an active and successful Relief Society worker. She was also a good singer and was for a number of years a prominent member in her husband's choir at Gunnison. She died at Gunnison Aug. 29, 1907, as a true and faithful Latter-day Saint.

LUDVIGSEN, Frederik, an active Elder in the Gunnison Ward, Sanpete county, Utah, was born Oct. 5, 1836, at Albæk, near Randers, Denmark, the son of Ludvig Nielsen Sennels and Dorteia Frederiksen. He was baptized in 1856 by Frederik Lyngberg, was ordained a Priest soon afterwards and labored as a local missionary more or less for two years in the Aarhus conference. In 1862 he emigrated to Utah, crossing the Atlantic in the ship "Electric", which sailed from Hamburg, Germany, April 18, 1862, and arrived at New York June 5, 1862. From Florence, Nebraska, he crossed the plains in Capt. Christian A. Madsen's company, which arrived in Salt Lake City Sept. 23, 1862. On the day of his arrival in the Valley he married Anna Marie Myrup, daughter of Lars C. Myrup and Mette Marie Berthelsen, who was born July 16, 1842, near Thisted, Denmark, and emigrated to Utah in the same company as Bro. Ludvigsen; she died Jan. 3,

1906, at Gunnison, after giving birth to fourteen children, six of whom are now living. On their arrival in Utah Bro. Ludvigsen and wife went direct to Ephraim, Sanpete county, where they spent the winter of 1862-63 and then resided three years at Manti. Finally they made Gunnison their permanent home, arriving there April 12, 1865. Bro. Ludvigsen took an active part in the Black Hawk Indian war; his arrival in Gunnison



happened on the same day that the Indians killed two men in Salina canyon. For several years he found employment as a trader, traveling between Gunnison and Salt Lake City. In 1883-85 he filled a mission to Scandinavia, laboring in the Aarhus conference. In 1892 he paid his native country another visit, this time going there to bring his mother to America, his father having died in Denmark in 1887. His mother came with him to Gunnison, where she died May 27, 1901. At home Elder Ludvigsen has ever been an active worker and has filled many positions of trust and responsibility. For twelve years he acted as school trustee at Gunnison.

SHOMAKER, Ezra, second counselor to Pres. Lewis Anderson, of the South Sanpete Stake, Sanpete county, Utah, was born March 20, 1843, in Adams county, Ill, 20 miles from Quincy. He is the son of Jezreel Shomaker and Nancy Goldwin, and came to Utah in 1847, crossing the plains in Perrigrine Sessions' company. He lived in the "Old Fort" over winter, and in the spring of 1848 moved to Bountiful. In the



fall of 1849, his parents were called to settle Sanpete Valley and thus the family became numbered among the first settlers of Manti. In 1851, in the spring, he was baptized by Orville S. Cox and in 1861 he went with John R. Murdock to Florence to help bring out the emigrants. Just after his arrival home that year he was called to haul corn from Provo to Salt Lake City to feed the teams that were hauling rock for the Salt Lake Temple. In 1864, he made another trip to the Missouri river in Captain Canfields company after emigrants. In 1865-67 he took an active part in the Black Hawk Indian war. He was in the first skirmish in 1865 and the first man who was

really shot at by the Indians. During the summer of 1866 he made a third trip to the Missouri river after emigrants. In 1866 (Dec. 1st) he married Abigail Tuttle, being among the first five couples that went from Manti to be married in the Endowment House in Salt Lake City. About the year 1859 Bro. Shomaker was ordained to the office of an Elder; later he was ordained a Seventy by John Crawford and on May 14, 1887, he was ordained a High Priest by Pres. Henry Beal and set apart as an alternate High Councilor in the South Sanpete Stake of Zion. Nov. 9, 1900, he was chosen second counselor to President Lewis Anderson, being set apart to this position by Pres. Anthon H. Lund. In a civil capacity Bro. Shomaker was a member of the city council at Manti for a number of years; he also served as mayor of Manti two terms. His principal occupation is farming and stockraising; he is also a wool merchant. Since 1893 he has been president of the Central Utah Wool Company and for thirteen years he was ranching with his sons in Alberta, Canada.

SHOMAKER, Abigail Tuttle, wife of Ezra Shomaker and president of the South Sanpete Stake Relief Societies, was born Oct. 13, 1848, in Pottawattamie county, Iowa, the daughter of Azariah Tuttle and Ann Mabbloot. Her parents were on their way to the Valley when she was born. The family located at Mt. Pisgah, Iowa, that year (1848) and remained there until 1852; they then crossed the plains in Capt. Howell's company, arriving in Salt Lake City in September, 1852. After a temporary stay at Provo, Bro. Isaac Morley induced the Shomakers to move to Manti, which they did that same fall. Sister Abigail was baptized in 1856 and in that year also (Dec. 1st) married to Bro. Shomaker, whom she has borne

seven children, four boys and three girls. Sister Shomaker has been a diligent Relief Society worker for many years, first as a Teacher, and then as second counselor to Mary Ann Hyde in the Sanpete Stake. After Sister Hyde's death she was



chosen to act as first counselor to Sister Alvira Cox. After Sister Cox's death (which occurred May 21, 1912) Sister Shomaker was chosen president of the South Sanpete Stake Relief Societies. She has been a Temple worker in Manti for about twenty-two years and has served as matron in the Temple for the past seven years.

ANDERSON, Lewis Robert, Stake superintendent of the Y. M. M. I. A. in the South Sanpete Stake, Sanpete county, Utah, was born March 26, 1872, at Fountain Green, Sanpete co., Utah, the son of Lewis Anderson and Mary Ann Crowther. He was baptized March 26, 1880, by his father; ordained to the office of a Deacon and later ordained a Priest; ordained an Elder by John D. T. McAllister Dec. 11, 1895, and ordained a Seventy March 16, 1898, by J. Golden Kimball. Later (Dec. 18, 1902) he was set apart as a president

of the 48th quorum of Seventy by Joseph W. McMurrin. Bro. Anderson has spent a great deal of his time in the advancement of the mutual improvement association cause, having held about every office in the Ward mutual and also served as Stake aid, secretary, and assistant superintendent of the Sanpete Stake. When the Sanpete Stake was divided in 1900, he was set apart as superintendent of the Y. M. M. I. A. of the South Sanpete Stake by Pres. Joseph F. Smith. From March, 1898, to April, 1900, he filled a mission to the Southern States, laboring as

with six children. In a civil capacity Brother Anderson has served as mayor of Manti three times, being the youngest mayor in the State of Utah at the time of his first election. He was a member of the Utah Board of Sheep Commissioners eight years, president of same four years, and a member of the tenth regular session of the Utah Legislature in 1913. Wool business and ranching has been his principal occupation in life.

CARPENTER, Joseph Hatten. second counselor to Bishop Niels R. Petersen, of the Manti North Ward,



a traveling Elder in the Middle Tennessee conference about four months, and acted as counselor to Pres. Ben E. Rich twenty months. When the Chattanooga conference was organized, Elder Anderson was chosen president, and he also assisted in getting out and publishing the first number of the "Southern Star" which was first issued from the press in Chattanooga Dec. 3, 1898. In 1895, (Dec. 11th) he married Clara M. Munk, daughter of Peter Munk and Eunice Ann Brown. This union has been blessed



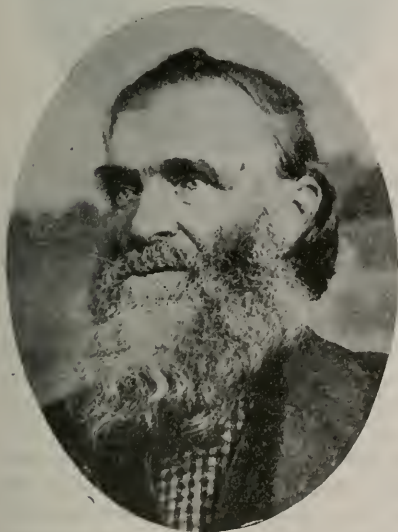
Sanpete county, Utah, was born April 4, 1861, in Devonport, co. of Devon, England, the son of Rev. Robert Wright Carpenter and Elizabeth Link Hatten. He is a descendant of the old Dukes of Normandy, his maternal ancestry being cousins to William the Conqueror. Brother Carpenter's father was a Congregational minister, therefore Joseph was educated in the Congregational school at Lewisham, Kent, which was a special school for the education of the sons of ministers. After leaving this school, Joseph went to Greenwich, where

he lived for three years; he then moved to London and was an employee in the mercantile firm of Messrs. I. & R. Morley, of Wood St. E. C., for seven years. In March, 1886, he left England for West Australia in a sailing ship, round the Cape of Good Hope, and after visiting most of the Australian colonies he started for San Francisco. While on board the ship "Zealandia" he met two Mormon Elders, Wilson Ross Pratt and Wm. C. Mellor. After hearing the gospel as taught by them, he believed it and went direct to Salt Lake City, where he was baptized March 1, 1887, by James Leatham and settled in the 19th Ward. In August, 1887, he went to Elsinore, Sevier county, and became clerk of the Ward. Nov. 6, 1887, he was ordained a Priest by Bishop Joshua W. Sylvester and in February, 1888, he was ordained an Elder by August Kotter. In March, of that year, he moved back to Salt Lake City, where he worked with Geo. M. Cannon in the county recorder's office until the fall of 1890. He was also clerk of the 22nd Ward under Bishop Alfred Solomon. June, 12, 1889, he married Matilda Sophia Alder, of Manti, the daughter of John Alder, of Canton Appenzell, Switzerland, and Matilda Sophia Schramm of Wurtemberg, Germany. This union has been blessed with seven children, four boys and three girls. Joseph Gerald, the oldest son, is now (1914) filling a mission in Germany. In August, 1890, Brother Carpenter left Utah on a mission to Samoa, where he labored as conference president on the island of Sawaii, and returned to Utah in September, 1893. In Manti (which has been his home ever since) he became an active Y. M. M. I. A. worker, being secretary and president of the Manti North Ward Y. M. M. I. A., also Stake corresponding secretary and treasurer and second counselor

in the Stake superintendency of the South Sanpete Stake Y. M. M. I. A. In 1894-95 Bro. Carpenter held the position of city recorder of Manti City, and in February, 1895, he became assistant cashier of the Manti City Savings Bank, where he labored until March, 1911, when he was called to be assistant recorder in the Manti Temple. He was ordained a Seventy Aug. 19, 1890, by Apostle Francis M. Lyman, and ordained a High Priest May 8, 1902, by Gustave A. Iverson and set apart as second counselor to Bishop Niels R. Petersen, of the Manti North Ward. For some time prior to this he was one of the presidents of the 48th quorum of Seventy. Of late years Brother Carpenter has been very much interested in genealogical research and has been quite successful in gathering a great deal of data pertaining to the Carpenter and the Hatten families of England and the United States and he has accomplished a great work in the Temples for their redemption, being the fulfilment of a blessing pronounced upon his head by Patriarch Geo. W. Hill, March 12, 1899, in Salt Lake City, 12 days after his baptism into the Church. Bro. Carpenter has been a life member of the Genealogical Society of Utah for some years and is their Stake representative in the South Sanpete Stake. In his case it has been a veritable fulfilment of the prophecy of Jeremiah III: 14, wherein it states: "I will take one of a city and two of a family, and I will bring you to Zion," etc. The No. two of the family is his brother Geo. Eustance Carpenter, who came to Utah from South Africa and joined the Church in September, 1893; he was associated with the "Deseret News" for many years, being their city editor before resignation, and is now a journalist of high repute. These two brothers are the representatives in the United States of the Somerset

County Carpenters of England, who were yeoman and lived since 1687 at Bradford-on-Tyne, near Taunton, Sommerset, and were a younger branch of the Hereford Carpenters, who lived at Dilwyn, Hereford, before 1300 A. D., and whose ancestor fought in the crusades for the recovery of the Holy Land from the Saracens and Turks, as their armorial bearings and crest will indicate.

COX, Frederick Walter, a prominent Elder in the Church, was born Jan 20, 1812, in Plymouth, New York, the son of Jonathan Upham Cox and Lucinda Blood. He was the third son of a family of twelve children, nine sons and three daughters. All were born in New York State, except the oldest, William Upham Cox, who was born in Boston, Mass. The father died April 21, 1830, in Oswego, New York. The widowed mother with her large family moved to Nel-



son, Portage county, Ohio, where she died Dec. 25, 1838. Frederick W. Cox being the older of the boys tried hard to be a father to his younger brothers and sisters. He was married to Miss Emeline Whit-

ing in 1835, in Portage county, Ohio, the Prophet Joseph Smith performing the ceremony. Their son, Frederick W. Cox, jun. was born in Portage. The family journeyed to Far West, Caldwell co., Missouri, in 1839. Thence they went to Lima, Adams co., Illinois, where they lived four or five years and where Bro. Cox was counselor to Isaac Morley, but the Saints were burned out and driven from their comfortable homes. The Cox family with others fled to the shelter of Nauvoo, where Fred W. married Miss Jemima Losee and Cordelia Morley Jan. 27, 1846, in the Nauvoo Temple, President Brigham Young and Heber C. Kimball officiating. They then made their home at Silver Creek, Pottawattamie co., Iowa, where Bro. Cox worked to get teams, wagons and means to bring his large family on to Utah. They left Kaneshville for Utah June 20, 1852, and reached Salt Lake City Sept. 28, 1852. Then they came on to Manti, arriving there Oct. 4, 1852. Here he went to work to build forts, bridges, roads, homes, mills, etc., necessary for the making of a new country. He did much in developing this sterile State and in an ecclesiastical way he was a power. He was counselor to President Chapman, performed a successful mission of 27 months in England, held the office of presiding High Priest and officiated in laying the northwest corner stone of the Manti Temple. He was also chosen to the Territorial legislature. He held the office of county treasurer for many years along with other offices of trust. In the year 1855 he married Miss Lydia Losee and in 1869 he married Miss Emma Peterson. Altogether he was the husband of five wives who bore him fourteen sons and twenty-two daughters. His wives were all noble women, who acted well their part in helping to maintain their families and in educating them. The present gener-

ations have no conception of the sacrifices made by them and the toil they had to endure in the spinning wheel and the loom. If written it would make a large and interesting volume. Bro. Cox died June 5, 1879, at Manti. He was a man of more than medium height and weight. He had brown hair, blue eyes, a mild and kind temperament and a loving disposition. He was a father in the community and every one wished him near them in time of sickness or sorrow. If ailing, one could not help but feel the good spirit and know that they were better. There was something about Bro. Cox to inspire one to better thoughts and better deeds. He seemed to read the countenance of people like an open book, and unless their lives were clean few came to trouble him. He was always able to look every one in the eye, speak his mind and give his advice and counsel which was sought in all the affairs of life. The poor and the downtrodden looked to him for comfort. Even the savage Indian found in him a true and lasting friend. Hours of patient conversation were spent with those treacherous, cruel savages and the miracle was they never left him in anger. His talk to them was so forceful and the right so plainly pointed that they were usually willing to follow his directions. He read things with so clear an eye and understood cause and effect so well that his word was almost prophetic. His sublime faith, his unfaltering integrity in all the walks of life made him a husband, a father, a friend and a good citizen to be loved, honored and respected by all. His life was a success and the bond of affection which still continues unbroken among his descendants is one of the forceful evidences of his worth. All their highest ideals, their greatest achievements, their loyalty to the principles

and faith of their fathers are tributes to his memory.

COX, Frederick Walter, jun., one of the presidents of the 48th quorum of Seventy and a resident of Manti, Sanpete county, Utah, was born Nov. 6, 1836, at Windom, Portage county, Ohio, the son of Frederick W. Cox and Emeline Whiting. He was baptized in November, 1844, by his father, in the White Oak branch (about



20 miles south of Nauvoo). Together with his parents he passed through the Missouri and Illinois persecutions, and at the time of the exodus in 1846 located temporarily at Mt. Pisgah, Iowa. The family came to Utah in 1852 and soon afterwards settled at Manti, where Frederick engaged in farming, timbering, etc. He was ordained a Seventy in the fifties, and later became one of the presidents of the 48th quorum of Seventy, which position he held until he was ordained a High Priest. In 1862 he went back to the Missouri river after emigrants in John R. Murdock's Church train. In 1865 and following years he participated in

the Black Hawk war, and in 1868 he made a visit to the White Pine country, Nevada. At home Brother Cox has also served at city councilman and police officer. In 1857 (April 23rd) he married Lucy Allen (daughter of Joseph S. Allen and Lucy Morley), who was born in 1840, in the Morley settlement, Hancock county, Illinois, and emigrated to Utah in 1847. She was the mother of twelve children. In 1873 (March 3rd) Bro. Cox married Alvira Coolidge, who became the mother of five children.

COX, Alvira Coolidge, wife of Frederick Walter Cox, jun., was the eldest daughter of Joseph Coolidge and Rebecca Atwood, and was born Feb. 11, 1848, in Florence, Nebraska, where she received a common school education. Later, she did some high school work and was given the highest praise for her ability. In 1864 she came to Manti, Sanpete county, Utah, with her mother and brother; she taught school in Manti, Salt Lake City and Provo very successfully for some years prior to her marriage to Frederick W. Cox in 1870. Her students, now (1914) scattered over the State, remember her for the efficient teaching and instructions in the noblest and best which she gave them. She was always one of the leaders in the city and county and did very efficient service in religious and social organizations. She was one of the leaders in the Suffrage movement and did much towards promoting equal suffrage. She was a faithful Relief Society worker and acted for twelve years as Stake president of Relief Societies in the South Sanpete Stake, during which time she brought the Relief Societies in the Stake up to the front rank in point of excellence. At her death, which occurred in Manti, May 2, 1913, she was mourned by her husband and five children

who deeply appreciated her sterling worth and so also did many relatives and friends who were better for her association.

COX, William Arthur, a veteran Elder of the Church and a resident of Manti, Sanpete county, Utah, was born Dec. 27, 1840, in the Morley settlement, Hancock co., Illinois, the son of Frederick Walter Cox and Emmeline S. Whiting. His parents joined the Church at an early day and settled in Illinois. In the fall of 1845 the settlement where the Cox family resided was burned by the mob, and the inhabitants were forced to flee to Nauvoo for protection. The next year (1846) the Cox family shared in the general exodus of the



Saints from Illinois, and traveled as far as Mount Pisgah, where two of Bro. Cox's sisters and his mother's parents died. Later the same season the family continued the journey to the Missouri river and spent the winter of 1846-47 at Winter Quarters. The next year (1848) they re-crossed the river into Iowa and located at the Cutler settlement, where the family remained until 1852, when they migrated to Utah, crossing the

plains in Capt. Walker's company which arrived in Salt Lake City in October, 1852. They settled at once at Manti, Sanpete county, Utah. Bro. Wm. A. Cox went back to the Missouri river as a Church teamster in 1861 after emigrants, and in 1866 he went back as assistant wagon master in Abner Lowry's company to Wyoming, on the Missouri river, on a similar mission. After his return from this last trip he married Mary Christina Anderson Dec. 1, 1866; she was the daughter of Wm. Anderson and Henriette L. Barnson and was born June 3, 1848, on the island of Falster, Denmark, and emigrated to Utah in 1852-1853 in John E. Forsgren's company. Sister Cox bore her husband eight children and died at Manti Aug. 6, 1906. Bro. Cox was baptized in 1848 by his father and was ordained an Elder at Manti in 1866. Later, he was ordained a Seventy and still later a High Priest. In 1865-66 he took an active part in the Black Hawk war and was several times exposed to the fire of the savage Indian. He participated in the skirmishes and had many narrow escapes. In 1887 he was called to fill a colonization mission to Colorado, on which he became one of the first settlers of Manassa, in the San Luis Valley. He plowed the first irrigation ditch which was made in the new settlement. During his residence in Colorado for about a year he taught the people from the south the principle of farming. Bro. Cox is by occupation a farmer and has also been engaged in the lumber business. In 1909 Elder Cox married Margaret A. Mc Mahon (daughter of James McMahon and Lucinda Atcherson) who was born Sept. 17, 1874, at Holden, Millard co., Utah. Sister Cox has acted as a Stake officer in the Millard Stake primary associations and has also been a Sunday school worker in the Fillmore Ward. Later she

acted as an aid in the South Sanpete Stake primary association. She is now president of the primary association in the Manti North Ward.

KJÆR, John Christian, an alternate High Councilor in the South Sanpete Stake of Zion, and a resident of Manti, Sanpete county, Utah, was born Jan. 12, 1849, at Hals, near Aalborg, Denmark, the son of Lars



Christian Kjær and Mette Marie Christensen. His parents joined the Church in 1851 and emigrated from Denmark in the latter part of 1854 bound for Utah, together with his wife, three sons and one daughter. While crossing the North Sea the wind became so furious that the vessel on which they had secured passage was driven on to the coast of Norway, where the emigrants remained about a week; and when at last a new start was made, another storm was encountered which drove the vessel back to Frederikshavn for repairs. A final start was made Christmas eve and this time the emigrants succeeded in reaching England, whence they sailed from Liverpool Jan. 7, 1855, on board the ship "James Nesmith" and reached

New Orleans Feb. 23, 1855. The journey was continued up the Mississippi river to Ft. Leavenworth and the journey across the plains commenced from Mormon Grove in Noah T. Guyman's company, which arrived in Salt Lake City Sept. 11, 1855. After residing temporarily in the Second Ward, Salt Lake City (where the Kjær family lived about one year) they moved to Manti, an uncle, Niels Peter Domgaard, taking them with an ox team to Sanpete Valley. Here John Christian Kjær was baptized by John Crawford, in 1857, and in 1872 (Jan. 8th) he married Margaret Weibye. He was ordained a Seventy Aug. 8, 1854, by Jens Hansen, and has always been an active member in the Ward in which he has resided. In 1886-87 he filled a mission to Minnesota and Dakota, after which he acted as president of the Ward Y. M. M. I. A. for one year. While crossing the plains he tried on a certain occasion to climb into the wagon when in motion, but was tripped and fell, one of the wheels of the vehicle passing over him, breaking an arm and bruising one of his legs. In the absence of a doctor friends set the arm, which was perfectly healed. Bro. Kjær is a farmer by occupation.

KJÆR, Margaret Weibye, wife of John Christian Kjær, was born May 25, 1854, at Rakkeby, Hjørring amt, Denmark, the daughter of Jens C. A. Weibye and Secilie Marie Pedersen. She was baptized Feb. 14, 1862, and emigrated to Utah in 1862 together with her parents, crossing the Atlantic in the ship "Franklin" and the plains in Christian A. Madsen's company, which arrived in Salt Lake City, Sept. 23, 1862. After staying one year in the 10th Ward, Salt Lake City, she resided successively at Gunnison, and Manti, Sanpete co., and Riechfield, Sevier co. In the latter place the family remained un-

til 1867, when the Indians drove away the inhabitants from their homes in Sevier Valley. After that the Weibye family settled permanently at Manti, where Sister Margaret met John Christian Kjær, whose wife she became Jan. 8, 1872. She has borne her husband two children, John C. and Margaret (twins); both died in infancy. Sister Kjær has also raised two orphan-children. For a number of years she acted as caunselor to the Stake president of the Y. L. M. I. A. of the Sanpete Stake.

OTTOSEN, Jens, a veteran Elder in the Church and a resident of Manti, Sanpete county, Utah, was born in 1813, at Aalborg, Denmark, the son of Otto Jensen and Kjerstine Jensen. He was baptized June 20, 1854, and emigrated to America in 1857. After staying at Ft. Laramie during the winter, he continued the journey to Utah in 1858. Before leaving his native country he married Ane Jensen Jan. 1, 1852; she came with him to Utah and bore



him five children, namely, Jens, Niels, Marie, Emma and Joseph, who all died while young, and the

mother died shortly after the arrival of the family in Utah. Bro. Ottosen married Johanna E. Nielsen Nov. 18, 1860, and moved with his new wife to Salina, Sevier co., in 1863. There he commenced to make a new home for his family, but the Indians drove him and all the other settlers away; thus losing everything he possessed in the shape of earthly possessions, Bro. Ottosen moved back to Manti where he engaged in farming until his death, which occurred there April 27, 1884.

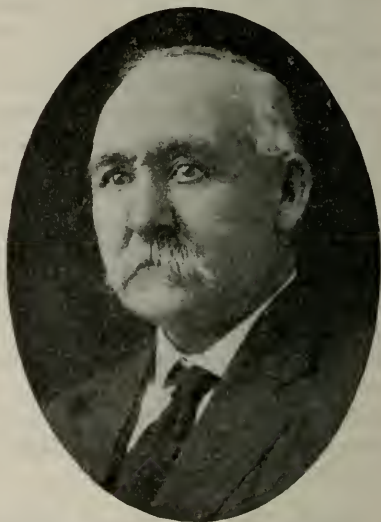
OTTOSEN, Johanna E. Nielsen, wife of Jens Ottosen, was born Oct. 15, 1839, in Malmöhus län, Sweden, the daughter of Niels Sørensen and Anna Maria Andersen. She emigrated to Utah in 1860, crossing the Atlantic in the ship "William Tapscott" and the plains in Capt. Oscar O. Stoddard's handcart company which



arrived in Salt Lake City Sept. 24, 1860. Locating temporarily at Goshen, Utah county, Sister Johanna married Jens Ottosen, Nov. 18, 1860. With her husband she shared the hardships of pioneer life and Indian difficulties at Salina, where the In-

dians stole their stock and all they had. Sister Ottosen is the mother of four children, namely, Anna Martine, Otto, Christina and Nephi. For thirty years she has been a widow, but through her diligence she managed to support her family when the children were young.

NIELSEN, Christian Rod, a prominent and active Elder of the Mayfield Ward, Sanpete county, Utah, was born June 22, 1852, at Mygdal, Hjørring amt, Denmark, the son of Niels Christian Nielsen and Caroline Andersen. He was baptized Dec. 1,

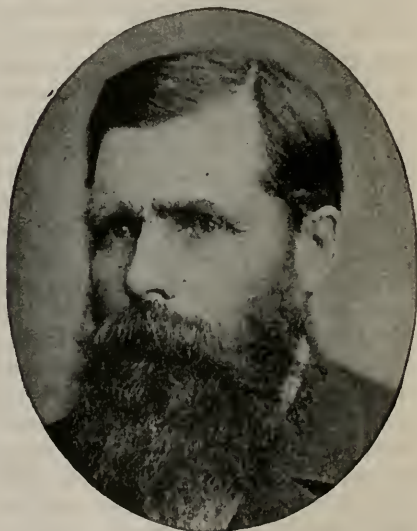


1861; ordained a Deacon June 14, 1872; ordained a Priest Nov. 10, 1872, and soon after that called into the ministry as a local missionary. He was ordained an Elder Jan. 6, 1873, by Peter C. Christensen and after laboring in the Aalborg branch for about six months he was appointed president of the Frederikshavn and Flauenskjold branches; later he presided over the Aalborg branch, which position he held until he emigrated to Utah in 1877. He arrived in Salt Lake City, July 14, 1877, and in Manti July 21, 1877. In 1878 (May 9th) he married Dine Christensen

(daughter of Peter C. Christensen) in the Endowment House, Salt Lake City. Six children were the issue of this union, four of whom are still living. In August, 1878, Bro. Nielsen and wife settled permanently in Mayfield, Sanpete co., Utah, which has been their home ever since. Here Bro. Nielsen has always taken an active part in both Church and secular affairs. He was ordained a Seventy March 1, 1885, by Christian D. Fjeldsted, and on May 8, 1892, he was called to act as second counselor in the Ward Bishopric; he was ordained a High Priest and set apart to this office by John B. Maiben March 21, 1892; later (Jan. 13, 1897) he was set apart as first counselor to Bishop Parley Christiansen and held that position until Feb. 1, 1906; thus he was a member of the Bishopric nearly fourteen years. Since Dec. 11, 1899, he has served as postmaster and since July, 1909, as mayor of Mayfield. For twenty-two years he has acted as clerk of the Mayfield Ward..

CHRISTANSEN, Frederik Julius, one of the early local missionaries in Denmark and now a veteran Elder of Mayfield, Sanpete county, Utah, was born Dec. 25, 1826, in HjØrring, HjØrring amt, Denmark. He was raised on his father's farm, received a common school education and learned to make spinning wheels when quite young. Later, he learned the trade of a carpenter and followed that avocation for a number of years. As a Danish soldier he was drafted for the war which raged between Denmark and Northern Germany in 1849 and 1850, and participated in the historic battle of Isted, Schlesvig, July 25, 1850, where he was wounded in the leg. Becoming a convert to "Mormonism" he was baptized July 5, 1853, by Peter Christian Jensen (subsequently Bishop of Mantua, Utah). Soon afterwards (Dec.

15, 1853, he was ordained a Teacher and sent out to labor as a local missionary in the Vendsyssel conference. In 1854 (May 2nd) he married Johanne Marie Larsen. After his marriage he continued his missionary labors in the little city of Sæby and vicinity. He was ordained a Priest Jan. 31, 1855, and an Elder July 29, 1855. Soon afterwards (June 27, 1855, his wife died, after suffering with a severe sickness for six months. Bro. Christiansen continued his missionary labors until Nov. 25, 1855, when he left his home

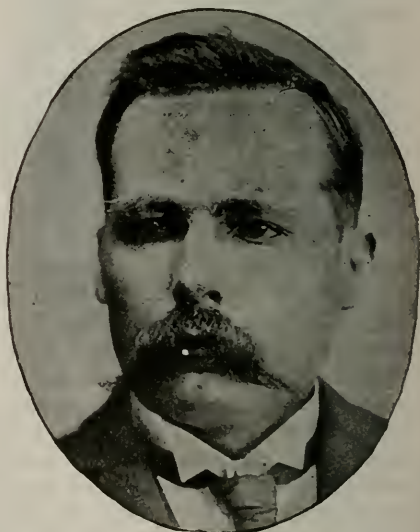


in the parish of Taars and emigrated to America. At Kiel he joined a large company of Scandinavian saints who were emigrating to Zion under the direction of Elder Canute Peterson and crossed the Atlantic in the ship "John J. Boyd," which sailed from Liverpool, England, Dec. 12, 1855, and arrived in New York Feb. 15, 1856. On the voyage Bro. Christiansen married Kirstine Marie Andersen Jan. 13, 1856. From New York the company of emigrants continued the journey to Iowa, after which most of the emigrants scattered to seek employment, but Bro. Christiansen crossed the plains the same year in

Canute Peterson's company, which arrived in Salt Lake City Sept. 20, 1856. Bro. Christiansen located in Brigham City, where he labored as a cooper and built a house. Later he resumed the trade of his youth, making spinning wheels. When the saints in the Northern settlements were counseled to move south in the spring of 1858, Bro. Christiansen and his family went as far as Ephraim, where he arrived May 22, 1858. Here he made a permanent home and soon became a diligent and faithful Church worker in that new settlement. In 1861 (April 13th) he was ordained a Seventy and became a member of the 47th quorum. He built a house in Ephraim and established himself as a carpenter and spinning wheel manufacturer. He also engaged in house building and took an active part in public affairs. In 1864 (July 16th) he yielded obedience to the higher law of marriage by taking Kirstine Marie Jensen as a plural wife, and on Jan. 25, 1868, he married Else Margrethe Larsen. In the spring of 1877 he bought a farm on Twelve Mile Creek and thus became one of the early settlers of Mayfield, whence he removed with his family in the year 1878. From 1878 to 1808 he labored as a Ward teacher, part of the time as head teacher. He also served as assistant superintendent of the Mayfield Ward Sunday School from 1880 to 1883 and acted as school trustee. In 1883-84 he filled a mission to Scandinavia, laboring in the Aalborg conference. After his return home, he became one of the presidents of the 56th quorum of Seventy, filling that position from Feb. 16, 1885, to Oct. 28, 1894, when he was ordained a High Priest. In 1888 he was arrested on a charge of unlawful cohabitation and being convicted he served four months in the Utah penitentiary where he was a prisoner from Oct. 9, 1888, to Jan. 20, 1889. He also paid a fine of fifty

dollars. Elder Christiansen has always been a faithful and consistent Latter-day Saint, and is now looked upon with reverence and respect by all his associates. By his four wives, he is the father of twenty-one children and seven step-children and at the present date (1914) he has ninety-nine grandchildren. He has made 211 trips to the Manti Temple to do ordinance work for his dead relatives.

CHRISTIANSSEN, Frederik Julius, jun., a High Councilor in the South Sanpete Stake, and a resident of Mayfield, Sanpete county, Utah, was born Aug. 7, 1859, at Ephraim, Sanpete co., Utah, the son of Frederik Julius Christiansen and Kirstine Marie Andersen. He was baptized



Oct. 27, 1867, by Frederik C. Sørensen and some years afterwards ordained a Teacher. He was ordained an Elder June 9, 1880, by Ole C. Olson, ordained a Seventy Dec. 13, 1891, by Austin Kearns, and ordained a High Priest in 1897 by Anthon H. Lund. He acted as president of the Mayfield Ward Y. M. M. I. A. from 1852 to 1884 and as president of the 9th quorum of Elders in the Sanpete

Stake from 1884 to 1891. He also acted as secretary, assistant superintendent and superintendent of the Mayfield Sunday school. In 1894-96 he filled a mission to the Northern States, laboring principally in Iowa and Wisconsin, and part of the time as president of the Wisconsin conference. From 1897 to 1905 he acted as second counselor to Bishop Parley Christiansen, of Mayfield. In 1906 he was set apart as an alternate member of the High Council in the South Sanpete Stake, and in 1912 he became a regular member of that body. In 1880 (June 17th) he married Margrethe Martine Poulsen (daughter of Jens Poulsen and Christine Christensen), who was born March 2, 1862, at Voxlev, Nibe, Aalborg amt, Denmark. This union has been blessed with twelve children, eight sons and four daughters. Brother Christiansen is a farmer by occupation. For several years he served as constable of the Mayfield precinct and he also served as school trustee twelve years.

MERZ, Adolph, the second president of the North Sanpete Stake of Zion, was born May 8 1869, at Zurich, Canton Zurich, Switzerland, the son of Sabastian Merz and Susannah Forster. He was baptized in October 1880, by Ferdinand Oberhansli; ordained a Priest Aug. 5, 1888, and an Elder Oct. 21, 1888, by Thos. Biesinger. He emigrated to Utah in June, 1889, crossing the Atlantic in the steamship "Wyoming", and after residing temporarily in the 14th Ward, Salt Lake City, he became a permanent settler at Mt. Pleasant, where he has resided ever since. In 1890 (March 12th) he married Ida Rutishauser in the Logan Temple. This marriage has been blessed with one child, which was born at Mt. Pleasant, Utah, March 16, 1892. From August, 1888, to June, 1889, he labored as a local missionary in the Cantons Appenzell and St. Gallen, Switzerland, baptizing several people. He was ordained a

Seventy March 27, 1893, by John Carter, and in 1900 was ordained one of the presidents of the 66th quorum of Seventy. In 1897-1900 he filled a mission to Switzerland and Germany. After laboring a short time in Switzerland, he moved with the mission office to Hamburg, Germany, where he was assistant editor of "Der Stern." Later he presided over the Frankfurt-a-Main conference, and was finally banished from Germany. He filled a second mission to Germany in 1908-1910 and again presided over the



Frankfurt conference; he returned to Utah on account of ill health. At home Elder Merz has ever been diligent as a church worker; thus he acted for a number of years as Ward clerk and afterwards as Stake clerk. He also acted as secretary and superintendent of the Mt. Pleasant South Ward Sunday School and as president of the Ward Y. M. M. I. A. For twelve years he was Stake superintendent of religion classes and for some time also Stake representative of the Utah Genealogical Society. Among the secular offices held by him may be mentioned that he served two terms as a member of the Mt. Pleasant city council and was also

justice of the peace. He was ordained a High Priest and Bishop Dec. 14, 1913, by James E. Talmage, and set apart to preside over the Mt. Pleasant South Ward, and in 1914 (Sept. 13th) he was set apart as president of the North Sanpete Stake of Zion, by Pres. F. M. Lyman. Bro. Merz is a man who has come to the front on his real merits, having been a faithful Church worker and a diligent laborer for Zion and her cause since his early youth.

ANDERSON, James William, first counselor in the presidency of the North Sanpete Stake of Zion, was born Feb. 28, 1875, at Fairview, Sanpete co., Utah, the son of Archibald A. Anderson and Caroline Johanson. He was baptized July 15, 1884, by Parley R. Young; was ordained an Elder March 28, 1897, by Owen N. Sanderson; was ordained a Seventy April 12, 1897, by Geo. Reynolds and married Martha Amelia Allred April 2, 1897, in the Manti Temple. In 1897-99 he filled a mission to the Indian Territory and Kansas; served as superintendent of the Spring City Sunday School from July 31, 1904, to Aug. 9, 1908; was Stake superintendent of Sunday schools in the North Sanpete Stake for five years, (from June 14, 1908, to June, 1913); was ordained a High Priest Dec. 14, 1913, by Elder James E. Talmage and set apart as second counselor to Bishop Adolph Merz, of the Mt. Pleasant South Ward and was set apart as first counselor to Pres. Adolph Merz, of the North Sanpete Stake, Sept. 13, 1914. This latter position he still holds. During the years 1910-1911 Bro. Anderson served as a member of the Mt. Pleasant city council, and was elected mayor of Mt. Pleasant in November, 1911, serving two years. In November, 1914, he was elected county superintendent of schools in Sanpete county; he has also served four years as principal of the Mt. Pleasant public schools. For a number

of years he acted as a president of the 80th quorum of Seventy and also as first assistant superintendent of the North Sanpete Stake Y. M. M. I. A. Bro. Anderson is the father of six children, two girls and four boys, whose names follow: Beulah A., J. Clair, Vernon H., A. Boyd, A. Owen and Eva Maurina.

RASMUSSEN, Daniel, second counselor in the presidency of the North Sanpete Stake of Zion, is the son of Morten Christiansen, and Karen Marie Christiansen, and was born Feb. 25, 1876, at Mt. Pleasant, Sanpete co., Utah. He was baptized Oct. 11, 1885, by John Carter; ordained an Elder Oct. 18, 1896, by Peter Matson; ordained a Seventy June 14, 1899, by Rudger Clawson; and filled a mission to the Eastern States in 1899-1901, presiding over the New England conference the last year of his mission. He graduated from the Brigham Young Academy in 1896, served as principal of the Parowan Stake Academy, and later as principal of the Cedar City public schools and also of the Mt. Pleasant public schools. He was elected and served three times as city recorder of Mt. Pleasant. He acted as Ward clerk, as superintendent of Ward Sunday school and as counselor in the Stake Y. M. M. I. A., was chosen a president in the 66th quorum of Seventy and acted as first counselor to Bishop H. C. Jacobs, jun., of the Mt. Pleasant North Ward, to fill the vacancy caused by the death of Bishop Lars P. Madsen; he was ordained a Bishop and High Priest March 5, 1904, by Rudger Clawson. When the presidency of the North Sanpete Stake was reorganized Sept. 13, 1914, he was chosen and set apart as second counselor to Pres. Adolph Merz. Bro. Rasmussen married Annie J. Jørgensen July 30, 1902. He has five children, namely: D. Irvine, Mary, L. Paul, J. Howard, and Esther.

ALLRED, Wilford Leroy, the third Bishop of the Chester Ward, Sanpete co., Utah, was born Sept. 7, 1876, at Spring City, Sanpete co., Utah, the son of Reddick N. Allred and Amilla Jane McPherson. He was baptized Sept. 14, 1884, by William D. Candland. When about two years old he removed with his parents from Spring City to Chester, Utah, where his home has been ever since. He was ordained a Priest Feb. 3, 1895, by Bishop Christian Christensen and set apart as assistant superintendent of the Chester Ward Sunday school. Later he became superintendent of said school and still later he acted as president of the Ward Y. M. M. I.



A. He was also secretary in an Elders quorum and acted as a Ward teacher. In May, 1900, he was ordained an Elder and on June 6, 1900, he married Roselinda Abigail Christensen (daughter of Bishop Christian Christensen and Philanda Clark) who has borne him seven children. Bro. Allred was ordained a High Priest and Bishop Sept. 17, 1906, by Apostle Reed Smoot and set apart to preside over the Chester Ward. At the time of his ordination to this latter office he was filling the posi-

tions of Sunday school superintendent, president of the Ward Y. M. M. I. A., secretary of an Elders quorum and Ward teacher. Brother Allred is a farmer and merchant by occupation and has since his early youth taken a most active part in public affairs; his success in the building up of Chester, in connection with his brethren, has given him great satisfaction.

HANSEN, Hans Peter, the fifth Bishop of Fairview, Sanpete county, Utah, was born Jan. 21, 1876, at Mt. Pleasant, Sanpete co., Utah, the son of Søren Jacobsen Hansen and Maren Nielsen. He was baptized June 15, 1884, by Thos. C. Christensen. His father died in 1884 and the following year (1885) Hans Peter moved with his mother to Fairview, which place has been his home continuously ever since. He was ordained a Deacon Feb. 20, 1888, by Fred. G. Williams; ordained a Teacher Jan. 13, 1890, by Mormon Miner; was set apart as president of the second quorum of Teachers in Fairview Dec. 22, 1891; acted as secretary of the Primary Association when about eleven years old; served as secretary and treasurer of the Ward Y. M. M. I. A. from 1892 to 1894; took a Sunday school normal course in the B. Y. A. at Provo early in 1894; acted as secretary and treasurer of the Ward Y. M. M. I. A. from October, 1895, to January, 1896; was ordained an Elder Dec. 5, 1897, by Bishop James C. Petersen; ordained a Seventy May 17, 1899, by J. Golden Kimball and was set apart as a president of the 26th quorum of Seventy Nov. 27, 1911. Finally he was ordained a High Priest and Bishop Sept. 13, 1913, by Anthony W. Ivins and set apart to preside over the Fairview Ward. Among the many other local positions held by Elder Hansen, we may mention that he was for a number of years a

member of the Ward choir, a teacher in the Sunday school, a leader of the Ward brass band, an assistant leader of the Ward choir and Sunday school choir, chorister in the Y. M. M. I. A., secretary of the Fairview Library Club, etc. In 1897-1898 he filled a mission to the Juab Stake in the interest of Y. M. M. I. A. In 1899-1901 he filled a mission to the Southern States, laboring in the Georgia conference, a part of the time as president of said conference. After his return from that mission he labored as president of the Y. M. M. I. A., a home missionary, ward chorister, and second counselor to John S. Blaine in the presidency of the North Sanpete Stake Y. M. M. I. A. From 1904 to 1908 he acted as Stake superintendent of Y. M. M. I. A. In a secular way he has served his fellow-citizens as a member of the Fairview city council, justice of the peace, city treasurer, etc. In 1902 (March 12th) he married Selma Nyberg, daughter of August Nyberg and Christina Jacobsen. This marriage has been blessed with five children, namely, John C., Mary Vondella, Allan L., Edith M., and Ned LeRoss.

STEWART, James, a member of the Mormon Battalion, as born Feb. 14, 1827, at Columbia, Greene co., Indiana, the son of Nathaniel Stewart and Darkus Hewey. His parents became members of the Church when he was but a small boy, and he went through the early day persecutions in Missouri and Illinois. On his mother's death he was taken into the family of Hyrum Smith, the Prophet's brother. He was baptized when about eighth years old and gathered with his parents to Nauvoo, Ill., where he passed through the persecutions, which befell his people at that place. After the arrival of the exiles on the Missouri river in July, 1846, James enlisted in the

Mormon Battalion and marched to a point beyond Santa Fe, whence he went to Pueblo in Wm. W. Willis company and arrived in the G. S. L. Valley in July, 1847. Here he assisted in making adobes for the building of the old fort. He returned to Winter Quarters and came to the Valley a second time in 1850. After residing in Provo and other places he settled permanently at Fairview, Sanpete co., where he resided until the time of his death. He was among the oldest settlers of Fairview. Bro. Stewart was married



twice, his first wife being Elizabeth Hoops who bore him twelve children, six sons and six daughters. His second wife was Anna Christine Jensen (daughter of James Mogens Jensen and Maria Sørensen), whom he married April 30, 1890; she was born July 22, 1838, in Denmark and emigrated to Utah in 1879. Bro. Stewart died Oct. 18, 1908, at Fairview, Sanpete co., Utah; 54 of his grandchildren were then alive and about the same number had died prior to that date. He also had twenty-four great grandchildren at the time of his demise.

STEWART, Elizabeth Hoops, wife of James Stewart, was born June 8, 1833, in Greene county, Ohio, the daughter of Jonathan and Rebecca Hoops. She was baptized when about eight years of age and removed with her parents to Nauvoo, Ill., where she lived at the time of the martyrdom of the Prophet Joseph and his brother Hyrum. As long as she lived she had a vivid recollection of viewing the remains of these two noble men, as they lay in state at the Nauvoo Mansion. Being driven out of Illinois, together with her co-

HANSEN, Carl Kjeldgaard, a veteran Elder of the Fairview Ward, Sanpete county, Utah, was born Sept. 15, 1833, in Frederikshavn, Hjørring amt, Denmark, and moved to the city of Aalborg in 1851. Here he worked until the year 1853, when he journeyed through the principal parts



religionists, she resided with her parents at Winter Quarters, and afterwards in Pottawattamie county, Iowa, and came to the Valley in 1850. She was married to James Stewart July 23, 1852, and became the mother of twelve children, namely, James W. (now the Bishop of Milburn, Sanpete county, Utah), Edmond R., Francis M., Emily R., Selena M., Henrietta, Jonathan, George, Hyrum, Sarah E. Melissa and Eva; eight of these children are still alive. Sister Stewart died Sept. 7, 1888, at Fairview, Sanpete co., Utah, as a faithful and respected member of the Church.



of Denmark as a tradesman, and finally enlisted as a soldier in the Danish army in 1856. He married Caroline Martine Andersen in 1860 and made his home in Randers in 1861. Here he first heard the gospel and believed it. Together with his wife he was baptized Dec. 1, 1861, by Priest Peter Larsen. Soon afterwards he was appointed to act as secretary of the Aarhus conference. He was also ordained a Teacher and assigned to labor as such in the Randers branch. In 1864 he sent his wife to America, but she took sick and died on the plains on her way to Utah. Bro. Hansen was ordained an Elder, and in that capacity presided over the Aarhus branch for three years. In 1867 (April 7th) he married Karen Rasmussen and together with his wife emigrated to Utah that year, crossing the Atlantic in the steamship "Manhattan",

which was the first steamer which took a company of Scandinavian Saints across the ocean. The company with which Bro. Hansen crossed the plains arrived in Salt Lake City Oct. 5, 1867. He located in Fairview, Sanpete county, which has been his family home ever since. Bro. Hansen was ordained a High Priest Dec. 1, 1876, by Jehu Cox, and for 25 years he has acted as president of the local High Priests of Fairview. In 1909 he made a visit to Denmark in the interest of genealogy; he succeeded in obtaining about eleven hundred names of dead relatives and friends, for whom he and his wife performed ordinances in the Manti Temple, laboring for that purpose almost continuously for three years (from 1910 to 1913).

HANSEN, Karen Rasmussen, wife of Carl K. Hansen, was born March 15, 1842, in Skanderborg amt, Denmark, the daughter of Rasmus Rasmussen and Ane Nielsen. She was



baptized Feb. 29, 1864, by Jørgen Petersen in Aarhus and became the wife of Carl K. Hansen April 7, 1867. Together with her husband she emigrated to America in 1867,

crossing the Atlantic in the steamship "Manhattan" and the plains in an independent company under Capt. Leonard G. Rice. Sister Hansen is the mother of ten children, namely, Charles, Joseph, Hyrum, Anna, Caroline, Oscar K., Herbert E., Orson P., Lewis W., Hannah C., and Geo. A. For many years she has been a faithful teacher in the Relief Society, and together with her husband she has done ordinance-work in the Manti Temple for 1100 souls in three years.

CHRISTENSEN, Andrew, a veteran Elder in the Fairview Ward, Sanpete county, Utah, was born Dec. 16, 1839, at Skuldelev, Copenhagen amt, Denmark, the son of Christian Peter-



sen and Karen Petersen. Becoming a convert to "Mormonism" in 1855, he emigrated to Utah in 1860, crossing the Atlantic in the ship "William Tapscott", which sailed from Liverpool, England, May 11, 1860, and arrived at New York June 20, 1860; he crossed the plains in Reuben Eldredge's freight company which arrived in Salt Lake City in September, 1860. Bro. Christensen was ordained a Seventy in 1861, and in 1862 he

married Anna Rasmussen (daughter of Syver Rasmussen and Ingeborg Haldorsen) who was born April 19, 1835, at Krokstad, Trondhjem amt, Norway; she emigrated to Utah in 1861, crossing the Atlantic in the ship "Monarch of the Sea", which sailed from Liverpool May 16, 1861, and arrived at New York, June 19, 1861; crossed the plains in Samuel A. Woolley's company, which arrived in Salt Lake City Sept. 22, 1861. In 1883-85 Elder Christensen filled a mission to Scandinavia, where he labored in the Copenhagen conference. In 1902 he was ordained a High Priest by John B. Maiben.

BÆRENTSEN, Andrew Marius, a veteran Elder in the Fountain Green Ward Sanpete county, Utah, was born Jan. 22, 1833, at Rovsthøje, Grimstrup parish, Ribe amt, Denmark, the son of Christian Bærentsen and



Susanna Berthelsen. Becoming a convert to "Mormonism" in his native land, he was baptized Nov. 20, 1861, by Jens Nielsen; ordained an Elder Oct. 19, 1862, by Hans C. Høgsted, and served as a local missionary in the Vendsyssel conference. He emigrated to Utah in 1863, crossing the Atlantic in the ship "B. S.

Kimball", which sailed from Liverpool, England, May 8, 1863, and arrived at New York June 15, 1863; crossed the plains in John F. Saunderson's company, which arrived in Salt Lake City Sept. 5, 1863. After residing two years in Pleasant Grove, Utah county, he moved to Richfield in 1865, and thus became one of the early settlers of that town. In 1867 Indian troubles compelled him to leave his home in Richfield, after which he settled permanently in Fountain Green, and took an active part in the Black Hawk war. Both at Richfield and at Fountain Green he acted as a counselor in the presidency of the Elders quorum; in 1883 he was ordained a High Priest by Canute Peterson and set apart as second counselor to Bishop James Jørgensen. In 1884 he became first counselor in the Fountain Green Bishopric. In 1890 he was chosen and set apart as first counselor to Bishop Christiansen, which position he held till 1908. In 1854 he married Gertrud Marie Eriksen, in Denmark; she was the daughter of Erik Eriksen and Maren Nielsen and was born Jan. 28, 1819, at Nybølle, Svendborg amt, Denmark, and died at Fountain Green in February, 1901. She was the mother of four children. In 1873 (Nov. 3rd) Bro. Bærntsen married Petrea Jørgensen, who was born Sept. 11, 1856, in Denmark; she bore her husband five children. Brother Bærentsen is known as a most devoted and faithful Latter-day Saint, who has always been on hand with time and means to spend liberally in the interest of Zion and her cause.

CHRISTIENSEN, Christian John, the fourth Bishop of Fountain Green, Sanpete county, Utah was born April 17, 1855, at Solbjergmark, Aarhus amt, Denmark, the son of Søren Christiansen and Caroline Loft. Bro. Christiansen emigrated together with his parents to Utah in 1860,

crossing the Atlantic in the ship "William Tapscott", which sailed from Liverpool, England, May 11, 1860, and arrived in New York July 1, 1860. The family settled in Fountain Green in 1861. Here Bro. Christensen was baptized in May, 1864, by Wm. Huggens and confirmed by Wm. Woodard; ordained an Elder May 24, 1876, by Cornelius Collard; ordained a Seventy Aug. 4, 1884, by Seymour B. Young, and ordained a High Priest and Bishop Nov. 22, 1890,

thirteen children, nine boys and four girls.

TAYLOR, Martin Van Buren, the second Bishop of the Draper (Freedom) Ward, Sanpete county, Utah, was born Dec. 26, 1835, in Loraine county, Ohio, the son of Benjamin Franklin Taylor and Ann Menels. His parents joined the "Mormon" Church in 1841, and in 1842 the moved to Macedonia, Ill., one of the "Mormon" settlements.



by Anthon H. Lund and appointed to preside over the Fountain Green Ward. Prior to this he had acted for five years as superintendent of the Fountain Green Sunday school and as a Ward teacher. In 1886 and 1887 he served as a member of the Fountain Green town council. He also worked in the Manti Temple as an ordinance worker about one year (1888-89). In 1882-84 he filled a good mission to Scandinavia, laboring principally in the Veile branch of the Aarhus conference. In 1876 (May 29th) he married Ellen Jane Oldroyd (daughter of Peter Oldroyd and Catherine Micklejohn), who was born Nov. 14, 1856, at Ephraim, Sanpete county, Utah. She is the mother of



They passed through all the persecutions raging against the Saints in that State, and in 1846 they moved to Council Bluffs, Iowa. Martin was baptized and confirmed March 18, 1849, by Wm. Terry. In 1850 the family started for Utah in Capt. Foote's oxtrain. Many of this company died of cholera while en route, but the Taylor family reached Utah in safety, and located at Little Cottonwood, Salt Lake co. The next year they went to California with Apostles Lyman and Rich and founded the colony of San Bernardino. In the year 1854 Martin married Amanda M. Hart, and in 1863 he and his wife returned to Utah and located at Santaquin, Utah county. While residing there he

married Marry A. Clemens, and three years later he moved to Springville, where he married Cornelia Mount and Joanah Jennings. About the year 1871 he moved to Little Salt Creek, Juab county, where he engaged in farming and stockraising. In 1883 he settled at Freedom, where he engaged in farming, stockraising and wool growing. About the year 1893 he, in company with others started the Meadow View Creamery, of which he was manager, and made it a success. When the Freedom Ward was organized Sept. 5, 1897, Bro. Taylor was ordained a High Priest and Bishop by Anthon H. Lund and set apart to preside over the Freedom Ward. He gave general satisfaction as a presiding officer, being well liked by everybody; was an enterprising and upright citizen, and was very thoughtful of the sick and needy. Bro. Taylor was the father of thirty-two children. With his first wife, Amanda Hart, he had ten children; his second wife, Mary A. Clemens, bore him four children, his third wife, Cornelia Mount, was the ens, bore him four children; his fourth wife, Joanah Jennings, gave him eleven children. Highly respected by all who knew him Bro. Taylor passed to his final rest April 4, 1900, at Freedom, leaving a large posterity.

TAYLOR, Lee, the sixth Bishop of the Freedom Ward, Sanpete county, Utah, was born May 1, 1873, at Levan, Juab county, Utah, the son of Martin V. Taylor and Cornelia Mount. He was baptized in 1881 by Andrew Petersen, resided with his parents at Moroni and came with them to Draper or Freedom in 1883. He was ordained an Elder Dec. 4, 1898, by Joseph L. Jolly and ordained a High Priest Dec. 5, 1909, by Francis M. Lyman and set apart as second counselor to Bishop Andreas Jensen. Finally he was ordained a Bishop

June 16, 1912, by Francis M. Lyman and set apart to preside over the Freedom Ward. Prior to this he had acted as president of the Ward Y. M. M. I. A. and had also been assistant superintendent of the Ward Sunday school. He acted as justice of the peace in the Freedom precinct one term. In 1893 (Nov. 20th) he married Emily Christensen, daughter of Niels Christensen and Christiana Christensen, who was born sept. 28, 1894, and died Oct. 28, 1907, after bearing her husband four children. In 1909 (May 17th) Bro. Taylor married Vina Christensen.

STEWART, James William, Bishop of the Milburn Ward, Sanpete county, Utah, was born April 27, 1853, at Provo, Utah county, Utah, the son of James Stewart and Elizabeth Hoops. He was baptized May 26, 1861, by Samuel Keel; ordained an Elder in 1873 by Wm. J. Smith; ordained a Seventy by C. C. A. Christensen, and ordained a High Priest April 20, 1890, by Anthon H. Lund. In 1873 (Jan. 1st) he married Almira L. Allred (daughter of Wm. A. Allred and Almira Aldrich) who was born Sept. 20, 1854, at Kaysville, Davis county, Utah. This marriage has been blessed with ten children, namely, James W., Albert M., Willard M., George E., Preston R., Eva E., Almira Estella, Arthur M., Lyman E., and Francis R. Bro. Stewart settled at Fairview, Sanpete county, and moved to Milburn with his family in 1878; since April 20, 1890, he has acted as Bishop of the Milburn Ward.

ANDERSEN, Joachim Christian, a High Councilor in the North Sanpete Stake, Sanpete county, Utah, was born Sept. 13, 1852, at Store Aistrup, Aalborg amt, Denmark, the son of Anders Christian Nielsen and Anna Katrine Joachimsen. He emigrated to America in 1881, and becoming a convert to "Mormonism" he was

baptized in St. Paul, Minnesota, Oct. 3, 1884, by Mads Andersen. In the fall of 1885 he emigrated to Utah and found employment as a carpenter on the Manti Temple for about two and a half years. While thus engaged he married Anna C. Andersen Oct. 21, 1886, in the Logan Temple, having previously been ordained an Elder by Bishop Wm. K. Reed at Manti. His wife, who was born Sept. 2, 1867, at Mt. Pleasant, Utah, is described as one of the purest and loveliest of women. She bore her husband seven children, five boys and two



girls, whose names follow: Abner, Joachim (born Sept. 5, 1887), Andrew Festus (born Oct. 7, 1889), Irvin Valentine (born Feb. 14, 1892, and died in April, 1897), Raphael Mads (born Oct. 13, 1894), Iva Catrena (born June 7, 1897), Byron Merrill (born Nov. 29, 1899), and Anna Carolina Andersen (born Jan. 7, 1906). Brother Andersen was ordained a Seventy Feb. 12, 1892, by Brigham H. Roberts and ordained a High Priest July 1, 1905, by Geo. Teasdale. He was set apart as an alternate member of the North Sanpete Stake High Council March 6, 1913. After the com-

pletion of the Manti Temple he went to Moroni, to finish the meeting house there, and moved his family to Moroni in the spring of 1888; he finished the carpenter work of the Moroni tabernacle in a year with what local help he could get. In 1892 he was elected school trustee and served in that capacity for seventeen years; he also served a term in the Moroni city council. In 1902-1904 he filled a mission to Scandinavia, laboring in the Copenhagen conference. While there he assisted in the removal of the mission office from St. Poulsgade No. 14 to the new building in Korsgade No. 11. On Jan. 22, 1906, his wife died in childbed, leaving a baby fifteen days old, and on Oct. 9, 1907, he married Johanna Svenson, who was born Dec. 15, 1859, in Sweden, the daughter of Sven Olson and Anna Maria Strandberg. Brother Andersen has worked at his trade as an architect and builder and has erected many private dwellings, school houses, and churches. The tower and gallery of the Moroni tabernacle are samples of his work. At present he runs a lumber yard at Moroni and is the Ward clerk of the Moroni Ward.

LARSEN, James, the second Bishop of the Mt. Pleasant South Ward, was born Jan. 18, 1858, at Ephraim, Sanpete county, Utah, the son of Jens Larsen and Maren Andersen. As a boy he passed through many scenes connected with the Black Hawk Indian war. He was baptized in 1866; was ordained a Teacher and later (1881) an Elder; was ordained a Seventy Aug. 7, 1884, and acted as a president in the 66th quorum of Seventy from 1890 to 1900. In 1888-1890 he filled a mission to the Southern States, laboring principally in Georgia, Alabama and Florida. On several occasions he was subjected to mob violence, and once he was captured by a mob and held a prisoner all night. He was stripped to

the waist and given one lash with a buggy trace. The mobbers had intended to give each of the Elders fifty lashes, but were persuaded to let one suffice. At home Bro. Larsen has been a most active Churchman and also a leader in secular matters. He served one term as a member of the city council. In 1900 (Dec. 9th) Mt. Pleasant was divided into



two Wards a second time and Bro. Larsen was then ordained a High Priest and Bishop by Pres. Anthon H. Lund and set apart to preside over the Mt. Pleasant South Ward. He held this position until 1913. In 1881 (July 28th) he married Eliza Maria Tidwell (daughter of James H. Tidwell and Elizabeth Harvey), who was born March 1, 1864, at Mt. Pleasant. This marriage has been blessed with four children, namely, Alberta M., Edith E., Ila F. and Hellen A.

McINTOSH, Abraham Edward, the fourth Bishop of the Mt. Pleasant South Ward, Sanpete county, Utah, was born March 4, 1860, at Clover Creek, Tooele county, Utah, the son of William McIntosh and Maria Caldwell. When Abraham was seven

years old, his father was called to settle Panaca, Nevada, where the family resided about seven years. They then moved back to Rush Valley and located at St. John. Abraham was baptized when about eight years old, and ordained successively to the offices of Deacon, Teacher, Priest, Elder and Seventy. For a number of years he was a president of the 66th quorum of Seventy. In 1884 (Jan. 1st) he married Mary Louise Guhl (daughter of Søren Peter Guhl, of Scandinavian missionary fame) who was born May 27, 1862, on the Weber, while her parents were temporary residents in the camp of Joseph Morris. Brother McIntosh's marriage has been blessed with seven children, namely, Abraham Vance, William Edward, Annie Estella, Elvin Peter, Franklin Vaughan, Vernon Marinus, and Grace Maria. Soon after his marriage Brother McIntosh settled permanently in Mt. Pleasant, where he was ordained a Seventy. He filled a mission to the Eastern States in 1905-1907, laboring principally in Pennsylvania. Prior to this he had acted as president of the Elders in Mt. Pleasant. In 1913 he was ordained a High Priest by James E. Talmage and set apart as first counselor to Bishop Adolph Merz; he served in that capacity until Sept. 13, 1914, when he was ordained a Bishop by Francis M. Lyman and set apart to preside over the Mt. Pleasant South Ward.

JØRGENSEN, Jens, a veteran Elder in the Church and for many years a resident of Mt. Pleasant, Sanpete county, Utah, was born April 18, 1823, at Hellevad, Hjørring amt, Denmark, the son of Jørgen Jensen and Maren Jensen. He was baptized Feb. 16, 1851, by Hans Peter Jensen and confirmed by Geo. P. Dykes. Later he was ordained to the Priesthood and called to labor as a local missionary, in which capacity he traveled much

on the islands of Bornholm, Lolland, Falster, Fyen and Langeland, and also in the province of Schlesvig. From December, 1853, till the spring of 1857 he presided over the Fredericia conference. He emigrated to Utah in 1857, and spent the winter of 1857-58 in Salt Lake City.



Later he was ordained a Seventy and became a member of the 41st quorum of Seventy. In 1858 he located at Ephraim, Sanpete county, and in 1859 he removed to Mt. Pleasant, thus being one of the first settlers of that place, where he resided the remainder of his life. He married Christiana Christensen in Denmark before emigrating by whom he was the father of eight children. In 1863 (Feb. 21st) he married Kjersten Berthelsen, by whom he had nine children. Brother Jørgensen was a military man and took an active part in the Black Hawk war, holding a commission as major in the Utah militia. He was also a most active Church laborer and acted as Ward teacher for many years. In 1890 he was ordained a High Priest, and he passed to his final rest Jan. 13, 1905, at Mt. Pleasant, as a faithful and consistent Latter-day Saint.

JØRGENSEN, Kjersten Berthelsen, wife of Jens Jørgensen, was born Jan. 21, 1839, at Hyslev, Viborg amt, Denmark, the daughter of Niels Berthelsen and Maren Larsen. She was baptized May 1, 1853, and emigrated to Utah in 1861, crossing the Atlantic in the ship "Monarch



of the Sea" and the plains in John R. Murdock's company. She became the wife of Jens Jørgensen Feb. 21, 1863, by whom she was the mother of nine children, seven of whom are now living. For many years Sister Jørgensen was a faithful teacher in the Mt. Pleasant North Ward Relief Society.

ALLRED, Samuel, the fifth Bishop of Spring City, Sanpete county, Utah, was born June 3, 1851, in Pottawattamie county, Iowa, the son of Isaac Allred and Mary Henderson. He came with his parents to Utah in the fall of 1851, crossing the plains in James Allred's train. The family located at Kaysville, Davis county, from which place his father Isaac Allred (who had been a member of Zion's Camp) filled a mission to Great Britain. After his return, the family moved to Slaterville, near Ogden; thence they removed to Ogden, and at the time

of the general move in 1858 they located at Ft. Ephraim, Sanpete county, where they remained one year. They then settled at Mt. Pleasant, where the father was killed by Thomas Ivie. Soon after this tragedy the widow with her four children moved to Springtown (Spring City), which in 1860 became the permanent home of the Allreds. Here Samuel grew up and participated in pioneer life, his principal occupation being sheep herding, ranching and farming. In 1868 he was ordained an Elder and afterwards acted as an assistant superintendent in the Ward Sunday school. He was also an officer in the Ward Y. M. M. I. A. and a counselor in the Stake presidency of the Y. M. M. I. A. He labored as a Ward teacher for forty years and was a High Councilor in the North Sanpete Stake from 1900 to 1913. Prior to that he had been ordained a Seventy in 1884 and was a member of the 80th quorum of Seventy. In 1893 he was ordained a High Priest by Canute Peterson. He was ordained a Bishop Dec. 13, 1913, and set apart to preside over the Spring City Ward, to succeed the late Bishop Lauritz O. Larsen. Bishop Allred has been twice married; his first wife, Elizabeth Diantha Allred (whom he married Sept. 19, 1870) bore him ten children. His second wife, Isabella Blain, (whom he married Nov. 18, 1880) bore him two children. For infringement upon the Edmund's law, he served six months in the Utah penitentiary from March 6, 1888, to August 6, 1888.

REES, John Evans, the first Bishop of Wales, Sanpete county, Utah, was born Nov. 16, 1821, in Merthyr, Tydfil, Glamorganshire, Wales, the son of John Rees and Elizabeth Evans. He married Mary Williams April 13, 1849, and becoming a convert to "Mormonism" he emigrated to America in 1850. After

stopping about two years in Illinois, he continued his journey to Utah in 1852, crossing the plains in Cooley and Miller's ox train. After living temporarily in the Sessions settlement (Bountiful) the family moved to Manti in December, 1853, and participated in the Indian difficulties that winter. Early in the spring of 1854 they associated themselves with others in the settling of Ft. Ephraim, where they resided until 1859, when they located at Wales,



becoming thus also some of the first settlers of that place. Here Brother Rees spent the remainder of his days. He acted as presiding Elder of the infant settlement from the beginning and was Bishop from 1877 until the time of his death. Brother Rees filled a mission to Wales in 1870-72. By his wife (whom he married in Wales) he had eight children, seven of whom are now (1914) alive. Bishop Rees died March 24, 1903, at Wales, Utah, at the advanced age of eighty-one years and five months, leaving a widow, two months his senior and blind, two sons and five daughters, besides a large number of grand children and also great grandchildren. Bishop Rees remained a faithful and devoted Latter-day Saint to his last

moments and was highly respected by his family and the people generally in the Ward where he had presided so long.

AAGARD, Andrew James, first counselor to Bishop C. J. Christiansen, of Fountain Green, Sanpete co., Utah, was born Jan. 8, 1875, at Fountain Green, the son of Andrew Jensen Aagard and Anne Jensen. He was baptized when about eight years old by Geo. Crowther and ordained successively to the office of Deacon, Teacher, Priest, Elder, Seventy and High Priest, the latter ordination



taking place in 1909 under the hands of Francis M. Lyman. In 1902-05 he filled a mission to Ohio and Kentucky, presiding sixteen months over the Kentucky conference. At home he has served as secretary of a quorum of Priests, a quorum of Elders, and the Ward Y. M. M. I. A. He has also acted as a member of the Fountain Green town council. For been president of said council. For three years he was superintendent and manager of the Aagard Store in Fountain Green. Otherwise he is a farmer and sheep raiser by avocation. In 1908 (April 1st) he married

Anne Luvina Jensen (daughter of Jens M. Jensen and Caroline Andersen), who was born June 13, 1881; she has borne her husband two children (James Conard and A. J. Arvard).

ALLEN, Andrew Stephen, second counselor to Bishop Francis Bingham of the Middleton Ward, Weber co., Utah, was born Feb. 23, 1874, at Huntsville, Weber co., Utah, the son of Alanzon David Allen and Chastina Hadlock. He was baptized July 30, 1883, by Peter C. Geertsen; was ordained a Deacon in 1887; married Mary Elizabeth Hislop Oct. 18, 1895; was ordained an Elder in 1895; labored as superintendent of the Middleton Sunday school from 1906 to 1909; was ordained a High Priest and set apart as second counselor to Bishop Bingham, which position he still occupies.

ALLEN, Samuel A., counselor in the Bishopric of Teasdale, Wayne county, Utah, was born in the year 1865, at Parowan, Iron county, Utah, the son of Daniel Allen and Louisa Jane Berry. His father was a native of the State of New York, joined the Church in 1832, was closely associated with the Prophet Joseph Smith and came to Utah in 1849 with his family. He built the first tannery and made the first leather manufactured in Utah. Samuel came to Utah with his parents when fifteen years of age. When nineteen years old he went to Rabbit Valley, Wayne county, and helped to found the little settlement of Grover. There he acted as superintendent of the branch Sunday school and afterwards became presiding Elder. In the fall of 1892 he married Thisbe Hanks, daughter of Ephraim K. Hanks. In 1896-1898 he filled a mission to the Southern States. After his return to Utah he located at Cainville, where he took an active part in the Sunday school. In the summer of 1905 he moved to Teasdale, where

he was chosen as second counselor to Bishop Wilson.

ANDERSON, John Forbis, Bishop of Raymond, Alberta, Canada, was born April 4, 1863, at Woodside, near Aberdeen, Scotland, the son of John Anderson and Catherine Smith. He was ordained a Teacher Jan. 26, 1879; ordained a Priest Nov. 1, 1880; ordained an Elder Oct. 5, 1882, by Geo. D. Snell; ordained a Seventy April 2, 1888, by Andrew Ferguson; ordained a High Priest Dec. 15, 1896, by Wm. H. Seegmiller, and ordained a Bishop Dec. 29, 1900, by Anthon Scofield, Utah county, and Burrville, he resided at Spanish Fork and Sevier county.

ANDERSON, Ole, an active Elder in the Pleasant Grove Ward, Utah Co., Utah, was born July 26, 1852, at Hyuröd, Christianstad län, Sweden the son of Anders Anderson (who was born in Viggurum, Malmahus län, Sweden, Dec. 24, 1824, and died



in Wilmington, Ill., in March, 1911) and Anna Larson (who was born in Vebäk, Christianstad län, Sweden, July 5, 1826, and died at Pleasant Grove, Utah, in 1906). In 1867 Ole went to Denmark, where he sought and found employment for about

thirteen years. There he married Rasmine Nielsen of Ormslev, Aarhus amt, Denmark, Nov. 6, 1880. Together with his young wife he was baptized Aug. 20, 1882, and became a member of the Aarhus branch. With their two children they emigrated to Utah in 1884, leaving Aarhus June 6th and arriving in Salt Lake City June 29th of that year. Two weeks after their arrival they located at Pleasant Grove Utah co., where they have resided ever since. Taking hold of manual labor in his adopted country Bro. Anderson was ably assisted by his wife, and succeeded in getting a home of his own the same season. In 1895-97 he filled a mission to Denmark, laboring most of the time in the Aarhus conference. On this occasion he left his wife with six children, the oldest being only twelve years old and the youngest three weeks old. In July, 1913, he left on a second mission to Scandinavia and is at the present time (1914) presiding over the Bergen conference, Norway. He is the father of fifteen children.

ANDERSON William, one of the martyrs of the Church, was the son of Wm. and Mary Anderson and was born March 29, 1809, in Lewiston, Lincoln county, Maine. When three years of age, his father moved to New Vineyard, Somerset county, where he resided till he grew to manhood. In early life he was the subject of spiritual manifestations. He dreamed he was to be a minister of the gospel. Searching the Scriptures for proof in favor of Universalism (the faith that his father taught him) he discovered so many passages irreconcilable with that doctrine that he discarded Universalism and reviewed the faith of the Methodists, Congregationalists and Baptists, but found himself in the same dilemma as before. In the summer of 1827, he was engaged in a marble factory in

Thomaston, Knox county, and his religious impressions were of such a melancholy nature, that death would have been hailed by him as a happy release. He prayed to God fervently, and obtained relief from his unhappy state of mind. In 1829 or 1830, he read Thomas Paine's works which, for a time, caused him to lay all his thoughts on religion aside. He married Emeline T. Stewart, daughter of Hugh and Martha Stewart, born Sept. 25, 1812, in Kennebec county, Maine. In 1839 he began again to reflect on the existence of God, futurity, etc. The idea of intelligent man passing from this state of existence into a world of darkness, looked to him irreconcilable with the works of an intelligent Creator. He concluded that if there was any truth in revealed religion, or any law by which he could gain any intelligence of a hereafter, and that if the Lord would turn his mind, so that he could look upon the Bible as a record of truth, he would take it for granted that there was a law by which he could be saved. His mind was entirely changed. He attended the Baptist church, but would not join. He asked God to tell him what religion was true. The spirit manifested to his mind that they were all wrong, that none were acceptable. From this time he took no part in their meetings. Brother Stephen Richardson was his nearest neighbor in Bureau county, Illinois, upon whom the Elders called. In July, 1841. Elders Joshua Holman, Noah Pachard and Winslow Farr called and preached in his house; with them he reasoned and conversed on the principles of the gospel and the Latter-day work. After the Elders left he prayed to God and was confirmed in his belief of the authenticity of the Latter-day work, and was sorry that he had not gone forward in baptism. August 14, 1841, in answer to prayer, Elders Moses Smith and William

Burton visited Bureau county, and on the 15th Wm. Anderson was baptized and confirmed and enjoyed a spiritual manifestation. He attended the October conference in Nauvoo, was ordained to the Priesthood and received from Hyrum Smith his Patriarchal blessing. Shortly after returning from that conference, he commenced to preach; he also baptized twenty-four persons. In the winter of 1842-43 he went to Chicago as a missionary. After preaching for some time to the few who attended the meetings (which he advertised in the "Chicago Democrat"), the spirit manifested to him, that an excitement would soon take place which would call the people together. Shortly after, John C. Bennett came along and challenged him to a discussion, which he accepted, and by this means an excitement arose which called the people out and thereby he found an opportunity to preach the gospel to them. He baptized twelve persons. In March 1843, he left Chicago for Bureau county, and continued to preach through the northern part of Illinois until September, 1844, when he removed to Nauvoo. He received his endowments in December, 1845, in the Nauvoo Temple, and took an active part in the defence of Nauvoo against the mob in 1846. Finally he fell as a martyr for Zion Sept. 12, 1846, being killed in the so-called battle of Nauvoo. (See "Eventful Narratives", 13th Book of the Faith-Promoting Series, p. 40.)

Andrus, James, Bishop of St. George, Washington county, Utah, was born June 14, 1835, in Florence, Huron co., Ohio, the son of Milo Andrus and Abigail Jane Daley. He was blessed as a child under the hands of Sidney Rigdon, his parents being already members of the Church. When about eighth years of age, he was baptized and soon afterwards ordained to the office of a Deacon. In the spring

of 1846 he left Nauvoo, Ill., together with his parents for the far west, en route for the mountains. Having proceeded as far as the Pawnee village, near Grand Island, the company with which he traveled received word from Pres. Brigham Young to go into winter quarters at or near that place; but, being under the direction of Bishop Geo. Miller, the company, instead of obeying the council of Pres. Young, turned north, traveling as far as the Running Water, in the Ponca nation. Here they stayed for several months and



then returned to Winter Quarters, settling temporarily above that place, where they remained till the summer of 1847. In the spring of 1848, when James was about thirteen years old, he started across the plains, together with his mother, one sister older than himself, two younger sisters and a younger brother, having two yoke of oxen and a yoke of cows at their disposal. The father left his family on the prairie, starting for England on his first mission. Bro. Andrus writes: "We have all of our possessions for the family of six in one small wagon, and I took my part, although but a

child, in all the guards of both camp and cattle." In 1857 Brother Andrus was ordained a Seventy by Joseph Young, and in 1895 he was ordained a High Priest by Francis M. Lyman and called to act as a High Councilor in the St. George Stake, which position he filled till 1896, when he was ordained a Bishop by Franklin D. Richards, and set apart to preside over the St. George Ward. He discharged his duties faithfully in that office until he was honorably released. Bro. Andrus spent the winter of 1855-56 in Washington Territory, as a trader among the Flat Head Indians. In 1857 he married Laura A. Gibson, who has borne him nine children. In 1863 he married Manomas L. Gibson, with whom he had eleven children. In 1857-1858 he filled an honorably mission to Great Britain, returning home in 1858 because of the Johnston army troubles. In going out on this mission he was one of a company of missionaries, who traveled all the way from Salt Lake City to the Missouri river with handcarts. His second mission was with an exploring expedition to the Uintah country in 1861. In the fall of 1861 he was called (together with many others) to settle Southern Utah, where he passed through all the trials and privations incident to pioneer life in a barren desert country, but he was eminently successful in his labors of developing the wilderness and turning it into a fruitful garden spot. In 1862 he filled a short mission to the Moquis Indians. In 1863 he made a trip to the Missouri river with an ox team after emigrants. The following year he made a similar trip east after merchandise, traveling with a mule team. In 1870 he crossed the mountains to Southern California for freight for the Co-operative Store in St. George and in 1869 he made a trip from Los Angeles, Cal., to Helena, Mon-

tana, with freight. During the Black Hawk war he took a most active part in protecting the settlers in southern Utah from Indian depredations. In 1871 he took charge of the Canaan Co-operative Stock Company and managed that concern for twenty-five years. For many years he owned and operated a large mercantile establishment in St. George, known as James Andrus and Sons. Prior to that he was a member of the Woolley, Lund and Judd Company. Bro. Andrus is also engaged extensively in farming and stockraising.

ARCHIBALD, David, an Elder in the Granite Ward, Salt Lake co., Utah was born Aug. 24, 1849, at Dalrye, Ayrshire, Scotland, the son of David Archibald and Jessie Allen. He was baptized in January, 1868, by James



Bruce, received a common school education and began working in the coal mines at the age of twelve years. After joining the Church, he was ordained a Deacon in 1869 by Joel Grover, and a Teacher in 1870 by Hamilton G. Park. He emigrated to Utah in 1871, together with his mother, three sisters and two broth-

ers, his father and one brother having preceeded him to Utah two years before. The family lived a short time in the Eleventh Ward, Salt Lake City, and then moved to the part of South Cottonwood which is now included in the Granite Ward. In 1878 (Dec. 25th) he married Agnes Young (daughter of Archibald Young and Ellen Inches) who was born Feb. 14, 1858, at Edinburgh, Scotland, and emigrated to Utah in 1873. She bore her husband eight children, namely Charles, Ellen D., Jessie, David, Agnes M., Ejla J., Annie V. and Jennie M. Bro. Archibald was ordained an Elder in 1879 by Wm. Thompson, located temporarily in the 21st Ward, Salt Lake City, in 1879, but moved back to Granite in 1891. He was ordained a Seventy April 8, 1884, by Wm. H. Tovey and filled a mission to Scotland in 1896-98, laboring in the Glasgow conference. While on this mission he received great aid by listening to the still small voice. On one occasion when he was about to accompany Elder Peter Allen to Aberdeen, they planned to go part of the way by rail and a part of the way by steamboat, but a voice told Elder Archibald not to go by boat. He could not, however, persuade his companion to go all the way by rail, so they took the boat, but were caught in a terrible storm and the captain barely saved the boat by returning to Leith, the place of departure. The Elders then took the train to their destination. Elder Archibald was ordained a High Priest by James Jensen in March 1911.

ARGYLE, Benjamin, Bishop of the Spanish Fork Second Ward, Utah, county, Utah, was born Aug. 17, 1843, at Birmingham, England, the son of Joseph Argyle and Jane Finch. He was baptized when about eight years of age and emigrated to Utah in 1856, crossing the Atlantic in the ship "Enoch Train" and the plains

in Edmund Elsworth's handcart company. He resided a number of years in Bountiful, Davis county; was ordained an Elder about 1880; married Jane Robertson Jan. 6, 1881, and settled in Spanish Fork; was and filled a mission to Great Britain



in 1891-93. In April, 1893, he was ordained a High Priest by Geo. Teasdale and later set apart to act as second counselor to Bishop Geo. D. Snell; he filled this position about four years. In 1902 (Aug. 7th) he was ordained a Bishop by Joseph F. Smith and set apart to preside over the Spanish Fork Second Ward. Bishop Argyle is the father of nine children.

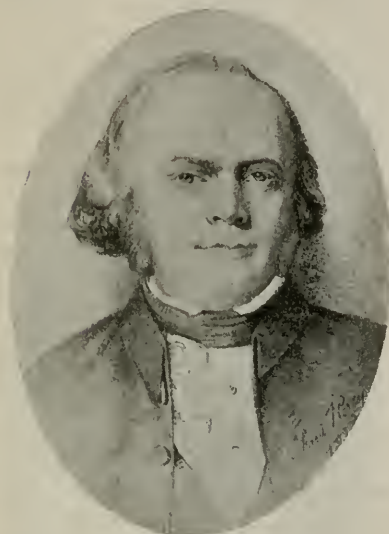
AUSTIN, Mark, the third president of the Fremont Stake of Zion, Idaho, was born Oct. 3, 1864, at Studham, Bedfordshire, England, the son of John Austin and Emma Grace. He emigrated to Utah with his parents when a boy and located at Lehi, Utah county, where he was baptized in 1872 by Mons Anderson. He was ordained successively to the offices of Priest, Elder, Seventy and High Priest and Bishop,

the latter ordination taking place under the hands of Hyrum M. Smith July 31, 1904, when he was set apart to preside as Bishop of the Sugar City Ward, Fremont county, Idaho. Prior to this he had filled a mission to England (1896-98) and was a president of a quorum of Seventy. After serving for some time as a member of the Fremont Stake presidency, he was chosen and set apart as president of the Fremont Stake, Dec. 18, 1910. Since his first arrival in America Bro. Austin has resided at Lehi, Utah, Loveland, Colo., and Idaho Falls, Sugar City and Rexburg, Idaho. For a number of years his occupation were those of farmer and stock raiser, but of late years he has taken a most active part in the sugar manufacturing business in Utah and Idaho. In March, 1887, he married Maria Vaughan, which marriage has been blessed with six children, namely, Hazel, Ruby, Francis, Mark, Lillian Millard, Michael John and Robert Roy. President Austin is a man of great influence and worth, and ranks high among the business men of Southern Idaho.

BALDWIN, Caleb, one of the early Elders of the Church, was born Sept. 2, 1791, at Nobletown, Orange co., New York. He served as an ensign under Captain Chas. Parker in the war of 1812. Becoming a convert to "Mormonism" he was baptized Nov. 14, 1830, by Parley P. Pratt. Soon afterwards he gathered with the early saint to Jackson county, Mo., and took part in the so-called battle on the Big Blue. In 1833 he was driven out of Jackson county with the rest of the saints, and subsequently settled in Caldwell county, Mo. In the fall of 1838 he was arrested on a trumped up charge and shared a prison cell with the Prophet Joseph Smith and others at Liberty, Clay co., Mo., during the winter of 1838-39. When the prisoners were detected in

trying to make their escape by cutting a hole through the wall of the goal, and Judge Tillery was about to have them ironed and chained to the floor of their cells, Bro. Baldwin said to the judge: "Judge Tillery! If you put these chains on me, I will kill you, so help me God." The judge left without putting on the chains. Bro. Baldwin emigrated to Great Salt Lake Valley in the year 1848 and died in Salt Lake City June 11, 1849.

BANKS, John, one of the ablest and most eloquent local missionaries of the British Mission, was born Jan. 2, 1806, at Colne, Lancashire, England. He was baptized Sept. 8,



1840, by Parley P. Pratt and soon afterwards ordained to the Priesthood and sent out to do missionary work. As early as January, 1844, he presided over the Preston branch, in Lancashire, and at the general conference of the British Mission held at Liverpool, April 6, 1844, he represented the Preston conference. He was ordained a Seventy June 4, 1844, by Reuben Hedlock and in March, 1845, he was appointed to preside over the Edinburgh conference, Scotland, which conference he

represented at the general conference of the British Mission held at Manchester, April 6, 1845. At another general conference held at Manchester, Dec. 14, 1845, he was called to act as second counselor in the presidency of the British Mission, after which he traveled a great deal, attending conferences in different parts of the mission. He continued to act as counselor until Reuben Hedlock was succeeded in the presidency of the mission by Orson Spencer. In September, 1847, he was appointed president of the Manchester conference, but before the end of the year (1847) his field of labor was changed to London, where he presided over the conference until early in 1850, when he emigrated to America, crossing the Atlantic in the ship "Argo", which sailed from Liverpool Jan. 10, 1850, and arrived in New Orleans March 8, 1850. He crossed the plains the same year, and the following is recorded in the Journal History of the Church of Oct. 6, 1850: "The afternoon meeting held in the Bowery (G. S. L. City) was addressed by Elders John Banks (lately arrived from London, England), Orson Spencer and Parley P. Pratt. In the course of his remarks Elder Banks said that the work in England had made marvelous progress in the last two years; in London alone 2,569 had been baptized during that time and 30 flourishing branches organized. He believed a thousand Elders could find plenty to do in that city alone in promulgating the principles of the gospel". Before leaving England, Bro. Banks married Ellen E. Kendel, who bore him six children, three boys and three girls; they are all dead now, except Franklin C. Banks, who lives at Pleasant Grove, Utah. Almost immediately after arriving in Utah, Elder Banks settled with his family at Pleasant Grove, thus becoming one of the first sett-

lers of that flourishing town, and there he resided the remainder of his life. In 1862 he became influenced by the teachings of Joseph Morris, with whom he located temporarily on the Weber river, near Ogden, and during the fracas which took place between the expedition under Capt. Robt. T. Burton and the Morrisites Joseph Morris, John Banks and others were killed, June 15, 1862.

BARTON, George Ernest, second counselor in the Park City Bishopric, was born Oct. 7, 1871, at Kaysville, Davis county, Utah, the son of John Barton and Sarah Flint. He was baptized Aug. 15, 1880, by Wm. Blood, at Kaysville, and ordained a Deacon Feb. 24, 1884; subsequently he was ordained a Teacher and



still later a Priest. He was ordained an Elder Feb. 11, 1894, by Thomas F. Rouche; ordained a Seventy April 28, 1897, by George Reynolds, and ordained a High Priest and set apart as second counselor in the Park City Bishopric April 12, 1903, by Thomas L. Allen. Prior to his last ordination he acted as president of a Deacons quorum, was

secretary of the 55th quorum of Seventy, labored as a Ward teacher, Sunday school teacher, and secretary of Y. M. I. A., (at Kaysville), and was president of the Y. M. M. I. A. and Sunday school teacher (at Park City). In 1897-1899 he filled a mission to the Northern States, laboring principally in Indiana, a part of the time as president of the Indiana conference. In 1900 (June 14th) he married Emily Maud Barnes, daughter of John R. Barnes and Emily Stewart, of Kaysville. Elder Barton is a merchant and undertaker in Park City and has served in several civil offices; in Kaysville he acted as city recorder. He changed his residence from Kaysville to Park City in 1902.

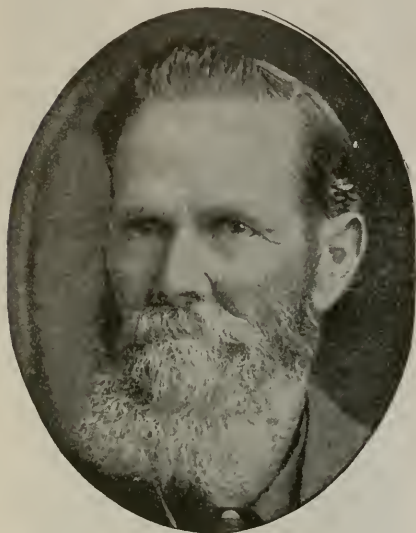
BATEMAN, Thomas, a veteran Elder in the Church, was born Sept. 17, 1808, in Bolton, England, and emigrated to America about 1838. He married Mary Street, Aug. 12, 1829, at Manchester, England. Thos. Bateman and wife passed through the persecutions at Nauvoo and helped to build the Nauvoo Temple. They emigrated to Utah in 1850. Brother Bateman returned to his native land in 1852 to look after his property, but on his way back to America he was accidentally drowned in the Atlantic Ocean. Thomas Bateman was the father of twelve children. His wife died March 4, 1891, in West Jordan, Salt Lake county, Utah.

BATEMAN, William Lehigh, a veteran Elder in the Sandy Ward, Salt Lake county, Utah, was born in Lee county, Iowa, Jan. 1. 1844, the son of Thos. Bateman and Mary Street. Together with his parents, who were members of the Church, he emigrated to Utah in 1850, crossing the plains in Feramor Little's company. The family located in Salt Lake City where William was baptized when eight years of age by Bishop Abraham Hoagland. Soon

afterwards he was ordained to the office of a Teacher and after was made an Elder in the Church. From 1858 to 1900 Elder Bateman resided at West Jordan, where he took an active part in the affairs of the Church; thus he served for many years as an officer in the Ward Y. M. M. I. A. and as Ward teacher. He also presided over the 12th quorum of Elders for some time and was for many years an active Sabbath

together with his wife, moved to Raft river, Cassia county, Idaho, where they have taken up land and where they expect to reside for a short time.

BATEMAN, Sophronia Almira Watkins, wife of William L. Bateman, was born Sept. 5, 1852, on the banks of Bear river, while her parents were journeying across the plains and mountains. She was the daughter of William L. Watkins and Mary



school teacher. As a military man he participated in the Black Hawk war and was throughout a minute man, ever ready to render his brethren and the Church generally all the aid his physical and mental powers commanded. He has always been recognized as an industrious member of the community, having labored diligently to build up the country. Thus he has served his fellow-citizens as school trustee, road supervisor, juryman, etc. Elder Bateman married Miss Sophronia A. Watkins Dec. 26, 1870; the issue of this union is twelve children, ten of whom are still living. From 1900 to 1914 Bro. Bateman was an energetic Elder of the Sandy Ward. In June, 1914, he,

Almira Hammond. The parents reached the Valley Sept. 11, 1852, with their infant, having crossed the plains in Wm. Whitehead's ten and in a wagon drawn by one ox and a cow. During the move in 1858 the Watkins family went as far south as the Provo bench, but returned to their home in Big Cottonwood, where they first settled. In 1862 they moved to Brigham City, where Sister Sophronia was baptized by Wm. Neeley at the age of nine years. She married Wm. L. Bateman Dec. 6, 1870. As his wife she acted as a teacher in the Relief Society for a number of years and in 1912 was sustained as second counselor in the Sandy Ward Relief Society. She is

the mother of twelve children and has reared five other children to man- and womanhood. At the present time she has 52 grandchildren. In the early Utah days Sister Bate-man was kept busy at the spinning wheel. She also manufactured straw hats and stockings.

BEAL, John Samuel, Bishop of the Ephraim North Ward, Sanpete co., Utah, was born June 29, 1857, at Ephraim, the son of Henry Beal and Mary Thorpe. He was bapt'zed when about eight years old and ordained an Elder a few years later; ordained a Seventy in 1877 by Niels Benson and a Hight Priest in 1900 by Henry Beal; on the latter occasion he was set apart as an alternate member of the



High Council in the South Sanpete Stake. He labored in that capacity till Dec. 9, 1901, when he was ordained a Bishop and set apart to preside over the Ephraim North Ward by Anthon H. Lund. From May 5, 1898, to June 4, 1900, he filled a successful mission to the Northern States, laboring principally in Minnesota. He married Emma Thursby Jan. 11, 1877, and is the father of five children. For many years Bishop

Beal has successfully followed farming and stock raising.

BEATIE, Phoebe Louisa Young, a member of the General Board of the Relief Societies of the Church, was born Aug. 1, 1854, in Salt Lake City, Utah, the daughter of Pres. Brigham young and Clarissa Ross. Her mother died when Phoebe was three years old,

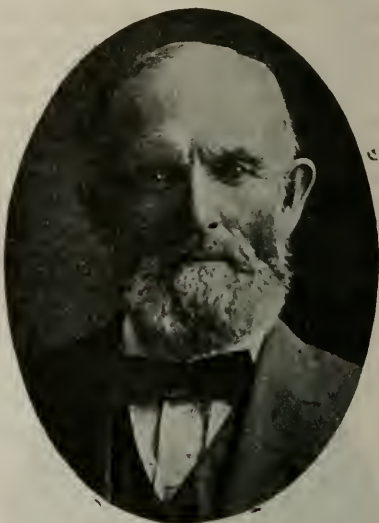


and Zina D. H. Young, another wife of President Brigham Young, reared the family of Phoebe's mother. Sister Phoebe was baptized Aug. 1, 1852, by James Works, and at the age of fifteen she became one of the charter members of the Young Ladies Retrenchment Association, which after wards was merged into the Y. L. M. I. A. of the Church. In 1872, (Jan. 17th), she married Walter J. Beatie, to whom she has borne seven children. In 1890 she was chosen one of the members of the General Board of the Relief Societies, and from 1902 to 1910 she was chairman and secretary of the Relief Society Nurse School. This class was originated by Margaret C. Roberts under the direction of the Relief Society General Board. In this cause Sister Beatie has traveled extensively throughout the Stakes of Zion

to give instructions to the sisters and encourage classes of them to attend this school. For several years Sister Beatie acted as a counselor to Sister Julia Howe, in the presidency of the Seventeenth Ward Primary Association, and on a certain occasion she conducted a performance of the Primary at her own house, by which she cleared a nice sum, which amount was donated to the Temple as a special gift from the Primary children of the 17th Ward. In 1891, she went as a delegate from Utah to the International Council of Women which was held at Washington, D. C., bearing her own traveling expenses. While at Washington she met Susan B. Anthony, and gained her friendship and confidence. When Mrs. Anthony several years afterwards visited Utah on her western lecture tour, she became the honored guest of Sister Beatie. As a charter member of the Daughters of the Revolution and as a member of several other organization in Salt Lake City, Sister Beatie figures as one of the most active women in the Church.

BECK, Joseph Ellison, a veteran Elder of the Spanish Fork Ward, Utah co., Utah, was born May 31, 1810, in the State of Pennsylvania, the son of James Beck and Mary Beck. He was raised as a Pennsylvanian farmer and joined the Church in 1847. In Pennsylvania he married Hannah Forsyth (daughter of John Forsyth and Margaret Hodson) who bore her husband seven children. Emigrating to Utah in 1850 Bro. Beck located temporarily in Salt Lake City and resided there till 1852, when he moved to Spanish Fork, Utah co., where he resided until the time of his death. In 1858 at the time of the "move" he furnished two teams for moving purposes, and he and his son, John F., went to Salt Lake City and helped to move the saints into Utah Valley. Joseph was ordained to the different offices in

the Priesthood and held the office of a High Priest at the time of his demise. His first wife having died, he married Margaret Robins (daughter of Isaac Robins and Margaret Robins) who became the mother of eight children. Elder Beck took part in the so-called Walker Indian war in 1853



and also in the Tintic war a few years later. During the Black Hawk war he did considerable military service as a guard. Bro. Beck was always energetic in performing his duties as a member of the Church and as a citizen of the community in which he resided. His main avocation in life was that of a farmer. He died Oct. 12, 1903, at Spanish Fork, Utah.

BECK John Forsyth, first counselor to Bishop Geo. D. Snell, of Spanish Fork, Utah co., Utah, from 1891 to 1903, was born May 12, 1844, in Bucks county, Pennsylvania, the son of Joseph Ellison Beck and Hannah Forsyth. He emigrated with his parents to Utah in 1850, and after a short sojourn in Salt Lake City, located permanently at Spanish Fork. He was baptized in 1851, ordained a Deacon by Bishop John L. Butler in the win-

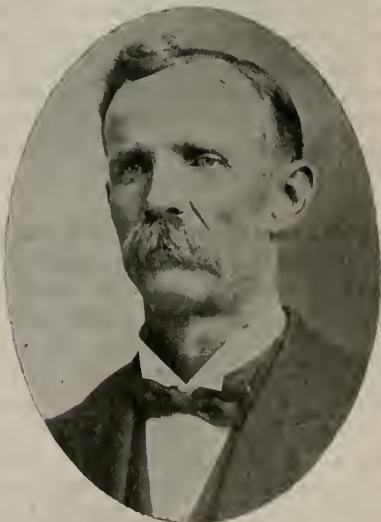
ter of 1856-57; ordained an Elder in 1868 by John D. T. McAllister, ordained a Seventy by Andrew Ferguson, and still later ordained a High Priest by Abraham O. Smoot; on the latter occasion he was also set apart as a counselor to Bishop Geo. D. Snell of Spanish Fork, in which office he served nine years. In 1865-66 he participated in the Black Hawk war by standing guard and carrying express messages. In 1866 he went back to the Missouri river as a freighter and assisted Capt. Andrew H. Scott with his company of emigrants. On a certain occasion, when Capt. Scott's horse was stolen, Bro. Beck was asked if he could spare a mule for the captain. Bro. Beck answered promptly in a practical manner by unhitching one of his

Matilda Graham) who bore her husband three children. As a consequence of taking a plural wife Bro. Beck was arrested and convicted of unlawful cohabitation and served a term in the Utah penitentiary from Oct. 10, 1889, to Feb. 14, 1900. Elder Beck has ever been a typical pioneer and has spent a great deal of his time in building homes, meeting houses, Stake houses and Temples. He has ever been willing and ready to perform any labor which has been assigned him by the authorities of the Church. For two years he labored as a home missionary in the Utah Stake of Zion. Among the civil offices held by him may be mentioned that he served eight years as a peace officer at Spanish Fork, six years on the police force and two years as marshal.

BELL, Herbert Horace, the second Bishop of Glenwood, Sevier co., Utah, was born Feb. 26, 1859, at Ephraim, Sanpete co., Utah, the son of Thomas Bell and Mahla Elwood. He lived in the town of his birth until five years



mules from his load for Bro. Scott, and with the other five mules Bro. Beck hauled his load to the Valley. In 1868 he married Mary Hopkins (daughter of Morgan Hopkins and Hannah Williams) who was born Jan. 23, 1847. She became the mother of fourteen children; later Bro. Beck married Miss Grace Robinson (daughter of James R. Robinson and



of age, when his parents moved to Glenwood, where Herbert attended school and assisted his father on the farm, remaining at home until eight-

een years of age, when he started to make his own way in the world. He began as a farmer, buying a small tract of land, to which he added from time to time, as he was able, and also engaged in cattle raising. In 1879, in the St. George Temple, he married Lucy Payne, who was born in Durham, Eng., March 15, 1860, the daughter of Edward Payne, and Emma Powell; this marriage has been blessed with fourteen children, namely Herbert, Minnie, Emma P., Myrtle E., Lucy E., Mattie F., Quinton C., Ivan E., Iris M., Rulon E. and Rodney T. (twins), Iretta, Montez and Jennie Lapreal. Brother Bell was ordained an Elder April 18, 1875, by Edward Payne. In 1884 he was ordained a Seventy and in 1886 he was ordained a High Priest and Bishop and set apart to preside over the Glenwood Ward, which position he still holds. In 1884-85, he filled a mission to the States, laboring principally in Illinois. In 1907-08, he filled a mission to Great Britain, laboring principally in the London conference. He returned home early on account of poor health. For many years Bishop Bell was a diligent Sunday school worker and also took an active part in the Ward Y. M. M. I. A. He is a man of pleasing personality, broad minded and charitable in his views and enjoys a wide circle of friends and acquaintances.

BELNAP, Reuben, the third Bishop of the Wilford Ward, Fremont co., Idaho, was born June 14, 1851, at Ogden, Utah, the son of Gilbert Belnap and Adeline Knights. He was baptized in 1863 by Isaac Furnis, ordained an Elder in 1870 by John D. T. McAllister, ordained a Seventy March 16, 1884, by Wm. W. Child, and ordained a High Priest Sept. 3, 1887, by Thos. E. Ricks. After acting as first counselor to Bishop George Davis, of Wilford, Fremont county, Idaho, from 1887 to 1893, he was ordained a Bishop and set

apart to preside over the Wilford Ward, July 16, 1893. He acted as Bishop five years, after which he moved to the Blackfoot Stake, where he became president of the High Priests quorum. He filled a short mission to California in 1899. In 1870 (Jan. 11th) he married Lucine V. Hammond, who bore him nine children. Bro. Belnap is a farmer and stockraiser by occupation.

BRADY, Marion Hendrickson, counselor in the Bishopric of the Union Ward, Salt Lake county, Utah from 1877 to 1900, was born Dec. 15, 1834, in Calloway county, Kentucky, the son of Lindsay Anderson Brady and Elizabeth Hendrickson. His parents were baptized Nov. 15, 1835, by Wilford Woodruff in Calloway county, and Marion was baptized by Thomas Woolsey Sept. 1, 1844, in the Mississippi river. The family migrated to Nauvoo, Illinois, at an early day and there associated with the Prophet Joseph and other Church leaders: Marion attended school together with the Prophet's children. During the exodus from Nauvoo in 1846 the family went to Winter Quarters, and afterwards the father purchased a farm on Mosquito Creek, Iowa, where the family resided until 1850, when they migrated to Utah, arriving in Salt Lake City Sept. 19, 1850. They settled on the Little Cottonwood Creek, and Marion married Francis Maria Richards, Feb. 6, 1855. By her he became the father of three children. In 1856 he was chosen captain of fifty men in the Utah militia and participated in the Echo Canyon campaign in 1857. In 1858 (March 22nd) he married Lucy Ann Richards, who bore him eleven children, four sons and seven daughters. During the "move" in 1858 the family went as far south as Spring Lake Villa, in Utah county. In the year 1877 (July 1st) Bro. Brady was chosen first counselor to Bishop Ishmael Phillips, of the Union

Ward, being ordained a High Priest and set apart to this position (which he held until Feb. 11, 1900) by Daniel H. Wells. His wife Lucy acted as a counselor in the Ward Relief Society for two years and was treasurer of that society for thirty-six years. Elder Brady died at his home in Union March 9, 1914, survived by his wife, eight children, 61 grandchildren and 31 great grandchildren.

BRACKENBURY, Joseph Blanchett, the first Elder in the Church who died as a martyr in the missionary field, was born Jan. 18, 1788, in Lincolnshire, England, and emigrated to America when quite young. Becoming a convert to "Mormonism", he was baptized and confirmed April 10, 1831, by John Corryll and Solomon Hancock. He was ordained an Elder the day after his baptism and started on a mission in 1831. While filling that mission he died suddenly Jan. 7, 1832, at Pomfret, Chautauqua co., New York, from the effects of poison administered by his enemies. The doctors attempted to dig him up to use his body as a subject for dissection, but were hindered in their intentions by Elder Joel H. Johnson, who was warned in a dream of the matter in progress, and rose from his bed at 11 o'clock at night. Together with his brother David he went to the grave and succeeded in arresting one of the parties while at work with a spade and a hand sledge. The intended grave robber was bound to appear at court, being placed under \$1000 bond, but his case never came to trial. He is first mentioned as an Elder at the June, 1831, conference held at Kirtland, Ohio, and was ordained a High Priest Oct. 25, 1831, by Oliver Cowdery.

BRIMHALL, Noah, a Patriarch and veteran Elder in the Church, was born Feb. 14, 1826, at Olean, Allegany co., New York. His parents, Sylvanus Brimhall and Lydia Gyteau, had

eight sons and three daughters. Noah being the seventh son. Bro. Brimhall is tall and straight in stature, having in fact a military appearance; his height is six feet, his complexion fair and his weight 167 lbs. The eight sons of Sylvanus Brimhall were versed in mechanical arts and farming, each receiving the best benefits of the school systems of their State, and some of them specializing in military tactics. The true gospel, which was born in their native State, attracted the attention of the family, and four of the brothers joined the Church, namely, Norman, George W., John (who went with the Mormon Battalion) and Noah, who was baptized in the Missouri



river at Council Bluffs, Iowa, by Elder William Hyde in 1848, and was soon after ordained a Seventy by Charles Bird and Albert P. Rockwood, at Council Bluffs. Noah came to the Valley with the family of William Hyde, arriving on July 27, 1850. In the month of June, 1853, he married Samantha Lake, who bore him six sons and five daughters; subsequently he married Melina Zundell (who bore him one son) and Lavina Jones (who became the mother of fifteen children). In Octo-

ber, 1856, he was appointed captain of a rescuing company sent out from Ogden, consisting of thirty men and teams, who went to bring in the rest of the handcart companies. He participated in the Echo canyon expedition at the time of the coming of Johnston's Army in 1858, and was among the first settlers of Hyrum, Cache county, where he acted as counselor to Bishop Ola N. Liljenquist, of that Ward, and was also set apart as a member of the High Council of the Cache Stake by Ezra T. Benson. He is also the first pioneer (settling with his family) in Oxford, Idaho. He continued to be of great service in the military organizations of Cache county, holding the rank of major, and was a teacher of military tactics until he removed to Arizona in the year 1876. Through his whole life Bro. Brimhall has ever been one of the foremost and most energetic citizens in the communities where he has lived, filling many positions of trust and honor in the Church. Some years ago he was ordained a Patriarch and now (1914), at the age of eighty-nine, he is in the enjoyment of health and revered by a numerous and faithful posterity, numbering upwards of two hundred, among whom not one instance of mental or physical defect has ever occurred. For a period of many years one or more of his children have been serving continuously in the mission fields of the Church. Bro. Brimhall's place of residence is Tempe, Maricopa county, Arizona. (Samantha G. B. Foley).

BROWN, Albert George, first counselor to Bishop Wm. Fairbourn, of the Crescent Ward, Salt Lake co., Utah, was born Dec. 13, 1859, in South Cottonwood, Salt Lake county, Utah, the son of Jonathan Brown and Sarah Cousins. He was baptized Sept. 12, 1868; received a

common school education; married Anna Thomson, April 24, 1881, and was ordained a High Priest March 22, 1896, by Joseph E. Taylor and set apart as second counselor to Bishop James P. Jensen, of Cres-



cent. In 1900-1902 he filled a mission to the Northern States, laboring principally in Michigan and Illinois. He was set apart as first counselor to Bishop Fairbourn Aug. 18, 1913.

BROWN Samuel, one of the martyrs of the Church, was born Oct. 29, 1832, in Cincinnati, Ohio, the son of Samuel Brown and Harriet Cooper. He was baptized when very young and (as near as can be ascertained) ordained an Elder at Council Bluffs, Iowa, in 1851 by James C. Snow, and migrated to Utah in 1852. He married Helen B. Mc Bride July 6, 1854, at Fillmore, Millard co., Utah. He was ordained a Seventy April 22, 1857, by Albert P. Rockwood and became a member of the 42nd quorum of Seventy. In 1855 he went on a mission to the White Mountains as an Indian interpreter. In 1857 he went on a mission to the States and took charge of the mail for the carrying company under the direction of

Levi Stewart. In the spring of 1858 he went to the White Mountains and helped to form a settlement, returning the same spring. He was finally killed by Indians Oct. 5, 1858, about two miles south of Chicken Creek, Juab co., on the hill or divide as one goes to the Sevier river on the road leading from Salt Lake City via Fillmore to California. The further particulars of his death are the following: While returning from a trip north to his home in Fillmore, in company with Bro. Josiah Call, he was waylaid by Tom Moke, Topoba, Topanawich and Panawich, of Peteetneet's band of Utah Indians, who shot him through the left breast, near the heart, cut his throat and scalped him, stripped him of his clothes and robbed him of all he had. He was in company with Josiah Call, who also fell a victim to their savage cruelties, and was shockingly mangled. They were both found thirteen days after they were killed. Bro. Brown's body was found covered up in the cedars by Reuben A. Mc Bride who brought it to Fillmore. Although the weather was warm and he had laid so long after he was killed, there was no smell or appearance of decay, till the next day after the body was brought and laid out.

BULLOCK, Thomas, one of the original Utah pioneers of 1847, was born Dec. 23, 1816, in Leek, Staffordshire, England, the son of Thomas Bullock and Mary Hall. His experiences as a clerk, which stood him in such good stead throughout the latter part of his life, was obtained under John Cruso, a solicitor in Leek, and he was afterwards employed as exise man in various districts in England. He was baptized Nov. 20, 1841, and left his native land to emigrate to America in 1843, crossing the Atlantic in the ship "Yorkshire." After his arrival at Nauvoo, Ill., he filled the position as clerk to Joseph Smith the Prophet until Joseph's martyrdom.

As an exile from Nauvoo he traveled through Iowa with the camp of the saints and was selected as one of the original band of pioneers who traveled with Pres. Brigham Young



over the plains and mountains, arriving in G. S. L. Valley in July, 1847. He returned to Winter Quarters in the fall of 1847, but came to the Valley a second time in 1848 and was elected recorder of Salt Lake county, a position which he held until he left on a mission to Great Britain in 1856. When the "Deseret News" was founded in 1850 he was one of the four men chosen to turn out the first number of that paper. He was chief clerk of the House of Representatives for several sessions and also chief clerk in the Historian's office under Church Historians Willard Richards and Geo. A. Smith. He moved to Wanship, Summit co., Utah, in 1868 and there served as clerk of the probate court and recorder of said county. He died at Coalville, Feb. 10, 1885, and his remains were interred in the Salt Lake City cemetery Feb. 14, 1885. Brother Bullock was married three times. His first wife was Henrietta Rushton, whom he married in 1838. His second wife, Lucy Clayton, was married to him in 1843. His

third wife was Betsey Howard, whom he married about 1856. By these three wives he had twenty-five children.

BULLOCK, Lucy Clayton, wife of Thomas Bullock, was born March 26, 1820, at Farrington, Lancashire, England. She was baptized in 1837, being one of the first Latter-day Saint converts in England, and emigrated to Nauvoo, Ill., in 1842. She was married to Thomas Bullock Jan. 23, 1843, and received her endowments in the Nauvoo Temple. Being driven from her home by the mob in September, 1846, she with her husband traveled



westward to Winter Quarters, where she lived through the winter of 1847-48 and the summer of 1847, while her husband as a pioneer made his trip to G. S. L. Valley and back. Both then migrated to the Valley, arriving there Sept. 22, 1848. In South Cottonwood, where she made her permanent home, she acted as first counselor to the president of the Ward Relief Society and officiated successfully as a mid-wife in said Ward and other Wards, until the time of her death, which occurred at South Cottonwood April 16, 1879. The immediate cause of her demise was dropsy and other complaints. She passed away without

a struggle or a groan, surrounded by her husband, their children and a few of her numerous friends, being 59 years and 26 days old when she died.

BUNNELL, Stephen Ithamar, an active Elder of the Lake View Ward, Utah county, Utah, was born Feb. 1, 1834, in Detroit, Michigan, the



son of David Edwin Bunnell and Sally Conrad. He was baptized in July, 1846, by Salmon Warner and came to Utah in 1852, crossing the plains in James C. Snow's company. Until he was forty years of age Bro. Bunnell was an invalid, unable to work, and spent most of his time hunting. About the year 1874 a personage appeared to him and promised that he should live to a good old age and perform a great work in the Temple. From that time his health improved and he has never been sick since. Bro. Bunnell was ordained a Teacher in 1854; later he was ordained an Elder and in 1909 he was ordained a **High Priest** by John E. Booth. In 1856 he married Parcia Grover, who bore him fourteen children; in 1869 he married Ann Cable, who bore him two children.

BUSHMAN, Homer Frederick, Stake superintendent of religion classes in the Snowflake Stake of Zion, Arizona, was born Aug. 6, 1868, at Lehi, Utah county, Utah, the son of John Bushman and Louis A. Smith. He was ordained a Deacon about 1880, a Teacher in 1884, a Priest about 1888, an Elder in 1891, and a Seventy about 1892 (by John R. Hewlett). He filled a mission to Germany and Switzerland in 1894-97, presiding over the Frankfurt-a-Main conference. At home he has acted as Ward president of Y. M. M. I. A., and assistant Sunday school superintendent; also as Ward chorister, Ward superintendent of religion classes, etc. In 1891 (Nov. 19th) he married Sariah A. Smith, who bore her husband six sons and two daughters. Bro. Bushman has followed farming, school teaching and merchandising for a living, first at Lehi, Utah, and later at St. Joseph, Arizona.

BUSHMAN, Preston Ammeron, an active Elder in the St. Joseph Ward, Snowflake Stake, Arizona, was born Dec. 11, 1875, at Lehi, Utah county, Utah, removed with his parents to Arizona in 1878 and has resided at St. Joseph ever since, taking an active part in the building up of that town. In 1898-1901 he filled a mission to the Southern States. After his return he labored as a home missionary and took an active part in the Y. M. M. I. A. work as a Stake officer. In 1902 (Oct. 1st) he married Anna Smith, daughter of the late Pres. Jesse N. Smith and Augusta Outzen.

BUTLER, Henry, a High Councilor in the St. Johns Stake, Arizona, was born June 15, 1844, at Redbourn, Hertford, England, the son of John Butler and Elizabeth Archer. His parents joined the Church when he was a boy, and he emigrated to

America with his parents in 1853, crossing the Atlantic in the ship "International" and the plains in Jacob Gates' company. After spending several years in Kaysville, Davis county, Salt Lake City, and other places, he settled more permanently at Payson, Utah county, but afterwards moved to Arizona. He was ordained an Elder Dec. 2, 1872, by Samuel H. B. Smith and married Harriet Belinda Russell. In 1885 (Feb. 1st) he was ordained a Seventy by John R. Hewlett, and he was ordained a High Priest March 9, 1901, by David K. Udall, and set apart as an alternate High Councilor in the St. Johns Stake. He afterwards became a regular member of said High Council.

BUTLER, John Low, the second Bishop of Spanish Fork, Utah co., Utah, was born April 8, 1808, in Kentucky, the son of James and Charity Butler. He was baptized March 9, 1835, gathered with the saints to Ray county, Mo., in 1836, and moved to Daviess and Caldwell counties. Together with the rest of the saints he was expelled from Missouri in the winter of 1838-39. Next he settled in Illinois in 1840 and there passed through the difficulties and persecutions which the saints had to encounter in that State. He migrated to Utah in 1852 and was ordained a Bishop and set apart to preside over the Spanish Fork Ward in 1856. This office he filled at the time of his death, which occurred April 10, 1860, at Spanish Fork, after a lingering illness. He was 52 years and 2 days old when he died, and left a large family to mourn his loss. He carried with him to the grave the affections and confidence of all the members of his Ward.

BYBEE, Robert Lee, first counselor in the presidency of the Bingham Stake, was born May 4, 1838,

in Clay county, Indiana, the son of Byram Bybee and Betsy Lane. He came to Utah with his parents in 1851, was mail carrier for a number of years, and resided at Manti, Sanpete county. In the spring of 1858 he went to Salmon river to rescue the settlers who were in danger of being killed by Indians. He also took an active part in the Echo Canyon campaign. In 1857 (March 19th) he married Jane Miller and in 1869 (Oct. 31st) he married Harriet Raymond, who bore him twenty-one children. Bro. Bybee became a settler of Menan, Bingham county, Idaho, in 1883. Here he acted as presiding Elder of the branch and afterwards became Bishop of Menan. When the Bingham Stake of Zion was organized June 9, 1895, he was chosen as second counselor to President James E. Steele. Bro. Bybee also served in the Idaho legislature. He has followed merchandising, school teaching and farming for a living and resided successively in Smithfield, Logan, Ogden, Salt Lake City and Manti (Utah) and Menan (Idaho).

BYWATER, George Gwilym, a prominent and talented Elder in the Church, was born Nov. 15, 1828, in the parish of Bedwelly, Glamorganshire, Wales, the son of George Bywater and Elinor Gwilym. Becoming a convert to "Mormonism" he was baptized and confirmed Dec. 20, 1848, by John E. Jones at Garnduffaith, Monmouthshire, England. In February, 1849, he was ordained to the office of a Deacon and to that of a Priest in April following. At a general conference of the Welsh Mission held at Merthyr Tydfil, May 29th and 30th, 1849, a conference was organized in the county of Brecknockshire, and Elder John E. Jones, Phillip Sykes and G. G. Byawter were appointed to preside over it, the former as president and the two latter as his counselors. Brother

Bywater labored in that conference until July 13, 1851, when he was appointed general book agent, secretary and treasurer of the Monmouthshire conference, under the presidency of Elder Thomas Giles. He continued in those positions until Jan. 4, 1852, when he was called to labor in the Western Glamorgan-shire conference. Jan. 18, 1852, he attended a quarterly conference held in Trades Hall, Swansea, where he received the appointment of first



counselor to Robt. Evans, who at the same meeting was appointed president of that conference. He occupied that position until Feb. 4, 1854, when he, having been released from all his labors in his native land with permission to gather with the Saints to Utah, embarked with a company of Saints on board the ship "Golconda" at Liverpool. He was appointed clerk of the company over the ocean, and commissary for that years' emigration. He arrived in Salt Lake City Oct. 24th of the same year. Nov. 27, 1854, he was married to Martha Jones, eldest daughter of Rees and Martha Jones, by Bishop Shadrach Roundy, of the Sixteenth Ward, and afterwards, (Oct. 11, 1855) sealed in the En-

dowment House. By her he had five sons and two daughters. He was ordained an "Apostle of the Seventies" Dec. 29, 1855, under the hands of William Carmichael and made a member of the 25th quorum. He participated in the various services incident to the Echo Canyon campaign and the "general move" during the fall and winter of 1857, and the spring, summer and fall of 1858. Sept. 4, 1860, he was called upon to take a mission to Europe. To fill this he left Salt Lake City Sept. 28, 1860, and arrived in Liverpool Dec. 12th following. Dec. 29th, he received his appointment to labor in the Cheltenham District, under the direction of Elder William Gibson, but was shortly afterwards appointed to labor in Wales, his native country, and the Cardiff conference was assigned him as his local field of labor, under the presidency of Elder Thomas E. Jeremy, president of the Church in the principality of Wales. May 14, 1862, he was assigned the presidency of the Glamorgan conference, as well as that of counselor to Elder Jeremy. In the latter capacity he traveled through the conferences of North and South Wales as circumstances required. May 22, 1864, he was released from his labors abroad to return home to Zion after an absence of four years. He sailed from Liverpool with a company of Saints on board the ship "Manchester," in charge of Elder Jeremy; himself and Joseph Bull, sen., assisting him as counselors. He arrived in Salt Lake City Oct. 4, 1864. Here he resided until March 22, 1868, when he was called on a home mission and appointed to labor in Utah county, in connection with Elders Abraham O. Smoot, Elijah F. Sheets, Joseph F. Smith and others. During the two years he remained in Utah county he discharged the duties of city councilman, director in the Provo Co-operative Mercantile Institution, president of the Provo Library and Lite-

rary Association and vice-president of the Mechanics' and Gardeners' Club. July 27, 1869, he was called to fill a vacancy in the council of the 34th quorum of Seventy, created by the death of Elder Taylor. Feb. 23, 1870, he was called from that field of labor by Pres. Brigham Young, to enter the service of the Utah Central Railway as conductor, which position he filled until May 9, 1870. He was then called to go on another mission to Europe, to which call he responded, leaving Salt Lake City June 6th and arriving in Liverpool June 27th of that year. The first appointment he received after his arrival in Europe was to preside over the Sheffield conference, but in consequence of ill health he was removed to Wales. August 1st, he was appointed to preside over the Glamorgan conference, but continued ill health necessitated an early release from his labors abroad. Nov. 16, 1870, he embarked with two other Elders and a small company of Saints on board the steamship "Manhattan," and arrived in Salt Lake City Dec. 11th of the same year. At the April conference, 1872, he was called with nine other Elders to labor as home missionaries in the Salt Lake Stake of Zion. He filled, with but few exceptions, all his appointments in that capacity for a period of twelve years. Dec. 9, 1878, he was chosen to fill a vacancy in the council of the 8th quorum of Seventy, and when the reorganizations of the quorums were effected, he was removed from the 8th quorum to the 3rd quorum to fill a vacancy in the council of the latter quorum, where he remained until his death. Upon his return from Europe, Pres. Brigham Young desired him to re-enter the service of the Utah Central Railway Company, which he did. From March 18th to June 12th, 1871, he labored as machinist, then as locomotive engineer to May, 1862, then as machinist in the tool-room to April

15, 1883, from which time he was master mechanic of the Utah Central Railway. Brother Bywater died suddenly at his home in the Seventeenth Ward Dec. 18, 1889. Elder Bywater was universally known as a great reader, a profound thinker, an able speaker, a true friend and an honest man; his integrity as an Elder in the Church was never questioned.

BYWATER, Henry Gwilym, a member of the 3rd quorum of Seventy and an active Elder in the Seventeenth Ward, Salt Lake City, is a son of George Bywater and Elinor Gwilym, and was born at Peny-daren, near Merthyr Tydfil, Glamorganshire, South Wales, Dec.



26, 1834, and baptized on the 7th and confirmed on the 9th of March, 1848, by Elder John E. Jones, at Garnddiffaith, Monmouthshire, England. He was ordained to the office of a Deacon in 1851, and to that of an Elder at a conference held at Newport, Monmouthshire, England, April 6, 1856. He was appointed a traveling Elder in the Herefordshire conference, where he labored one year, and in 1857 was appointed to succeed Andrew P. Shumway as traveling Elder in the Cheltenham

conference, in which capacity he labored twelve months. He also labored six months in a new field, where there were no Saints, and baptized fifteen persons. In 1858 he was released to go home to sustain his father's family. From that time until 1868, he acted as a local Elder and Teacher in the Abersychan and Hereford branches. In September, 1868, he emigrated with his family to New York, acting there as a Teacher in the different wards, and as president of the first district of the Williamsburg branch until the spring of 1872, when he was appointed president of the branch, then numbering about four hundred Saints, succeeding Elder William Serial, who emigrated to Utah in 1873. Subsequently he was appointed president of the New York conference by Pres. Wm. C. Staynes, who was then in charge of the Eastern States Mission. The conference embraced New York, Long Island, Rhode Island, New Jersey, Pennsylvania and Connecticut. Sept. 11, 1883, he left New York with his family and a company of Saints under the presidency of P. S. Goss, and arrived in Salt Lake City on the 17th. Oct. 30, 1883, he and his family were rebaptized and in Feb., 1884, he removed to the Nineteenth Ward, where he acted as Ward Teacher, counselor to the president of the 7th quorum of Elders, president of the Y. M. & Y. L. M. I. A., etc. In April, 1885, he and his wife, to whom he was first married in England, Dec. 26, 1860, received their endowments in the Logan Temple. April 19, 1885, he was received into the prayer circle which met at the Historian's Office, Salt Lake City, under the presidency of Elder A. M. Musser. Jan. 14, 1887, he was ordained into the 3rd quorum of Seventy by Rodney C. Badger. In September, 1886, he moved back to the Seventeenth Ward, where he now acted as Ward teacher. Brother Bywater died May 16, 1898, in Salt

Lake City. His wife (Sarah Jane James Bywater), who bore him two sons and three daughters, died of exophthalmic goitre and heart disease in Salt Lake City, Feb. 18, 1888.

CANNON, Sarah Jane Jenne, wife of Geo. Q. Cannon, was born Sept. 11, 1839, at Campden, Canada, the daughter of Benjamin Jenne and Sarah Snyder. She migrated to Utah in 1848, crossing the plains in Willard Richard's company with Franklin D. Richards as captain of

ple was dedicated, she was called to labor as a Temple worker and continued in that calling for twenty years. When the Cannon Ward was organized in 1896, she was chosen president of the Relief Society in that Ward, and continued in that office till 1901, when she became first counselor to Sister M. Isabella Horne in the Salt Lake Stake Relief Society organization. This position she held until 1904. In 1892, she was chosen as a member of the general board of National Women's Relief Society, which position she still holds. From 1891 to 1901 she held the position of 3rd vice-president in said organization. Sister Cannon has traveled very extensively in the various Stakes of Zion in the interest of Relief Society work. In 1902, she was a delegate to Washington, D. C., representing the women of Utah. Sister Cannon is the mother of seven children, namely, Frank J., Angus J., Hugh J., Rosannah C Irvine, Joseph J., Preston J. and Karl Q.



fifty. En route for the Valley she was baptized in Willard Richard's company in the Platte river in the summer of 1848, and arrived in the Valley Oct. 10, 1848, and settled in the 14th Ward. She was married to Geo. Q. Cannon April 11, 1858, and subsequently became the mother of seven of his children. Sister Cannon has been a diligent and successful Relief Society worker for many years. She belonged to the first organization of that kind in the 14th Ward and after she moved to the Farmer's Ward in 1878, and located on the Cannon Farm, she was chosen second counselor to Emma S. Woodruff in the Farmer's Ward Relief Society. Commencing with 1893, when the Salt Lake Tem-

CHAMBERLAIN, Solomon, one of the original Utah pioneers of 1847, was born July 30, 1788, at Old Canaan, Connecticut, son of Joel and Sarah Chamberlain. He became a member of the Church at an early day and was one of the first Saints who settled in Jackson county, Mo., where he became subject to the mobbings and persecutions in 1833 and was expelled from the county. He procured a rifle, three pistols, a broadsword and six dirks with which he armed himself. He also procured a full suit of buckskin with a wolf skin cap, tanned with the ears on to resemble that animal. In this rig he was ready to go back to Jackson county and execute vengeance on God's enemies, and he styled himself "old buckskin." The mobocrats of Missouri took him prisoner; he told his persecutors that if they would give him a good supper and a good bed they might kill him in

the morning. After he awoke, he went out and told them he was ready for his fate, but as they had been drinking and carousing all night, they damned him and told him to get out of their way. In 1847 he was selected as one of the original pioneers and traveled under the direction of Pres. Brigham Young to G. S. L. Valley. On the journey he suffered considerable with sickness. Bro. Chamberlain was also one of the pioneers of Southern Utah, being one of the first settlers of Parowan, Cedar City, Beaver and Santa Clara. At the latter place his house was washed away in the flood of 1862, and he saved his own life by climbing a tree. Subsequently he moved to Washington, Washington co., Utah, where he died March 26, 1862.

CHRISTENSEN, Arnfred John, the sixth Bishop of Joseph, Sevier co., Utah, was born Dec. 15, 1882, at Copenhagen, Denmark, the son of Chris-



tian L. Christensen and Marie Skaroe. Together with his parents he emigrated to Utah in 1884, and located at Ephraim, Sanpete co., where Arnfred was reared and educated. He was baptized by Simon T. Beck in the Manti Temple when about eight years

of age, and soon afterwards ordained to the lesser Priesthood. For years he acted as secretary of the lesser Priesthood in the Ephraim North Ward. After graduating from the Snow Academy at Ephraim in 1902, he taught school one year at Manti, after which he went to Joseph, Sevier co., as principal of the Joseph public schools. He has already served in this capacity eleven years. From the beginning Brother Christensen (who was ordained an Elder in 1904, by John S. Beal) took an active part in the affairs of the Joseph Ward. Thus he presided over the Ward Y. M. M. I. A. and also acted as assistant superintendent in the Ward Sunday school. Finally, on Dec. 11, 1909, he was ordained a High Priest and Bishop by Francis M. Lyman and set apart to preside over the Joseph Ward. In 1904, (Sept. 14th) Brother Christensen married Elizabeth Hyatt, who has borne him three children. The Bishop is active also in secular matters, having filled a number of positions in the interest of his fellow-citizens, thus he served four years as president of the Joseph town council.

CHRISTENSEN, James Arthur, the fourth Bishop of Redmond, Sevier co., Utah, was born Oct. 7, 1883, at Redmond, Sevier co., the son of Lewis P. Christensen and Anna M. Hansen. He was baptized Oct. 9, 1892, by Andrew Halvorsen and confirmed the same day by Hans Rasmussen. He was ordained an Elder by Joseph S. Thorne and ordained a Seventy Sept. 18, 1904, by Brigham H. Roberts. In 1905-07 he filled a mission to the Southern States, laboring principally in the State of Kentucky, a part of the time as president of the Kentucky conference. After his return home, he was chosen as a president of the 107th quorum of Seventy and also appointed president of the Ward Y. M. M. I. A., superintendent of the Sunday school and Ward clerk. He held these positions till March 23, 1912, when he was ordained a High

Priest and Bishop by Joseph F. Smith, jun., and set apart to preside over the Redmond Ward, succeeding Bishop Martin Jensen; he had presided three months before he was ordained. In 1904, (Sept. 7th), he married Ethel

enty; filled a mission to the Northwestern States in 1891-93, laboring principally in Kansas and Iowa. After his return from that mission he labored as a home missionary, and president of the Ward Y. M. M. I. A. In



Pearl Jensen (daughter of Charles Jensen and Annie Jensen) who has borne her husband three children. By avocation Bishop Christensen is a farmer and stock raiser.



CHRISTENSEN, John, second counselor in the presidency of the Sevier Stake of Zion, was born Nov. 2, 1863, at Milton, Morgan co., Utah, the son of Hans Christensen and Johanna M. Poulsen. He was baptized June 6, 1872, by Peter C. Geertsens at Huntsville, ordained a Teacher Jan. 7, 1877, and ordained an Elder Oct. 19, 1881. He removed with his parents to Huntsville, Weber co., and thence to Richfield, Sevier co., about 1873, which has been his permanent residence ever since. Here he attended school and was ordained to the lesser Priesthood, taking an active part in Church matters from his early youth. He was ordained a Seventy by Seymour B. Young May 26, 1890, and became a member of the 36th quorum of Sev-

1904-06, he filled a second mission to the States, laboring principally in Illinois and Michigan, presiding a part of the time over the Michigan conference. He returned home and became superintendent of the Richfield 3rd Ward Sunday school. He was ordained a High Priest Dec. 20, 1908, by John Henry Smith and set apart as a High Councilor in the Sevier Stake; served in that capacity till Sept. 18, 1910, when he was chosen as second counselor in the Sevier Stake presidency. In 1898, (July 21st) he married Francetty Butler, who has borne him seven children, six of whom are still alive. Also in secular matters Brother Christensen has been very active and successful. He has labored as a member of the Richfield city council and is at the present time one of the leading merchants of Richfield.

CHRISTENSON, Joseph, Bishop of the Tenth Ward, Salt Lake City, Utah, was born April 19, 1865, at Ameri-

can Fork, Utah county, Utah, the son of Joseph Christenson and Johanna Harling. He was baptized June 4, 1873, by James Hanson and confirmed the following day by Simon Hanson. He was ordained a Deacon in 1875 by Bishop Christian August Madsen at Gunnison, Utah, a Priest July 29, 1877, by John Christenson (his father), a Seventy Aug. 9, 1884, by Rob-



ert G. Fraser, a High Priest Dec. 31, 1902, by Charles W. Penrose and a Bishop Aug. 21, 1904, by Anthon H. Lund. In 1886-88 he filled a successful mission to Sweden and from March, 1890, to December 6, 1896, he labored as a home missionary in the Salt Lake Stake of Zion. In 1894 he filled a special mission in the Salt Lake Temple district in the interest of Temple work. In 1896 and 1897 he acted as a counselor to Joseph H. Felt, in the presidency of the Salt Lake Stake Y. M. M. I. A. He again labored as a home missionary from 1897 to Dec. 31, 1902, when he became a second counselor to Bishop Adam Speirs of the Tenth Ward. In 1890 (Sept. 24th) he married Lillian R. Brown, by whom he has had nine children, namely, Joseph B., Lillian J., Harold J., Kenneth

B., Gertrude C., Anna Lucile, Ralph H., Gordon B., and Milton B. For many years Bishop Christenson has been in the employ of the Church, and is now the assistant recorder in the Salt Lake Temple. While on his mission to Sweden he traveled mostly without purse or scrip and on his missionary travels he learned to know the Lord and His ways to a higher degree of perfection than at any other time. Under his administration a number of people embraced the gospel. He labored in the Carlskrona, Christianstad and Helsingborg branches. While he traveled as a missionary in Sweden without money, he was only asked to pay for one meal, and this he settled for satisfactorily by letting the party have some Church literature. Whenever he asked the people who entertained him what he owed them, the answer would almost invariably be "Nothing, you are welcome." One of his extraordinary experiences as a missionary was the privilege granted him on a certain occasion to preach in one of the Swedish Lutheran churches in Småland, Sweden. The pastor happened to be out of town, and Brother Christenson, who introduced himself as a missionary from America, was cordially invited to speak in the church. His preaching on that occasion, and his conversations afterwards, seemed to leave a splendid impression upon the people.

CHRISTIANSEN, Søren, a member of the High Council of the Sevier Stake, and a resident of the Richfield First Ward, was born March 23, 1863, at Holdensgaard, Albæk parish, Hjørring amt, Denmark, the son of Hans Christensen and Maline Nielsen. He emigrated with his parents to Utah in 1869, crossing the Atlantic in the steamship "Minnesota" and arrived at Taylor's Switch, near Ogden, Sept. 6, 1869. After residing two years at Ephraim, the family located perman-

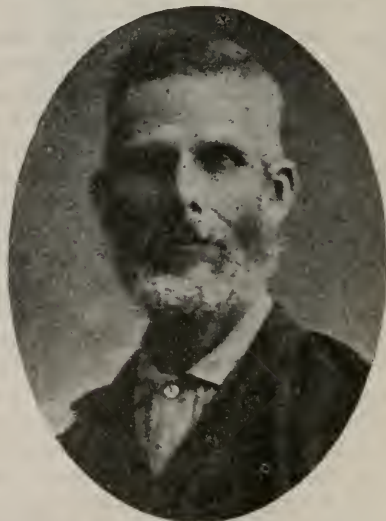
ently at Richfield, Sevier co., where Søren received a limited education and helped his father on the farm. He was baptized Aug. 18, 1872, by Jørgen L. Hansen. Several years later he was ordained a Priest by Bishop Poul Poulson. April 3, 1884, he was ordained an Elder by Elias Blackburn, and shortly afterwards (April 9, 1884) he was ordained a Seventy by Geo. Teasdale and set apart for a mission to the Northern States. On this mission he labored principally in Minnesota and Dakota, returning home in

of that body Dec. 13, 1903. In 1907-09, he filled a mission to Scandinavia, laboring in the Christiania conference, Norway. While on this mission he witnessed many marvelous manifestations of the power of God, principally in the healing of the sick, in fulfillment of prophecies and promises made to him by the Elder who set him apart for his mission. In secular matters Bro. Christiansen has also been very active and served a term as city councilor in Richfield. In 1887 (Nov. 18th) he married Amanda T. E. Lund (daughter of Niels R. Lund and Henrietta L. Lorenzen) who has borne him twelve children, nine of whom are now living.



December, 1885. After his return, he labored as a home missionary and a Sunday school teacher. He was also active in the 36th quorum of Seventy, of which he was a member. For ten years he served as chief clerk in the mercantile house of James M. Peterson and Company at Richfield, and in 1898 he bought Theodore Brandley's furniture store. Since that time he has been a successful furniture dealer. He is also a stock holder in several home enterprises. Brother Christiansen was ordained a High Priest March 21, 1901, by Mathias F. Cowley, and set apart as an alternate member of the Sevier Stake High Council; he became a regular member

COOPER, Thomas, Bishop of Monroe Sevier co., Utah, was born June 17, 1834, at Hingham, Norfolk, England. His father, Robert Cooper, was a brick mason, and his mother, Ann Thompson Cooper, helped to support the family by working in the field. One of their son's earliest re-



collections is dropping wheat and otherwise assisting his mother in farming. This was when he was seven years old. Even at that tender age his school days were over and he had entered upon a life-long career of hard

work. The father had less schooling than the son, for he could neither read nor write. Bro. Cooper speaks of his extreme youth as a period of adversity, during which he often lacked the common necessities of life. His constitution was rather weak, hardly fitted for the kind of labor that fell to his lot. At the age of twelve he was apprenticed to a shoemaker, though he naturally inclined towards carpentering and building. After mastering his trade his labors alternated between shoemaking and farming until he was sixteen, when on June 26, 1850, he joined the Latter-day Saints. He then settled down as a shoemaker and resided for some time at Norwich. On Sept. 5, 1853, he married Eliza Ward, and in 1864 he moved to London. Bound for Utah, he sailed on the ship "Hudson" June 3, 1864. The company of saints in which he emigrated was presided over by Elder John Kay. The Civil War was in full blast at that time and Confederate cruisers were playing havoc with Union commerce upon the seas. One of these cruisers, the "Florida," ran the "Hudson" down three times in two days, but finding that she was a British vessel did not attempt to injure her. From New York the emigrants proceeded to Florence, Nebraska, where they were met by Capt. Warren S. Snow with ox teams. Bro. Cooper was very sick on the plains, but recovered and reached Salt Lake City, Nov. 3, 1864. He spent the winter at Bountiful, living with Thos. Bottrel, and then returned to Salt Lake City, where he went to work at shoemaking for William Jennings, living meanwhile with Robt. Dye in the 20th Ward. The summer of 1867 found him serving in the Blackhawk war in Sanpete county as a member of Capt. Wm. L. Binder's company. At Gunnison he quarried rock, burned lime and helped to build a fort and barracks, besides doing military duty. While

burning lime he and his comrades were attacked about 10 o'clock one night by Indians, who came down upon them under cover of heavy cedars and shot and killed John Hay, an estimable young man, whose death was much deplored. Bro. Cooper returned home in the fall. In the militia he was first sergeant, then lieutenant, and finally captain. He still worked at shoemaking as an employee of James L. Bunting, Enock B. Tripp and others. During the excitement of the "McKean period" he served on the special police force. September, 1872, saw him on his way to Sevier county, where he permanently settled. At Monroe, he worked for the co-operative store and for John B. Hesse. He became head teacher of the Ward and second counselor to Bishop Harris and after the latter's death in 1884 succeeded him as Bishop of Monroe, holding that office until 1891. Bro. Cooper held every grade of Priesthood up to the office of a High Priest excepting that of Deacon, and was always an earnest worker in the Sunday schools. He was a member of the county court one term, and justice of the peace three terms. He was the husband of three wives, two of whom, Mary Ann Rice Winters and Mary Ann Funnell, he married in the summer of 1868. He had no living children, but reared nine. Bishop Cooper died Nov. 12, 1910, at Monroe.

COOPER, Eliza Ward, wife of Thomas Cooper, was born May 18, 1830, at Hemwell, Norfolk, England, the daughter of Benjamin Ward and Hannah Jex. She was baptized in August, 1852, by James Hart, became the wife of Thomas Cooper Sept. 5, 1853, and emigrated to Utah in 1864, crossing the Atlantic in the ship "Hudson," which sailed from Liverpool, June 3, 1864, and arrived at New York, July 19, 1864. From Wyoming, Nebraska, she crossed the plains in Capt.

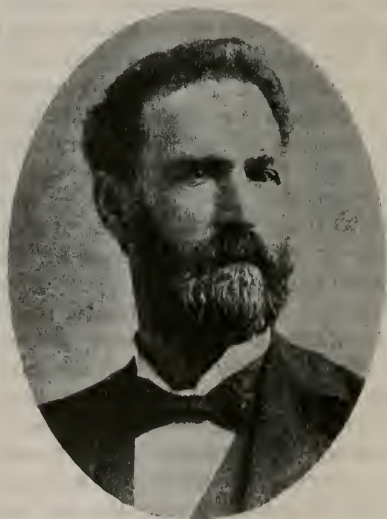
Warren S. Snow's company, which arrived in Salt Lake City, November 2, 1864. After spending the first winter at Bountiful, the family resided for some time in Salt Lake City, and came to Monroe, Sevier co., in 1872.



Here Sister Cooper has been an active teacher in the Ward Relief Society for many years, and for some time she acted as first counselor in the presidency of the Ward Relief Society.

CRISMON, Charles, jun, a Utah pioneer of 1847, was born June 14, 1844, at Macedonia, Hancock county, Ill., the son of Charles Crismon and Mary Hill. When but about two years of age he came to G. S. L. Valley with his parents in 1847, and his life has ever since been identified with the State of Utah. The Crismon family remained in the Valley about two years, and then went to California in 1849, settling temporarily on the American river, where the senior Crismon engaged in mining. In 1851 he became one of the pioneer "Mormon" settlers of San Bernardino, Cal., and was among its leaders in subjugating that part of California to the needs of the

people, building mills and aiding in many ways in the development of the resources of the country. When the San Bernardino settlement was broken up in 1858, owing to the Johnston Army troubles, the Crismons and the majority of the other "Mormon" settlers at San Bernardino returned to Utah. Charles Crismon, jun, the subject of this sketch received as good an education as the settlements of San Bernardino and Salt Lake City afforded in the fifties. At the age of fifteen he brought a drove of sheep from the Missouri river across the plains and mountains to G. S. L. Valley, arriving with them in Salt Lake City in the fall of 1862. In 1862, when Pres Lincoln called for volunteers from Utah, Bro. Crismon enlisted in Lot Smith's



company which went out to protect the mail route from the Indians, leaving Salt Lake City May 1, 1862, destined for Chimney Rock. Later Charles Crismon turned his attention to sheep raising. He went to California and brought a drove of sheep from that State to Utah in 1863. In addition to the sheep he also brought with him a quantity of bees which are said to be the first

bees introduced into Utah. On his trip he was for seven days and seven nights without water, and the hostile attitude of the Indians compelled him to push on at his best speed to Utah. Besides the torture and thirst which he and his animals suffered in crossing the desert, he lost 1500 head of sheep, famished by the want of water and stolen by the Indians. Charles Crismon and his brother George, together with his father and Elisha M. Weiler, were the first to recognize the possibilities attending the raising of sheep in Utah. They established the migratory movement of sheep from one range in summer to another in winter, which has proved to be a great success to the sheepraisers of Utah. In 1868 he made a second trip to the East and successfully brought another large drove of sheep across the mountains and plains from Iowa. In addition to his sheep business, Bro. Crismon successfully undertook the business of railroad contracting. Thus the firm of which he was a member built twenty miles of the Bitter Creek division and sixteen miles of the Muddy division of the Union Pacific Railroad, and later built 75 miles of the Oregon Short Line Railroad and a large portion of the Park City branch from Park City to Echo; still later they built a part of the Denver and Rio Grande Railway. Bro. Crismon is also known as a successful mining man and was among the first to develop the resources of the Tintic District; he purchased from prospectors and developed the great Mammoth Mine at Tintic to a depth of over 400 feet. At Coalville, Summit co., he opened up valuable coal mines, one of which was known as the Crismon mine, now owned by the Ontario Coal and Mining Co. In June, 1871, Bro. Crismon married Elizabeth Cain (daughter of Joseph Cain and Eliza-

beth Whittaker) who bore her husband six children. Bro. Crismon is universally known for his generosity and good will toward his fellow-man. Of late his health has been failing.

CRISMON, Elizabeth Turner Cain, a member of the General Board of Relief Societies and the wife of Charles Crismon, jun., was born April 14, 1849, in Salt Lake City, Utah. She was baptized by Joseph Horne when about eight years of age and has always taken an active part in Church affairs. She has been a Sunday school



teacher for many years and a Relief Society worker since she was a little girl. In June, 1871, she was a little girl. In June, 1871, she became the wife of Chas. Crismon, to whom she bore six children, namely, Wm. C., Charles C., Florence E., Joseph C., Geo. W. and Alene S. Sister Crismon is a charter member of the Utah Kindergarten Association, and on May 8, 1910, she was chosen as a member of the General Board of Relief Societies.

DASTRUP, John, Bishop of the Sigurd Ward, Sevier co., Utah, was born Feb. 18, 1867, at Moroni, Sanpete

co., Utah, the son of Hans Lorentz Dastrup and Anna Marie Andersen. He was baptized April 19, 1877, by Lars Svendsen at Moroni, ordained a Priest while young, came with his father's family from Moroni, 1877, and settled in the Sevier Valley, where subsequently the Sigurd Ward came into existence, being originally a part of Vermillion. This was in 1877. For many years he took an active part in Sunday school work and was assistant superintendent of the Vermillion Ward Sunday school; he also acted as secretary, treasurer and president of the Vermillion Irrigation Company,



served as school trustee, road supervisor, member of the Board of the Otto Creek Reservoir Company, etc. He was ordained a High Priest May 22, 1887, by Albert K. Thurber and set apart as a counselor to Bishop Peter Godfredsen, of Vermillion; he filled that position until the Sigurd Ward was organized in 1895, when he was ordained a Bishop by Francis M. Lyman and set apart to preside over said Ward, which position he still holds. In 1899 (Feb. 20th) he married Minnie Snow, daughter of Bernard Snow and Sarah Gledhill. This marriage has been blessed with five

children, namely, Mida, John Owen, Mary Beatrice, Reed and Richard Harvey. The Bishop is a farmer and stock raiser by occupation.

DAVIS, Elizabeth Llewelyn, a handcart pioneer of 1856, was born June 30, 1845, at Merthyr-Tydfil, Wales, the daughter of Edward Llewelyn and Mary Howells. She became a member of the Church in 1853 and emigrated to Utah in 1856, crossing the Atlantic in the steamer "Esterlin" and the plains in Capt. Edward Bunker's handcart company. Together with her mother, two brothers and one sister she walked all the way across the plains. After stopping a few days in Salt Lake City, she moved to Spanish Fork, where she resided five years. Thence she went to Wales, Sanpete co., where she lived another five years, and then removed to Goshen where she has resided ever since. In 1876 (April 16th) she married Wm. Benjamin Davis, by whom she had four children, namely, Mary, Arthur, Edmund and Ethel. Her husband died Jan. 25, 1889. During the past twelve years Sister Davis has been an active worker in the Relief Society of the Goshen Ward.

DAVIS, William Rees, the second Bishop of Wales, Sanpete co., Utah, was born Aug. 13, 1869, at Wales, Sanpete co., the son of William Davis and Maria Rees. He was ordained a Deacon when about fifteen years old and acted as secretary of the Deacons quorum; subsequently he filled the position of secretary in the Ward Sabbath school and Y. M. M. I. A. He was ordained an Elder when 21 years of age and acted as secretary of the Elders quorum, was ordained a Seventy Oct. 23, 1896, by Geo. Reynolds in Salt Lake City, and filled a mission to Great Britain in 1896-98, laboring as a traveling Elder in the Welsh conference. After his return

home he renewed his labors in the interest of the Church, acting in the Sabbath school as superintendent until 1903, when he succeeded the late John E. Rees as Bishop of Wales, which position he still holds.

DESPAIN, Henry Waters, an active Elder in the Church, was born Sept. 28, 1847, in Calhoun county, Ill., the son of Solomon Joseph Despain and Ruth Amelia Newell. At the age of eight years he moved with his parents to Arkansas, where he was baptized in February, 1857, by Isaiah M.



Coombs, and came with his parents to Utah in 1861, crossing the plains in David H. Cannon's company. He settled in that part of Cottonwood which is now known as Granite and worked in the canyons, hauling logs, etc., for a number of years. He was ordained an Elder in 1870 and married Grace Probes July 17, 1873. In 1880 he married Johanna Westover. By these two wives he is the father of twenty children. In 1876 he was called on a colonization mission to Arizona and became one of the founders of Snowflake. While residing in Arizona he labored considerably as an Indian missionary. He returned

to Granite in 1907 and was ordained a High Priest Feb. 17, 1912, by Willard C. Burgon. During the past two years he has been busily engaged in doing Temple work.

DIMOND, Thomas Walter, Bishop of the Bennion Ward, Salt Lake county, Utah, was born March 22, 1867, at Crewkerne, Somersetshire, England, the son of Henry Dimond and Elizabeth Jane Webber. He was baptized in Sept., 1880, by John Lee Jones, went to school until he was twelve years of age, and after working one year in a web factory, he emigrated to America in the ship "Wisconsin," leaving England Oct. 23, 1890, and arriving in Salt Lake City Nov. 11, 1880. After settling temporarily in West Jordan, he came to Taylorsville in 1881, and after a few months' stay in Taylorsville, he went to Wyoming and started in the sheep business, which he followed for about twenty-nine years. In 1910 he took charge of the Murray Implement Co. and is now carrying on a successful business in Murray City, Utah. He was ordained to the office of a Priest in 1892 by Bishop Heber Bennion; an Elder March 15, 1896, by Wm. Bateman; a Seventy Oct. 15, 1908, by Seymour B. Young, and a High Priest Oct. 16, 1905, by President Joseph F. Smith, and at the same time set apart as Bishop of the Bennion Ward. In 1896 (Oct. 15th) he married Nora Bennion, the daughter of Samuel R. Bennion and Mary Panter. She became the mother of seven children, three boys and four girls, and died at Bennion Dec. 29, 1909. Brother Dimond left for a mission to Great Britain Oct. 15, 1898, laboring in the Bristol conference; he also presided over the Channel Islands (Jersey and Guernsey) for six months; was secretary of the Bristol conference one and one half years and returned home Jan. 2, 1901. He was assistant superintendent of the Sunday school

for a few years, and was superintendent of the Ward Religion Class for one year. In 1913 (June 26th) he married Laura Bennion, a sister of his former wife.

DORIUS, Charles Rolfson, the second Bishop of the Ephraim South Ward, Sanpete co., Utah, was born July 10, 1858, at Ephraim, the son of Carl C. N. Dorius and Ellen Gurine Rolfson. He was baptized when about eight years old, married Miss Margrethe Nielsen Dec. 11, 1879,

the Ephraim South Ward, succeeding his father in that capacity. Bro. Dorius has filled a number of secular offices, and has from his early youth been active in all public affairs both ecclesiastical and otherwise.

DOUGALL, William Bernard, a prominent Elder in the Church, and a resident in the 17th Ward Salt Lake City, was born May 3, 1843, in Liverpool, Lancashire, England, the son of John Dougall and Catherine Mac Swain. His parents and ancestors



graduated from the B. Y. Academy and filled many positions ecclesiastically and secularly in Ephraim. Thus he has served as city councilor, city treasurer and school trustee, etc. In 1886-88 he filled a mission to Norway, during which he walked all the way from Hammer to Trondhjem and back, traveling without purse and scrip over Dovrefield. He was driven out of Røraas in the dead of winter. Several years later he was ordained a High Priest by Canute Peterson and set apart as an alternate member of the High Council of the South Sanpete Stake. He was ordained a Bishop May 13, 1894, by Francis M. Lyman and set apart to preside over

were Scotch. His mother (then a widow) embraced the gospel in 1853, in which year also her son, William, was baptized. The exact date of his baptism was Aug. 5, 1853, and John S. Fullmer was the administrator. Two years later he emigrated to Utah with his mother, crossing the Atlantic in the ship "Juventa", which sailed from Liverpool, England, March 31, 1855, and arrived at Philadelphia May 5, 1855. He crossed the plains in Noah T. Guyman's company, which arrived in Salt Lake City Sept. 7, 1855. The family settled at Springville, Utah co., and in 1861 William, responding to a call from the Church authorities, drove an ox

team to the Missouri river and back as a Church teamster, going after the poor. He made the round trip in Joseph W. Young's company and was gone five months. In 1862 and 1863 he made trips to Carson City and Sacramento, California, and in the spring of 1864 to Los Angeles, Cal., all by mule teams. In 1865 he learned telegraphy and was counseled to perfect himself in that art by Pres. Brigham Young. In 1866 he was called on an Indian expedition to Sanpete and Sevier counties, returning in July. In December of the same year, he was called to take a position on the Home Telegraph (later the Deseret) Line, and he was appointed to take charge of the office at Parowan, Iron co. He remained at Parowan till May, 1867, when he returned to Salt Lake City and was appointed to take charge of the Deseret Telegraph Office in July following. From that time he was for many years continuously connected with that institution, becoming secretary in 1874 and superintendent in 1876, which position he occupied until March 1, 1900. Bro. Dougall was ordained an Elder in 1861 and a Seventy in 1875. After serving for fifteen years as a clerk of the eighth quorum of Seventy he became one of the presidents of said quorum in 1890. Bro. Dougall was ordained a High Priest and served as first counselor to Wm. Asper, in the Salt Lake Stake of Zion, from 1904 to 1906. In 1900 he filled a mission to Great Britain. Bro. Dougall was also a prominent figure in military affairs. In the Nauvoo Legion he acted as bugler to Gen. Robt. T. Burton and served during the Black Hawk war under Col. Heber P. Kimball. During the latter part of his life Elder Dougall was especially interested in the L. D. S. High School in Salt Lake City, being one of its founders. The following is extracted from his own writings: "In July, 1886, being great-

ly interested in having a school in Salt Lake City, similar to the B. Y. Academy at Provo. I had several conversations with Karl G. Maeser on the matter. He agreed to supply a teacher, if a suitable hall could be had, as he was greatly in favor of such a school being started. We concluded to secure Bro. Daniel H. Well's old school house, situated near the Z. C. M. I., if nothing better could be had. I then drafted a subscription paper as a preparatory step to raising funds wherewith to buy the needed furniture, and I headed the list myself with \$75. The first person I handed it to was Wm. Rossiter who put down \$50 as his donation. I then went over to the Gardo House to interview Pres. Angus M. Cannon, who resided there temporarily on the underground. He heartily endorsed the movement. Next I started out soliciting subscriptions on general principles and met with excellent success, the amount of \$970 being raised, which was sufficient to start the school. I then wrote to Pres. Geo. Q. Cannon, who was also on the underground, informing him of what we had done. He also approved of our actions and sent me a subscription, suggesting also that I communicate with Pres. Taylor and ask for a part of the Social Hall for the school. Writing Pres. Taylor, as had been suggested, he replied by expressing himself much pleased with our actions and proposed that the lower room in the Social Hall be placed at the disposal of the school. My next move was to inform those who had subscribed money and a number of us met at James Dwyer's store, on which occasion Alonzo E. Hyde and I were appointed a committee to wait on Angus M. Cannon, in order to have him accept of the proposal made by the First Presidency and appoint a committee from the subscribers to take general charge of matters. Bro. Cannon ap-

pointed Wm. B. Dougall, Wm. A. Rossiter, Alonzo E. Hyde, Spencer Clawson, Frank Cope, Wm. H. Rowe and Rodney C. Badger (with Angus M. Cannon as chairman) as a committee to take charge. An executive committee was also named, consisting of Wm. B. Dougall, Wm. A. Rossiter, Alonzo E. Hyde and Spencer Clawson. We ordered the necessary furniture for opening school and on Nov. 15, 1886, the Latter-day Saints College was opened in Salt Lake City with Karl G. Maeser in charge, assisted by Willard Done." The growth and success of this school now known as the Later-day Saints University stands as a grand monument to the earnestness and faithfulness of Wm. B. Dougall, who, as stated, took the initiative step in founding that noble institution of learning: it has indeed proven a great blessing to thousands of the youth of Zion. Bro. Dougall served as a member of the board of trustees of the school and took a most active part in the affairs of the same until the time of his death, which occurred in Salt Lake City April 9, 1909.

DOUGALL, Maria Young, counselor in the General Presidency of the Y. L. M. I. A. of the whole Church, was born Dec. 10, 1849, in Salt Lake City, Utah, the daughter of Pres. Brigham Young and Clarissa Ross. The following sketch of her life is principally culled from the History of the Y. L. M. I. A. Sister Maria Y. Dougall descends on both sides of her parents from old New England stock, her ancestors on the father's side being among the colonizers of Massachusetts as early as 1720; on her mother's side, Betsy Ross, one of her family was the fashioner of the first American flag. Sister Dougall was raised in the Lion House, Salt Lake City, and her childhood was passed amidst the difficulties and hardships among the early settlers of Utah, although her education, even

under these circumstances, was not neglected; the wisdom of her illustrious father having provided a private teacher and school-room for his children, where an excellent rudimentary education could be acquired. Among the studies taught was physical culture, with the early appliances invented by Dr. Dio Lewis. The



quaint, single seats are now all destroyed; but there are still extant some of the back-boards which were used in those early and primitive "gymnastics." A private music teacher was always a part of the family life, the first piano and organ having been drawn across the plains with ox teams. Not a daughter of Pres. Young lacked the musical ear, and most of them were, for those days, superior musicians. Mrs. Dougall was one of David O. Calder's solo singers in his famous pioneer singing school. All this was before high schools in Utah were known, and Mrs. Dougall was married before it became possible to pursue the so-called "higher education." When eight years old, little Maria's mother died, and her subsequent life-training, until she was married, was under the judicious care of that excellent and beloved mother

in Israel, Sister Zina D. H. Young, to whose teachings she is indebted for much of the solidity of character and the good judgment which she possesses. June 1, 1868, she became the wife of Wm. B. Dougall, who was for years superintendent of the Deseret Telegraph Company, a young man of great sagacity and refinement. Her marriage was a happy one, and five children were born to her. Sister Dougall has lived all her life in Salt Lake City and from her early years has been earnestly engaged in doing good, both in public and in private life. She was present at that memorable meeting in the Lion House, Nov. 28, 1869, and was chosen as one of the counselors to her sister, Ella Y. Empey. In 1879 she was made president of the 17th Ward W. L. M. I. Association and acted as such till she was chosen as first counselor to Mary A. Freeze, the first president of the Salt Lake Stake Y. L. M. I. A. from this position in 1887 she was called to become first counselor to Pres. Elmina S. Taylor. She acted for six years as first counselor to Sister Julia Howe in the Primary Association of the 17th Ward, and Sister Howe deeply regretted the necessity for her resignation from that position, to take up the heavier burdens involved in the general work of the Mutual Improvement Association. She was also connected for several years with the Woman's Co-operative Store, acting as vice-president to Pres. M. Isabella Horne. In 1893 Sister Dougall was called to act as a worker in the Salt Lake Temple at the completion of that great edifice, and here she has remained at her post in season and out of season. When the Bureau of Information was opened Mrs. Dougall became one of the guides who gave their time free of charge for the instruction of tourists who visit Salt Lake City. All this, too, in addition to her duties in the

Mutual Improvement Association and the many loving burdens which rest upon her as mother and home-maker. Sister Dougall has on four different occasions attended the great convention of Council of Women, once at Chicago, once at Omaha, and once at Washington and New York. She attended also the Suffrage Convention in 1887 held at Washington, D. C. in company with Sister Sarah M. Kimball, Sister Dougall being chairman of the executive committee of the State association. The brief facts here outlined of a full and beautiful life do not portray the half of the good deeds done; for it is in trouble or sickness, in distress and in poverty that the tender hand of this wise counselor has been most often extended. In those offices, where woman ministers to woman, her gentle hands have comforted and blessed hundreds of Zion's daughters. Her character is one of force and strength; and yet so calm and equable is her temperament that a storm-tossed soul can always find a sweet refuge in the sheltering love that knows no distinction between rich or poor, high or low, only the suffering and unfortunate. Her beautiful home has hospitable doors swung wide to every one who knocks at the portals; and, together with her husband, who died April 11, 1909, she ministered to every traveler who went their way. For many years the general officers' meetings of the Y. L. M. I. A. held at the April and October conferences, were convened in Sister Dougall's home. Here the sisters from every part of Zion gathered and held some of the best spiritual and the most profitable business meetings ever known in the history of the Mutual Improvement work. These meetings outgrew the parlors, in the course of ten years; but those who attended these interesting meetings in the Dougall home cannot forget the hallowed influence of that

beautiful and consecrated hearthstone! Sister Dougall is also a prominent worker in the Society of the Daughters of the Utah Pioneers, she being chosen as first counselor to Mrs. Anne T. Hyde, the founder-general in 1901. She is also a honorary member of the Daughters of the Handcart Veterans, having the honor of assisting in the organization of that society in 1910.

DUSENBERRY, Ida Smoot, a member of the General Board of Relief Societies, was born May 5, 1873, in Salt Lake City, Utah, the daughter of Abraham Owen Smoot and Anna Kirstina Smoot. When five years of age she became a pupil of the B. Y. Academy at Provo, and graduated from that institution in 1897. After that she attended the Chauncey Hall College, at Boston, two years (1898-99)

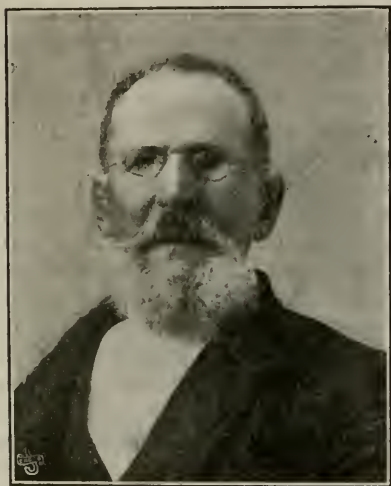


and graduated with honor. After her return to Provo, she became principal of the Kindergarten Normal Training school, and organized the first parent's class in Utah. In 1900 she was chosen vice-president of the Women's Congress held in Salt Lake City. She was married in 1891 and became the mother of two children, a boy and a

girl. During the next three years death claimed her mother, father and husband. In 1901 she was chosen as president of the State Kindergarten Association and in 1906 she was sent to Milwaukee, Michigan, as a delegate to the National Kindergarten Convention. In 1901 she was chosen as second counselor in the National Women's Relief Society and served in that capacity until the death of Bathsheba W. Smith. In 1902 she went to Washington, D. C., as a delegate to the National Council of Women. In 1905 she went as a delegate to the International Council of Women at Berlin, Germany, on which occasion she traveled abroad four months and delivered speeches in many large cities. In 1905 she went as a delegate to the Executive Session of the National Council of Women which met in St. Louis, Mo. Commencing with 1910 she spent a year doing post graduate work at the Columbia College, New York, and during that year she spoke at conferences held in New York, Brooklyn, Boston, Newark, Washington and Baltimore. The same year she was sent as a delegate from Utah to the convention of Charities and Corrections, held at Boston, where she addressed two large audiences. In 1910 she was a delegate to the International Council of Women held in Toronto, Canada, where she read a paper on the charitable organizations of Utah. In 1911 she was a delegate to the National Convention of Charities and Corrections and delivered an address. During the Portland Fair in 1903 she was sent as a delegate and speaker to the Suffrage Convention held at Portland and at the same time went as a delegate to the convention of Charities and Corrections; she received an appointment as secretary of the State of Utah to the National Convention. For fifteen years

she has been principal of the Kindergarten Department of Education at the B. Y. University at Provo. For thirteen years she was a teacher in a Ward Sunday school, and has throughout been a most active member of the Church since her early youth.

ECCLES, William, a Patriarch in the Weber Stake of Zion, was born April 6, 1825, at Kilpatrick, Scotland, the son of William Eccles and Margaret



Miller. He was baptized Feb. 5, 1842, by Andrew Sprowls; ordained an Elder in 1866; ordained a High Priest by Lester J. Herrick and ordained a Patriarch in 1900 by Apostle Geo. Teasdale. He emigrated to Utah in 1863, resided in Eden Weber co., for twenty years, being among the first settlers of that place, and from 1883 until his death he resided in Ogden. In 1843 (May 5th) he married Sarah Hutchison, who bore him 8 children. Bro. Eccles died in Ogden, Dec. 4, 1903.

EDDINGTON, William, senior member of the High Council of the Salt Lake Stake from 1859 to 1904, was born at Portsea, Portsmouth, Hants,

England, Nov. 27, 1821, the son of James Eddington and Eliza Seaton. He married Jane Hayles Feb. 8, 1844, embraced the fulness of the gospel by being baptized April 26, 1850, was ordained an Elder in the Church Aug. 4, 1850, and was soon afterwards called to preside over the Portsmouth branch of the Church, numbering over two hundred Saints. He occupied this position until he emigrated to Utah in 1853, crossing the Atlantic in the ship "Ellen Maria," which



sailed from Liverpool, England, Jan. 17, 1853; he arrived in Salt Lake City Oct. 10th of the same year. For several years after his arrival in Utah he taught school and also took a very active part in helping to establish home industries, educational institutions, fairs and public demonstrations. In the summer of 1854 he married Louisa Clark Barton. In September, 1855, he, in connection with Apostle Lorenzo Snow, founded the Polysophical Society, which soon became very popular with the people and afforded intellectual amusements to hundreds who turned out regularly to attend the meetings. In devising new features for making the entertainments interesting, Elder Eddington was a most

indefatigable and successful worker. In 1860 (Sept. 5, 1860) he married Sarah Fry, and five years later (Feb. 24, 1865) he married Mary Ann Littlefield. For many years his labors as a member of the Old Folks' Committee was highly appreciated by the general public, and especially by the aged people for whose amusement and comfort he worked with unbounded delight. During the "Buchanan war" Elder Eddington took an active part in the expedition to Echo Canyon, and for many years he served as a major in the 3rd Regiment of the famous Nauvoo Legion. He was ordained to the office of a Seventy by Robt. Campbell, Feb. 18, 1855, and became a member of the 8th quorum of Seventy. Soon afterwards he was chosen one of the presidents of that quorum. When a new High Council was organized for the Salt Lake Stake, Oct. 16, 1859, Wm. Eddington was the first man chosen to serve in the same, and acted as No. 1 in that body until the Salt Lake Stake was divided in 1904. He served longer in the capacity of a High Councilor by far than any other man in the Church. Dec. 24, 1860, he was elected a regent of the University of Deseret. For eight years he filled the position of mayor of Morgan City, Morgan co., where part of his family resided. While there he also acted as counselor to the Bishop. From the time he first became identified with the Church, Elder Eddington was ever ready to "aid any project, having for its purpose the redemption of Zion and the establishment of God's universal government on the earth. He endeavored to live according to that divine and higher life, which, although new to the world, is old as eternity." Ripe in years and experience Elder Eddington passed to his final rest March 3, 1913, leaving one widow (Mary Ann Littlefield), 12

sons, 5 daughters, 67 grandchildren and 7 great grandchildren.

FARNSWORTH, Julia Permelia Murdock, was born Dec. 23, 1852, at Lehi, Utah co., Utah, the daughter of John R. Murdock and Almira H.



Lott. She comes from the old revolutionary ancestry. On the four lines her lineal progenitors were staunch patriots. Her great grand-father Murdock of Scotch descent emigrated to America in the early colonial days and fought in the famous battle of Bennington under General Stark. Her great grandfather, Abner Clapp, was of English descent; he came to America in 1630, and was an officer in Massachusetts. Her great grandfather Lott was from Amsterdam, Holland, and did gallant service in the cause of right in New York City as chief of police during its revolutionary struggle. Her grandfather, Capt. Geo. Darrow, was of English descent and had charge of Pennsylvania troops during the memorable winter of 1777-1778 at Valley Forge and all through the war. Sister Farnsworth's father, John R. Murdock, went to California with the

Mormon Battalion in 1847-1847 and reached G. S. L. Valley in October, 1847. Her mother drove an ox team from Winter Quarters to G. S. L. City in 1848, traveling with her father's family in Heber C. Kimball's company. Julia was baptized in the mill pond at Lehi in July, 1860, by her grandfather John Murdock, who also confirmed her. When she was twelve years old her father was called from Lehi to Beaver, in southern Utah, to preside as Bishop; afterwards he became the president of the Beaver Stake of Zion. Julia attended the district school until she was nearly eighteen years old, after which she, in company with other girl friends, taught a free school for two years, the first school of that kind in Utah. In 1874 she married Philo Taylor Farnsworth, who is also a descendant of the old revolutionary people and a son of Utah pioneers. Soon after her marriage, she was made president of the Retrenchment Association of Beaver, holding this office after it was called Y. L. M. I. A. She became a member of the

Relief Society in Beaver when she was only fifteen years old, and she was the organizer and president of the second suffrage society ever organized in Utah. In 1889 she moved to Frisco, Beaver co., then a great mining camp, in which the Horn Silver Mine, its largest producer, is located, and over which Mr. Farnsworth was superintendent. They remained at Frisco three years, but during the last 22 years the family has resided in Salt Lake City. Sister Farnsworth is the mother of ten children, eight daughters and two sons. She is a charter member and State historian for the Daughters of the Revolution and was first corresponding secretary of the Daughters of the Utah Pioneers and also a charter member. She helped to organize and is now historian for the Daughters of the

Mormon Battalion. She has been a director of the National Women's Relief Society for the past seventeen years and has traveled many thousand miles as a missionary for this organization. Five years ago, in the company of her husband and four of her daughters, she spent the summer and fall traveling in Europe, visiting over 65 cities. Sister Farnsworth's strongest attributes are her faith in the gospel, her love of home and Utah's people, and patriotism for her American country.

FAUCETT, William, Bishop of the Provo Fourth Ward. Utah co., Utah, from 1854 to 1867, was born Jan 6, 1806, in Tennessee, the son of Richard Faucett. He was baptized about the year 1837, and, casting his lot with the saints in Missouri, he was driven out of that State by the mob and subsequently became a settler at Nauvoo, Ill. Together with the rest of the saints he became an exile for the gospel's sake in 1846, and while living temporarily in the Allred branch of the Church in Western Iowa he acted as presiding Elder or Bishop of the branch from 1847 to 1851. He was ordained and set apart as Bishop at Winter Quarters by Brigham Young in 1847. During the year 1851 he migrated to Utah, crossing the plains in Roswell Stevens company. In August 1852, he was called to preside as Bishop over the Provo Fourth Ward. He also acted as a member of the High Council. Bro. Faucett died Sept. 6, 1896, at Provo, 90 years of age. He was married three times; his first wife was Matilda Campbell Buscher, whom he married March 3, 1826. His second wife was Ruth Logan Cloward (a widow) whom he married in 1855. Subsequently (about 1865) he married Elizabeth Boshard and Matilda Hardy (a widow) became his wife in 1894, when he was about 88 years old.

FERRIN, Josiah Leaman, first counselor to Bishop Henry J. Fuller, of the Eden Ward, Weber co., Utah, was born Sept. 26, 1856, in Ogden, Utah, the son of Josiah M. Ferrin and Martha A. Bronson. He was baptized

March 19, 1878; she has borne her husband six boys and five girls. Bro. Finlayson is a farmer by occupation, and while occupying a splendid farm in New Zealand, his house was a most popular home for the "Mormon"



by A. Moffett; ordained a Deacon by Wm. Halls Sept. 30, 1877; ordained an Elder Dec. 27, 1877, and ordained a High Priest in September, 1895. He married Ellen Dale Stallings Dec. 27, 1877.

FINLAYSON, Thomas, an active Elder in the West Jordan Ward, Salt Lake co., Utah, was born Oct. 31, 1855, at Marysborow, county of Ross, Scotland, the son of Evan Finlayson and Isabella Chisholm. He emigrated to New Zealand, where he became a convert to "Mormonism," and was baptized Dec. 13, 1889, at Opuawhanga, by John T. Waldron. He was ordained a Priest Feb. 15, 1891, by Milton Bennion; ordained an Elder May 14, 1893, by Edward Atkins; ordained a High Priest Dec. 30, 1911, by Willard C. Burgon, and filled a mission to New Zealand in 1909-11. While residing in New Zealand he married Laura E. Going,



missionaries, who were the recipients of much hospitality at the Finlayson home.

FOLKERSEN, Hans Peter, president of the Scandinavian meetings in the Liberty Stake of Zion, Salt Lake City, Utah, was born July 28, 1858, at Fuglebjerg, Sorø amt, Denmark, the son of Folker Christensen and Inger Hansen. His parents being poor peasants, Hans Peter had to work for his own living from his early childhood. Becoming a convert to "Mormonism" he was baptized Jan. 12, 1879, by Lars P. Andersen. His parents and two sisters had joined the Church about four years previously. Soon after his baptism he was ordained a Teacher by Jens Hansen and on Nov. 5, 1879, he was ordained a Priest and called to labor as a local missionary in the Copenhagen conference. The island of Bornholm was assigned him as his field of labor, and while thus engaged he was ordained an Elder Jan. 5, 1880, by

Niels R. Petersen. Early in 1880 his field of labor was changed from the island of Bornholm to the southern part of Sjælland, but six months later he was called back to resume missionary work on Bornholm and continued thus until he emigrated to America in 1882. On his way to Utah he lived with his brother in Muskegon. Michigan, several months, but finally reached Salt Lake City in December, 1882. In 1883 (April 5th) he married Anna Anderson, who bore him eight children. In 1885 (Feb. 6th) he married Caroline G. Madsen who is the mother of seven of his children. Bro Folkersen was ordained a Seventy in 1884 by Thomas F. Thomas and ordained a High Priest

and as president of the Scandinavian meetings in the Liberty Stake since 1910.

FULLER, Henry John, Bishop of the Eden Ward, Weber co., Utah, was born Dec. 18, 1857, at East Mill Creek, Salt Lake co., Utah, the son of Edmund B. Fuller and Adelaide Jelley. He came to Eden with his parents, who were among the first settlers there, when he was about seven years of age. He was baptized June 8, 1868, By Henry Talbot and confirmed by Armsted Moffett. While yet a boy he was ordained to the office of a Deacon and subsequently to the office of a Priest. He was ordained an Elder Jan. 6, 1880, by Josh-



by Briant S. Hinckley Oct. 15, 1911. In 1905-07 he filled a mission to Scandinavia, laboring as a traveling Elder in the Copenhagen conference. He also presided over the Y. M. M. I. A. in the Copenhagen branch. In 1908 he was chosen chairman of a finance committee appointed in connection with the building of a new meeting house in the 31st Ward Salt Lake City. He has labored as presiding Teacher in the 31st Ward and the Le Grande Ward, Salt Lake City,



ua M. Ferrin; ordained a Seventy Dec. 22, 1883 by Erastus Bingham and ordained a High Priest in January, 1885, by Chas. F. Middleton and set apart as second counselor to Bishop David McKay, which position he held until July 1, 1895, when he was ordained a Bishop and set apart to preside over the Eden Ward by Apostle Franklin D. Richards. This position he filled faithfully until the time of his death. During his younger days he acted as president of a

Deacon's quorum, president of the Y. M. M. I. A. for several years, teacher and superintendent of the Sunday school for about twenty years, and an active Ward teacher. In 1880 (Jan. stn) he married Mary Jane Simpson Gould who bore him ten children. Bro. Fuller's chief occupation in life were lumbering, saw-milling, farming and stock raising. He died Jan. 13, 1911, at Eden, Ogden Valley, Utah, loved and respected by all who knew him.

GARDNER, Robert, junior, a Patriarch in the Church, was born Oct. 12, 1819, in Kilsyth, Sterlingshire, Scotland, the son of Robert Gardner and Margaret Calender. He was baptized in January, 1845, by his brother,



William Gardner. He emigrated to America and came to G. S. L. Valley in the fall of 1847 as a pioneer; was ordained an Elder in 1845 in Canada. Subsequently he was ordained a Seventy and became a member of the 12th quorum of Seventy. In the summer of 1855 he was ordained a High Priest and set apart as second counselor to Bishop Miller of the Mill Creek Ward. In the spring of 1857 he left Salt Lake City, together

with a number of other missionaries with hand carts, on a mission to Canada. Responding to a call from the Church authorities, he went to St. George as a pioneer missionary in the latter part of 1861, and in 1862 he was set apart as Bishop of St. George by Pres. Erastus Snow. He was appointed first counselor to Joseph W. Young (Stake president) Nov 7, 1869, and took charge of the St. George Stake from 1873 (when Pres. Joseph W. Young died) until 1877. In March, 1872, he was elected mayor of St. George and served two terms. At a conference held in St. George May 6, 1866, he was made Bishop of Pine Valley, Pinto, Hebron and Mountain Meadows, all these settlements being organized into the Pine Valley Ward. When the Price Ward was organized Jan. 18, 1879, Brother Gardner was made Bishop of that Ward. By his four wives, namely, Jane Mc Cune (whom he married March 17, 1841), Cynthia Lovina Berry (whom he married Aug. 5, 1851), Mary Ann Carr (whom he married July 20, 1856) and Leonor Cannon (whom he married June 23, 1863) he had thirty-seven children, twenty-one sons and sixteen daughters. Brother Gardner was ordained a Patriarch Sept. 13, 1900, by Francis M. Lyman and died honored and respected by all as a staunch and faithful Latter-day Saint Feb 3, 1906, at St. George.

GATES, Jacob Forsberry, son of Jacob Gates and Emma Forsberry, was born July 30, 1854, in Salt Lake City, Ut. He was baptized Sept. 4, 1862 by Apostle Orson Pratt, and ordained an Elder in 1871 by his father Jacob Gates. In 1876-79 he filled a mission to the Sandwich Islands. In 1880 he was ordained a Seventy by President Wilford Woodruff and in 1885-89 he filled a second mission to the Sandwich Islands, taking his family with him. During this term he spent much

of his time as superintendent of the sugar plantation of the Church at Laie, on the Island of Oahu. In June, 1889, he was ordained a High Priest by Apostle Heber J. Grant and set apart as an alternate High Councilor of the Utah Stake of Zion. About two years later he was chosen a counselor to Joseph B. Keeler who was at that time made Bishop of the Fourth Ward of Provo. In 1902-03 he filled a mission to the Eastern States, spending most of his time



in the office in New York City. In 1913-14 he filled a mission to Germany, returning just before the breaking out of the war. In 1905, Elder Gates was called by President Joseph F. Smith to get out a new edition of the Book of Mormon in the Hawaiian language (which book had been translated fifty years before by Pres. George Q. Cannon), he having on his two missions to Hawaii obtained a complete mastery of that tongue. He divided the new edition into chapter and verse like the later English editions, added the references, and made a full and comprehensive alphabetical index. Elder Gates' early occupation was that of a farmer. He was also a furniture deal-

er, and later, an insurance and real estate agent. While living in Provo, he was elected for two terms as justice of the peace of Utah county. In 1880 (Jan 5th) he married Susa Young (daughter of Pres. Brigham Young) who has borne him eleven children, most of whom died young. His surviving children are Emma Lucy (the celebrated Utah singer), Brigham Cecil (musical director in the L. D. S. University), Harvey H. (editor of the "Universal Weekly Magazine", New York City) and Franklin Young (now a missionary on the Sandwich Islands). Elder Gates is a man of sterling integrity, simple and domestic in his tastes, a wide reader, a keen observer and one who merits and receives the respect of all who know him. He possesses the close friendship of President Joseph F. Smith, they being fellow-missionaries on the Sandwich Islands. He is a tower of strength in the homely virtues that make of men good citizens and faithful Later-day Saints. Genealogically speaking the Gates family line is one of the most unique and wonderful in the Church. Jacob F. goes back in direct attested line on the Gates side to 1250 A. D., and on the last Clapdow line to William the Conqueror's time, 1066. They are a sturdy, intelligent stock; no kings and rakes are noted therein, nor paupers and rogues; just that splendid yeoman strain which has produced the leaders of the Latter-day Saints from New England, Old England, Scandinavia, Germany, Holland and Switzerland. It is the blood of Israel.

GATES, Susa Young, corresponding Secretary of the General Board of the Relief Societies, was born March 18, 1856, in the historic Lion House, Salt Lake City, Utah, the second daughter of Pres. Brigham Young and Lucy Bigelow. Besides the many excellent qualities inherited

from her father, she is well descended on her mother's side, the Bigelows being one of America's distinguished families. Her education was begun in the private school of her father and was continued in the Deseret University (U. of U.), of which she is an alumnus. Here her literary work had its beginning. Dr. Park appointed her associate editor of the first western college paper, "The College

however, was the founding of the "Young Woman's Journal" in 1889 under the direction of the Y. L. M. I. A. In 1880 Susa was married to Jacob F. Gates, the son of Jacob Gates, who figured prominently in the early history of Utah. He is a man of good judgment and sterling character, possessing that type of nobility which is generally spoken of as common sense. Mrs. Gates accompanied her husband on a four years' mission to the Sandwich Islands in 1885-1889. Three of her children were born there. She is the mother of thirteen children, ten sons and three daughters, five of these are living: Leah D., Emma Lucy, Brigham Cecil, Harvey Harris and Franklin Young. The eldest (now Mrs. Widsoe) is a woman of broad interest and true culture and the second daughter, Emma Lucy, the Utah nightingale and Grand Opera star, is famous on two continents. Mrs. Gates is well known as a public speaker and as an author. To uplift the youth of her people with her pen was a mission given her by Pres. Young. Much of her writing is therefore of a doctrinal nature and all of it is imbued with the spirit of religion. In her editorial days the spirit, no less than the matter, determined whether or not a manuscript was accepted. She herself has a natural power of giving herself to humanity through her writings; they glow with life and on that account kindle fires in other minds and other hearts. Her early writings were printed in the "Deseret News," the "Juvenile Instructor," the "Woman's Exponent," and the "Young Woman's Journal" under the non de plume "Homespun." In these first efforts she was much encouraged by Sisters Eliza R. Snow and Emmeline B. Wells and her friends, Orson F. Whitney and Pres. Chas. W. Penrose. Three books have been published, "Lydia Knight's His-



Lantern." Before reaching the age of fourteen she studied stenography and telegraphy, becoming so expert in the former that she can still act as a shorthand reporter. In 1870 her father moved her mother and two daughters, rightly Susan or Susanna, and Mabel to St. George. While sojourning in Dixie, she organized a large club of both sexes called the "Union Club." Since that time she has won distinction as an organizer in intellectual lines. She organized the musical department in 1878 in the Brigham Young Academy at Provo and the domestic science department in the same institution in 1897. She organized the first State chapter of the Daughters of the Revolution in Utah. Her biggest organization work,

tory." in early days, and recently her finest piece of fiction "John Steven's Courtship," a historical romance portraying pioneer life in Utah; and later the History of the Y. L. M. I. A., a volume of nearly 500 pages. Sister Gates' creative faculty makes all her work original. The interest element is sustained throughout by forcefulness. Simplicity of style, correctness and vivid illustration adapt her writings to popular audiences. The "Journal" editorials cover a period of eleven years and are in many respects her ablest work. They show the sympathetic insight into human nature, and the keen perception of human needs, which distinguish the world's great writings. Sister Gates became associated with the General Board of the Y. L. M. I. A. in 1889. She is in her element when projecting new ideas in the direction of reform. Mutual Improvement work in the General Board and in local associations provided endless opportunity for the exercise of her initiative powers. With characteristic foresight, she advocated the adoption of a uniform course of study in the Y. L. M. I. A. and it was she who wrote the first two "Guides." Naturally interested in all forms of woman's work, she has been a forceful figure in the affairs of the National Council of Women of the U. S. Seven times she represented the Y. L. M. I. A. at the National Council of Women of the U. S. The national leaders honored her by an appointment to the chairmanship of the Press committee of the National Council of the U. S. for three years. They also chose her as one of the speakers at the International Quinquennial held in London in 1899; and in 1901 she filled the responsible position of sole delegate from the National Council of the United States to the International Council of Women held in Copenhagen, Denmark.

This was perhaps the highest honor that was ever shown by the women of the world to a "Mormon" woman. Her clever character sketches of the leaders of these big movements, with the lucid accounts of the work accomplished, evoked favorable comment wherever they were read. She was a U. S. representative at the International Council held at Rome, May, 1914, and devoted much time on this trip to the examination of European genealogical conditions. Extensive travel and intimate association with famous people of the world have not lessened her activity in Church circles. Through the spiritual gifts she exercises her sister associates receive comfort and blessings. Thousands of school and M. I. A. girls who have been benefited by her religious instructions hold "Aunt Susa" in loving remembrance. A few years ago she passed through a long illness which she is convinced must have ended fatally, had she not been healed by faith. Keenly alive to the importance of Temple work she was appointed a worker and recorder in the St. George Temple at its completion in 1877. For the past ten years she has been a regular worker in the Salt Lake Temple. For a number of years, genealogical research, an important branch of the Temple work, absorbs a large share of her attention. Indeed this work lies nearest her heart, and receives her best attention. She is an active worker in the Genealogical Society of Utah, and has been president of the Daughters of the Pioneers, injecting into that body her beloved genealogical work, and she founded and made successful the Hall of Relics in that Society. Her ability to grasp things in the large and to arouse enthusiasm in others have given a great impetus to this line of Church work. Sister Gates has long been a leader in educational matters, and she is re-

ferred to as the mother of physical education in Utah. Besides being a teacher of theology, domestic science and music in the B. Y. A. at Provo, she has been a member of its board of directors for 25 years, and was appointed by Governor Cutler in 1906 as a director of the Agricultural College of Utah, which position she held for six years. She is a conscientious believer in the practical honesty and fitness of political activity as applied to women. Mrs. Gates allied herself with the Republican party many years ago. She is a leader in all political movements of her party, but has never found time nor inclination for public office. Sister Gates was appointed a member of the General Board of the Relief Societies, May 8, 1911, and at once took up active work in that oldest and greatest of all women's organizations. She was appointed as editor of the "Relief Society Bulletin" for 1914, and as editor of the new "Relief Society Magazine," which issues its first number, January, 1915. Mrs. Gates makes a pleasant home for her husband and devoted family; she is noted as a cook and loves to entertain her friends. She is a good raconteur and knows how "to make conversation," as the French phrase it. Her father once told her that if a woman were to become famous throughout the world and still fail as a wife and mother, she would wake up in the morning of the resurrection and find she had failed in everything. So that her devotion as wife and mother is her first religious duty. Obedience to authority, and reverence for the Priesthood is the foundation stone of her life. She seeks to harmonize her activities to the principles and authority of the Church. Sister Gates is recognized today as a public spirited woman and one having extraordinary initiative power, traits inherited from her father. A vivid

personality is combined in her with an energetic and somewhat complex character. She is engaging and brilliant in conversation and possesses the repletion of sentiment which naturally accompanies an artistic temperament, this emotional nature being held in check by the saving grace of honor. Her mind is the versatile, imaginative type, keenly perceptive and philosophical. These qualities have enabled her to attain to the unique position which she occupies in the affairs of Church and State. All that is written of Mrs. Gates in her lifetime will be necessarily inadequate, it is only through the perspective of years that her achievements and dynamic power will be fully discernible. (Estelle Neff Caldwell.)

GEERTSEN, Peter Christian, one of the most able and successful missionaries who have traveled in the Scandinavian mission, was born July 26,



1837, in the village of Gjøtterup, Hanneherred, Thisted amt, Jutland, Denmark, the son of Geert Larsen and Ane Marie Knudson. He was baptized Nov. 5, 1854, by M. C. Christensen and soon afterwards ordained to the Priest-

hood and sent out to labor as a local missionary. Becoming very efficient as a speaker and being a man of considerable education, he was kept in the missionary field continuously for nine and one-half years, of which time three and a half years were spent in the Vendsyssel conference, three years in the Fredericia conference and three years in the Aarhus conference; he presided over the latter conference from 1861 to 1864. Finally he emigrated to Utah in 1864 and located permanently at Huntsville. He was ordained a Seventy and became a member of the 75th quorum of Seventy. In 1873-75 he filled a mission to Scandinavia, laboring first as a traveling Elder in and later as president of the Aarhus conference, Denmark. In 1886-88 he filled another mission to Scandinavia, laboring four months in the Aalborg conference and later as translator and writer for "Skandinaviens Stjerne" at the mission office in Copenhagen. Having yielded obedience to the principle of plural marriage, Elder Geertsen was arrested and convicted of so-called unlawful cohabitation and served a term in the Utah penitentiary from Jan. 22, 1889, to June 22, 1899. At home he filled many important positions of honor and trust. He followed farming and stockraising as a means of living, but was more successful as a missionary than a financier. It is perhaps not saying too much that Elder Geertsen measured by the success attained in the missionary field, stands second to none of all the Elders who have labored in Scandinavia. In the midst of a life of usefulness he passed to his final rest at Huntsville, Aug. 22, 1894.

GILES, Frederick William, first counselor in the Bishopric of the Heber Third Ward, Wasatch co., Utah, was born Feb. 24, 1860, in Provo, Utah

co., Utah, son of Frederick Giles and Mary Ann Molten. Having previously been ordained to the offices of Deacon and Priest, he was ordained an Elder Oct 30, 1886, by Abraham Hatch. He was ordained a Seventy Nov. 2, 1890, by Samuel J. Wing and ordained a High Priest Oct. 26, 1894, by Francis M. Lyman. On the latter occasion he was set apart as first counselor in the Bishopric above mentioned. Prior to that he had presided over the Ward Y. M. M. I. A. and acted as a Sunday school officer and Ward clerk. In 1886 (Nov. 10th), he married Sarah Jane Bond, by whom he became the father of six girls and one boy. Bro. Giles is a farmer and stockraiser by avocation.

GLADE, James Richard, first counselor in the Bishopric of Park City, Summit co., Utah was born Oct. 20, 1864, in Salt Lake City, Utah, the son of James Glade and Eliza M.



Litson. He was baptized when about eight years old in Salt Lake City by Bishop John Sharp; ordained a Deacon by Lorenzo D. Young; ordained an Elder in 1886 by Joseph A. West, and ordained a High Priest

by Moses W. Taylor, and set apart as first counselor in the Park City Bishopric. Prior to this he had labored as a teacher and assistant superintendent of the Sunday school at Park City and also as a Ward teacher. In 1885 (Feb. 11th) he married Annie Louisa Nordberg, by whom he became the father of six children. Bro. Glade is a baker by trade and has resided successively in Salt Lake City, Ogden and Park City. He made his residence in the last named place in 1894.

GLEDHILL, Thomas, the second Bishop of the Vermillion Ward, Sevier co., Utah, was born April 17, 1856, at Oldham, Lancashire, England, the son of Edward Gledhill and Betty Hague. He was baptized in 1864 by Miles A. Romney at Oldham;



emigrated with his parents from England to Utah in 1868, crossing the Atlantic in the ship "Emerald Isle" and the plains in Captain Mumford's mule train. The family located first at Mt. Pleasant, Sanpete co., and in 1874 they settled what is now Vermillion, being among the very first settlers of that neighborhood. Thomas became a farmer and stockraiser in

early life, and has always been a leading spirit, both in ecclesiastical and secular affairs. At Vermillion he has acted as superintendent of the Ward Sunday school and president of the Y. M. M. I. A. He was ordained successively to the offices of Deacon, Teacher and Elder, and was ordained a Seventy Sept. 15, 1892, by Wm. H. Seegmiller. In 1892-1894 he filled a mission to Great Britain, laboring principally in the Manchester conference. In returning home he was the leader of a company of emigrating saints from New York to Salt Lake City. In 1881 (Jan. 8th) he married Lilly Belle Irvine, of Mt. Pleasant, who has borne him eight children. For a number of years Bro. Gledhill has been a member of the County Central Committee. While stopping at Mt. Pleasant on his way to fill his mission in 1892 he received a Patriarchal blessing from Cyrus H. Wheelock who told him that daughters should be born to him and that he should have power over the elements and power to rebuke sickness and evil. Every word of this prediction was literally fulfilled. Several persons who were sick with small pox and other contagious diseases were healed under his ministrations, while his own health was always preserved.

GLEDHILL, Lilly Belle Ivie, wife of Thos. Gledhill, and president of the Sevier Stake Relief Societies, was born Oct. 13, 1865, in Mt. Pleasant, Utah, the daughter of John L. Ivie and Mary C. Barton. From her early girlhood Sister Gledhill has been studious and active. Before her marriage to Thos. Gledhill, Jan. 8, 1881, she taught school, and later acted as a counselor in the Vermillion Ward primary association. Later she was an aid in the Stake primary associations. After serving for many years as a secretary of the Ward Relief Society, she was chosen as

Stake president of the Sevier Stake Relief Societies June 22, 1913, which position she still holds. She has also been an active worker in the Sunday school and mutual improvement cause for many years. Sister Gledhill is the mother of eight children, namely,



Thomas R., Hugh Lafayette, John I., Alden O., Herbert F., Fred O., Ida B. and Millie M. A woman of greater faith, hope and charity than Sister Gledhill is scarcely known in the Church. She is greatly beloved by all who know her.

GLEDHILL, John Ivo, fifth Bishop of the Vermillion Ward, Sevier co., Utah, was born Sept. 3, 1886, at Vermillion, the son of Thos. Gledhill and Lilly Belle Ivie. He was baptized Sept. 3, 1891, ordained a Deacon, later a Priest and still later an Elder. He studied three years in the L. D. S. University in Salt Lake City, took a normal course and taught school for three years, being principal one year at Glenwood and two years at Vermillion. He also acted as superintendent of the Ward Sunday school and secretary of the Ward Y. M. M. I. A. In 1907-1909 he filled a mission to Great Britain, laboring principally in the Liverpool conference. He was

ordained a High Priest and Bishop by David O. McKay Dec. 22, 1912, and set apart to preside over the Vermil-



lion Ward. In 1910 (Aug. 17th) he married Sarah Jane Ogden, of Richfield, who has borne him two children (Melba and Ivie).

GOULD, Robert F., a Patriarch in the Sevier Stake of Zion, was born March 29, 1822, in Wells, Somerset-



shire, England, the son of Abraham Gould and Mary Binning. He became religiously inclined in early youth

and joined the Baptist Church, remaining a devout member of that body for many years. He married Emma Watts (a member of the same church) who bore him five children. A few years later "Mormonism" came across the path of Robt. F. Gould, and being very quickly convinced of its truthfulness he was baptized June 4, 1853, by Henry Greenman. At once he became a most devoted and earnest Church worker; he was ordained a Priest in 1854 and an Elder May 13, 1855. Emigrating to America in 1857 he stopped a short time in the States and then crossed the plains and mountains to Utah in Capt. Edward Stevenson's company, arriving in Salt Lake City, Sept. 16, 1859. He married Betsy Ann Tobin June 17, 1859; was ordained a Seventy Jan. 12, 1861; was called to the Dixie Mission in November, 1861, and made his home in Washington, Washington co., Utah. Here he lived and labored for over forty years and acted as first counselor to two Bishops and as superintendent of the Ward Sunday school for many years. He has also filled many important positions of a civil and political nature. In 1879-81 he filled a successful mission to Great Britain, and after his return home he resumed his former labors in the Ward, where he resided. In August, 1895, he moved to Monroe, Sevier co. Finally he was ordained a Patriarch by Anthon H. Lund Dec. 30, 1900, and he labored faithfully in that calling until a few days before his death which occurred at Monroe, Feb. 27, 1907, at the ripe age of 84 years and 11 months.

GREENE, John Portineus, an early and prominent Elder in the Church, was born Sept. 3, 1793, in Herkimer, Herkimer county, New York, the fifth son and tenth child of John Coddington Greene, by his second wife, Anna Chapman, to whom he

was married Oct. 22, 1778. At the early age of nineteen years John P. Greene married Rhoda Young, a daughter of John Young and Nabby Howe, born Sept. 10, 1789, in Plataua district, New York. This marriage took place Feb. 11, 1813. About two years after his marriage, having impaired his health by incessant labor in chopping and clearing land, he took up shoemaking, in which occupation he was very successful, and resorted to it at different times in after years as a means of support for his family. At an early day he became a member of the Methodist Episcopal Church, and for several years held an exhorter's license, but was not satisfied with their travels and improvements in spiritual things. Hoping that more light and perfection would be manifested, he joined the Methodist Reformed Church, when that church was organized, and traveled about three years preaching the gospel according to the light he had received, but not realizing his hopes of finding that for which his soul panted, he united with some twenty or twenty-five others and formed the Methodist Protestant Church in 1828, and he continued a traveling preacher in that connection until he received the true gospel of Jesus Christ and the New Covenant of the last days. He was baptized in April, 1832, by Elder Eleazer Miller, in Mendon, Monroe co., New York, and after he was confirmed the promise of the Father was verified, he spake in tongues and prophesied. Shortly thereafter he was ordained an Elder under the hands of Elder Miller and commenced preaching the gospel in a more perfect way; where ever he went the fire was kindled, many embracing the gospel and receiving the ordinance of baptism under his administration. His labors that year (1832) were chiefly in Monroe, Livingston, Genesee, Allegany and Catteraugus counties, New York.

In Warsaw, Genesee county he assisted in baptizing and organizing a branch of twenty or thirty members. In October, 1832, he moved to Kirtland, Ohio, where he first became acquainted with the Prophet Joseph Smith, and from their first acquaintance he was an intimate friend of the Prophet. In the spring of 1833 he was appointed by the council to preside over the branch at Parkman, Geauga county, Ohio, where he moved with his family and staid until fall, when he again moved to Kirtland and on Sept. 16, 1833, he was ordained a High Priest and started on a mission to the East (visiting the branches through the western part of New York) and Canada, to gather means for the Lord's House. He returned to Kirtland, Oct. 21, 1833. Under date of Feb. 25, 1834, he received letters of commendation from Joseph Smith, jun., and Sidney Rigdon and took a mission again to the western part of New York and Canada, to gather men and means for the redemption of Zion; he returned to Kirtland and was there when Zion's Camp started for Missouri. He then returned to Canada and labored there most of the season, after which he returned to Kirtland and spent the fall and winter, working at his trade for the benefit of his family. May 18, 1835, he left Kirtland on a mission to the East; he traveled through to the State of New York, visited the branches in Connecticut and Rhode Island and in Boston (Mass.), attended conference at Bradford, Mass., Aug. 7th, at Dover (New Hampshire) Sept. 4th, at Sacco (Maine) Sept. 18th, and at Farmington (Maine) Oct. 2nd. He returned to Kirtland sometime in the winter. In March, 1836, he received a letter of commendation from Joseph Smith, jun., and spent the forepart of the year in gathering means to finish the House of the Lord, etc., among the branches of the Church in Ohio. He

started on another mission to the East again July 13, 1836, visiting the branches in New York and returned to Kirtland Sept. 15th. He spent the winter in Kirtland and in visiting the branches in the southern part of Ohio; he was a firm supporter of the Prophet Joseph's measures this and the following season. The year 1837 was spent in Kirtland till Nov. 16th, when he started on a mission to Canada, in company with Wm. Marks; he returned to Kirtland in June, 1838. Early in 1838 he moved with his family to Far West (Missouri) where he passed through the persecutions of that season and endured all the troubles, privations and labors in common with the rest of the Saints in that region, and when Joseph and Hyrum Smith and others had been given up and Gen. Clark called on the brethren to lay down their arms Bro. Greene, in company with Lorenzo D. Young, Phineas H. Young and others committed their families and friends to the care of the Lord Nov. 1, 1838, and took to the wilderness; and on the 15th of the same month he arrived at the house of Judge Cleveland, four miles east of Quincy, Illinois. As requisitions had been made by the authorities of Missouri for him and others they soon passed over to Exeter, in Scott county, Ill., where Bro. Greene unexpectedly found his son Evan M. Greene and family. Soon after this he returned to Quincy and found his family which had just arrived from Far West, as there had been a general break-up, and the Saints were all fleeing for their lives. He remained at Quincy during the winter of 1838-39, and when Joseph and Hyrum Smith had obtained their liberty and arrived in Quincy a conference was held near that place in May, 1839, at which Bro. Greene was appointed a delegate to visit the cities of Cincinnati, Pittsburgh, Philadelphia and New York and

represent the persecution and condition of the Saints. He started June 5, 1839. On this mission he gathered considerable means for the relief of the Saints. While at Cincinnati, Ohio, he printed and published a pamphlet of 32 pages, containing an account of the rupture in Missouri, of which he circulated 3,000 or 5,000 copies. Besides visiting the above named cities he visited many intermediate places and branches of the Church. When he returned to Quincy, Oct. 27, 1839, he found his wife very sick with the inflammatory rheumatism, occasioned by her exposure in removing from Missouri in the fall of 1838; he spent the winter of 1839-40 in Quincy, and in the spring of 1840 he moved to Nauvoo (then Commerce) where he remained laboring incessantly for the gathering of the Saints and the building up of the Kingdom of Heaven, taking care of his wife who was confined to her room (and mostly to her bed) until her death, which happened January 18, 1841. Bro. Greene and his wife had lived happily together twenty-eight years, and had raised seven children, namely three sons (Evan Molbourne, Addison and John Young), and four daughters (Abby Ann, Fanny Eliza, Rhoda, and Nancy Zervian). Bro. Greene felt his loss severely. Dec. 6, 1841, he married Mary Eliza Nelson (his second wife), by whom he had one child a daughter (Mary Emma) who subsequently became the wife of Gilbert Van Schnohoven; she studied medicine and became known as Dr. M. E. Van, of Salt Lake City. She died March 19, 1907, in Salt Lake City. In August, 1842, Elder Greene received a letter of commendation from the hands of Brigham Young, Heber C. Kimball and George A. Smith and started on a mission to the East. On this mission he visited many of the branches in Ohio and New York and returned to Nauvoo Oct. 19, 1843, having been

gone thirteen months. Dec. 23, 1844, he was chosen marshal of the city of Nauvoo and assessor and collector of the Fourth Ward of said city which offices he held till the time of his death. He was received into the "Priesthood Quorum in the Kingdom of God" March 25, 1844. Obeying the order of the mayor of Nauvoo (by virtue of the city council having declared the office of the "Expositor" together with the press, type and fixtures a nuisance) Bro. Greene proceeded with a posse to abate the Nauvoo "Expositor" as a nuisance. During the excitement and troubles that followed he was constantly at his post and efficient in all his duties as marshal and stood shoulder to shoulder with the mayor. On the night of June 20, 1844, he, with the mayor (Joseph Smith), Hyrum Smith and Captain Jonathan Dunham left Nauvoo secretly, passed over into Iowa, where they remained till the 23rd in the afternoon, when they returned to the city. On the morning of the 24th he started, in company with Joseph and Hyrum Smith, for Carthage, to give themselves up to the State authorities, and on the 25th underwent a mock trial in company with others. On the 27th he was ordered by Governor Ford to go to Nauvoo to see that order was kept when the governor should come in, he having pledged himself and the faith of the State to protect Joseph and Hyrum and bring them with him to Nauvoo. Bro. Greene was at his post of duty when the governor came in and upbraided him for not keeping his promise. On the morning of the 28th, when the news of the massacre reached the city Bro. Greene was one of the first to visit Joseph's wife Emma. From this time his feeble constitution sank down rapidly, and on the 10th of September, 1844, he departed this life, aged 51 years and seven days, having been an incessant laborer in the Kingdom of God twelve

years and five months. Bro. Greene was beloved by all his friends and respected by all who knew him. (By his son Evan M. Greene)

GREENWOOD, Hartley, the fifth Bishop of the Inverury Ward, Sevier co., Utah, was born March 13, 1873, at Beaver, Beaver co., Utah, the son of Barnard H. Greenwood and Eunice Howd. In 1876 he came with his parents to Inverury. He was bap-



tized when a lad and was ordained successively to the offices of Deacon, Teacher, Elder and High Priest, the latter ordination taking place March 12, 1910, by Anthony W. Ivins, and at the same time he was set apart to preside over the Inverury Ward. Prior to this he had labored as an assistant superintendent of the Ward Sunday school and president of the Y. M. M. L. A. In 1893 (Sept. 5th) he married Bertha Hawley, which marriage has been blessed with seven children, namely, Mary E., Jennie, Irine, Priscilla, Bertha S., Lavon, and Madge.

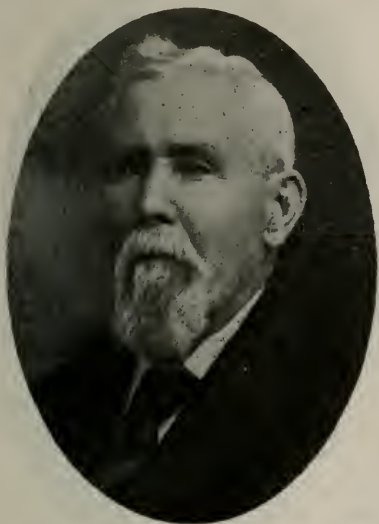
HACKING, James, second counselor in the presidency of the Uintah Stake of Zion, Utah, was born Dec. 23, at Cedar Fort, Utah county, Utah,

the son of John S. Hacking and Jane Clark. He was baptized March 22, 1868, at Cedar Fort; ordained a Deacon when young; ordained an Elder Aug. 27, 1876, by Samuel A. Woolley, and ordained a High Priest Aug. 1, 1883, by John Henry Smith. He has officiated as a president of an Elder's quorum, as Ward and Stake superintendent of Sunday schools, a stake president of Y. M. schools, as Stake president of Y. M.



other positions. His principal avocations have been those of a farmer, stock raiser, miner and bee culturist. He removed to Uintah county in 1879, at the time of the Meek's massacre, and passed through what is known locally as the "hard winter," subsisting on cracked corn and wheat, which was ground between stones set in motion by the assistance of a horse power detached from an old threshing machine and propelled by men. He also ate wild roots and rabbits, and occasionally a prairie dog was devoured to sustain life. As the country filled up with settlers he held offices as county commissioner, justice of the peace etc. In 1876 (Aug 28th) he married Annie M. Glines, with whom he has had thirteen children, eight girls and five boys.

HALL, Timothy, a veteran Elder in the Church and a resident of the Third Ward, Salt Lake City, Utah, was born Dec. 12, 1832, at Birmingham England, the son of John Hall and Mary Bates. He commenced work in a button factory (making pearl buttons) at the age of seven years. Later he worked in a gun factory, and at the age of twenty he joined the Church and emigrated to America in 1855, crossing the Atlantic in the ship "Charles Buck" and the plains in Milo Andrus' company, which ar-



rived in Salt Lake City, Oct. 24, 1855. In 1857 he participated in the Echo Canyon expedition, assisting to stay the approaching Johnston Army. At the time of the move, in 1858, he went as far south as Piontown (now Salem) Utah co. After his return from the south he engaged in teaming and farming. He was ordained an Elder in March, 1865, and at the same time married Elizabeth Thorne, daughter of Geo. Thorne and Mary Dowman, by whom he became the father of ten children, namely, John, Joseph, Frank, James, Elizabeth, Edward, Lucy, Daniel, Charles and Annie.

HALL, Elizabeth Thorne, wife of Timothy Hall, was born about 1839 in Bedfordshire, England, the daughter of George Thorne and Mary Dowman Luton. She joined the Church in her native land, emigrated to



Utah in 1864 and was married to Timothy Hall in March, 1865, after bearing her husband ten children, four of whom are now living. She died in Salt Lake City July 25, 1910.

HALL, Mary Bates, wife of John Hall and a pioneer of 1855, was born Feb. 22, 1802, in Staffordshire, England. About the year 1828 she was married to John Hall. She and her husband joined the Church in England, where they took an active part, he being ordained to the office of an Elder. Sister Hall became the mother of six children and one adopted son, namely, Jane, Timothy, Elizabeth, Mary Julia, Fannie, and Robert Walker. Her daughter Jane emigrated to America in 1849, and after living in St. Louis until 1853 she emigrated to Utah. John Hall died in Birmingham in 1852, and the widow with the rest of the children emigrated to America in 1855, crossing the Atlantic in the ship "Charles Buck," and the

plains in Milo Andrus' ox train which arrived in Salt Lake City Oct. 24, 1855. Sister Hall lived principally with her daughter Mary in the Twelfth Ward, where she died Jan. 22, 1885. Sister Hall was a very generous and kind hearted mother, doing good whenever opportunity afforded.

HARRIS, Micah Francis, Bishop of the Henefer Ward, Summit co., Utah, was born Aug. 3, 1848, in Monmouthshire, England, the son of Thomas Harris and Ann Williams. He was baptized in December, 1866, at Henefer; ordained a Teacher in 1867; ordained an Elder in 1868; ordained a Seventy in 1876 by Joseph Young and set apart for a mission by Orson Pratt. He was ordained a High Priest in 1889 by William W. Cluff and ordained a Bishop May 25, 1901, by Apostle Reed Smoot. Otherwise he has acted as a Ward teacher, first counselor to Bishop John C. Paskett, of the Henefer Ward, president of Y. M. M. I. A., member of the Summit Stake High Council and home missionary. He also filled a mission to the States in 1876, under the direction of James A. Little, laboring in Iowa and Nebraska. As a public officer in secular life he has served as constable, fence viewer, president of the Henefer Irrigation & Canal Company, etc. His principal occupation has been farming and stock raising. During the Walker and Black Hawk Indian wars he was an active member of the home militia. In 1868 (Jan. 15th) he married Mary Jane Bond, who has borne him eleven children.

HAWKINS, Riego, an active Elder in the Granite Ward, (Jordan Stake), Salt Lake co., Utah, was born Jan. 1, 1848, in London England, the son of Samuel Harris Hawkins and Charlotte Savage. He left England in 1849 with his parents, they having joined the Church about 1844. They

sailed from Liverpool in the ship "Zetland" Nov. 10th, and arrived at New Orleans Dec. 24, 1849. Riego's father being leader of the company. After wintering at St. Louis, Mo., the family moved to Pottawattamie co., Iowa, and while there the father died during the winter of 1851-52. The next year Riego, with his mother two brothers and two sisters migrated to Utah in Jacob Biglow's independent company, arriving in Salt Lake City Sept 22, 1852, and settled in the



First Ward. Brother Hawkins was baptized in 1856 by James Houston, ordained an Elder in 1865 by Elder Samuel L. Sprague, ordained a Seventy in 1870 by Richard McAllister, and ordained a High Priest in 1907 by Joseph Keddington.. In 1878 (Nov. 28th) he married Charlotte E. Stay (daughter of Joseph Stay and Sarah Pierce) who was born Nov. 16, 1852, in England. After their marriage they remained in the First Ward until May 5, 1908, and then moved to Granite, where they still reside. When the Y. M. M. I. A. was first organized in the First Ward, Salt Lake City, Brother Hawkins was chosen secretary of the same. Later, he became president of said associa-

tion. He has also acted as a Sunday school teacher and a block teacher for many years. His occupation has been that of a farmer, carpenter and contractor.

HENDRICKS, Brigham Andrus, first counselor to Pres. Alma Merrill, of the Benson Stake, Cache co., Utah, was born Nov. 27, 1857, in Salt Lake City, Utah, the son of Wm. D. Hendricks and Mary Jane Andrus. He was baptized July 12, 1868, by John Alsop; ordained an Elder Jan. 4, 1881, by Wm. H. Lewis; ordained a Seventy Jan. 8, 1884, by Milo Andrus; set apart as a president of Seventy



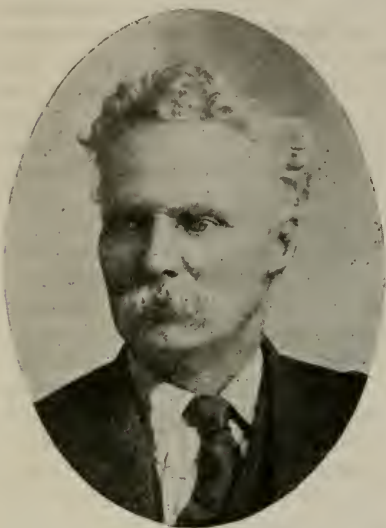
Feb. 5, 1899; ordained a High Priest May 30, 1901, by Brigham Young, jun.; filled a mission to the Southern States in 1885-87, and filled another mission to the States in 1897-1898 as president of the Northwestern States Mission. At home he has acted as president of the Lewiston Ward Y. M. M. I. A. and superintendent of the Lewiston Sunday school. He acted as second counselor to Pres. Wm. H. Lewis, of the Benson Stake, from May 30, 1901, to May, 1906, after which he became first counselor to Pres. Alma Merrill. In a secular way Bro. Hendricks has acted as trustee

of the Lewiston School district, served as commissioner of Cache county two terms (1903-1907) and as a representative to the State Legislature in 1907. From 1881 to 1885 he was a railroad contractor and since then he has been principally engaged in farming and stock raising. His home has mostly been in Richmond and Lewiston, Utah. In 1881 (Jan. 13th) he married Mary Rebecca Stoddard, who has borne her husband six children, three boys and three girls. When only eleven years old, Bro. Hendricks was thrown upon his own resources and forced into a rough, pioneer life. When a young man he went with an engineering party, surveying the Oregon Short Line Railroad from Pocatello, Idaho, to Butte, Montana. When a mere boy he also hauled freight from Corrinne, Utah, to Butte and Helena, Montana. He was one of the first young men to locate at Richmond and Lewiston. By persistent industry and sacrifice he has succeeded in collecting a good deal of real estate in Lewiston where he has an ideal farmer's home. Bro. Hendricks is a public-spirited man and has been identified with a great many public works in Cache county. At one time he was manager of a co-op store, a branch of the Z. C. M. I. He has also taken a most active part in the building of school houses, meeting houses, etc.

HENRY, Arthur John, a prominent Elder of Oasis, Millard county, Utah, was born Feb. 25, 1843, at Tetsburg, Gloucestershire, England, and became the adopted son of Andrew Henry, whose wife's maiden name was Margaret Creighton. He was baptized in September, 1853, emigrated to Utah in 1851 and spent the first winter in Salt Lake City. He moved to Fillmore in the spring of 1852, and during the winter of 1853-54 he lived on wheat ground in a coffee mill, the snow being so deep that teams could

not get to Nephi, which was the nearest place where there was a grist mill. As a pioneer settler of Deseret he worked on the first dam built across the Sevier river at that place, and when the dams were washed away in quick succession one after another, he was one of the most diligent and untiring workers in re-building. When Deseret was resettled he was a pioneer passing through all the diffi-

dependent company, arriving in Salt Lake City Oct. 2, 1862. Becoming acquainted with Elder Eric G. M. Hogan, she became his plural wife in December 1862, and settled in Bountiful, Davis co., where she gave birth



culties with the water there. He spent about twenty years of his life or more driving freight teams (oxen, horses and mules) and probably ten years looking after cattle and horses on the Millard county range. Otherwise nearly half his life has been spent in the building up of Deseret. In 1866 he took part in the Black Hawk Indian war. He was ordained an Elder in 1874 and a High Priest March 24, 1913.

HOGAN, Hannah, wife of Eric G. M. Hogan, was born June 10, 1834, in the province of Skåne, Sweden, the daughter of Carl Nilson. She joined the Church when twenty-one years of age and emigrated to Utah in 1862, crossing the Atlantic in the ship "Humboldt" and the plains in an in-



to five children, namely, Hyrum, Josephine, Ephraim, Amelia M. and Chas. F. Only two of these children are now alive. Sister Hogan became a widow in 1876, but continued in her widowhood a faithful and earnest worker for the Church, raising her children in the fear of the Lord. She was an ardent Relief Society worker and was a teacher in that organization for thirty years. By carpet and cloth weaving she earned enough to sustain her family. Thousands of yards of her handiwork were used to decorate the floors of the homes of the saints in Bountiful and in other places. When Sister Hogan crossed the plains in 1862, she walked all the way and cooked food for six people on the journey.

HOGAN, Ingeborg Maria Jensen, wife of Eric G. M. Hogan, was born Jan 13, 1825, in Risør, Norway, the daughter of Jens Thorsen and Johanna Marie Olsen. Becoming a convert to "Mormonism" she was baptized

June 13, 1852, by John A. Ahmanson. She emigrated in 1855, leaving her native land Oct. 25, 1855, sailed from Liverpool, England, on the ship "John J. Boyd" Dec. 12, 1855, and landed at New York Feb. 15, 1856, under the leadership of Elder Canute Peterson. After her arrival in St. Louis, Missouri, March 1, 1856, she remained there sixteen months and finally took her departure June 20, 1857, for Utah. She crossed the plains that year in Capt. Martin Cowley's wagon company which left Florence July 8, 1857, and arrived in G. S. L. Valley Sept 13, 1857. After staying in the Second Ward, Salt Lake City, for a short time, she was married to



Eric G. M. Hogan Feb. 7, 1858, and moved with her husband to Spanish Fork, Utah co., at the time of the "move". There they bought a house and lot from Bro. Hendrik Eriksen who was also a native of Risør, Norway. Later (in 1858) they returned to Bountiful, where Sister Hogan has resided ever since, and though she is now 88 years of age she is able to do her housework. She has always been a hard working woman and the beautiful articles of her knitting and hand sewing industry will ever stand

to her credit. While yet a girl, thirteen years of age, in her native country she fell under the burden of a load of hay which she was carrying and injured her hip, causing hip disease. This accident has been a defect in her walking ever since.

HOLLANDS, Thomas, the first Bishop of the Roy Ward, Weber co., Utah, was born March 1, 1863, at



Chesterfield, county of Kent, England, the son of John C. Hollands and Sarah Ann Hills. He was baptized by David K. Udall, and emigrated to Utah in 1876, locating at Nephi, where he was married and ordained to the different positions in the Priesthood. He located permanently with his family at Roy about the year 1895.

HOLT, Joseph Mabey, an alternate member of the High Council in the Jordan Stake, Salt Lake co., Utah, was born Jan. 20, 1872, in Salt Lake City, Utah, the son of Albert Holt and Maria Mabey. He was ordained successively to the offices of Deacon, Teacher, Priest, Seventy and High Priest, the latter ordination taking place March 28, 1908, under the hands of James W. Fitzgerald.

For a number of years he labored diligently as a teacher in the Ward Sunday school and also as a counselor and subsequently (1902-1906) as president in the Ward Y. M. M. I. A. He also acted as Ward chorister. In 1899-1901 he filled a mission to the



United States, laboring principally in Kentucky, Illinois and South Dakota. He assisted to open the mission in the latter State. After his return, he was chosen as first assistant to the Stake superintendency of Sunday schools and since 1912 he has been an alternate High Councilor. In 1913 he was appointed Stake chorister. In secular matters Elder Holt has been very active, having received a good school education; thus he served three terms as justice of the peace in the South Jordan precinct, and served in the Utah State Legislature in 1909-1910; since 1898 he has acted as a notary public. In 1894 (Nov. 28th) he married Emma Margaret Stocking (daughter of Ensign I. Stocking and Elizabeth E. Arnold), who was born Feb. 5, 1876, at Herri-man, Salt Lake co., Utah. In 1907 he began his mercantile business as manager of the Jordan Mercantile Co., and is at present carrying on a suc-

cessful business. Prior to that his main occupation was that of a contractor and railroader. Thus he had charge of the building of the railroad from Salt Lake City to Saltair. Since 1902 he has been a director in the Salt Lake and Jordan Milling business, and in 1908 he was elected one of the directors of the People's State Bank of Midvale. Since 1912 he has filled the position of president of the local commercial club.

HOUTZ, Watson Christian, a veteran Elder of Mount Pleasant, Sanpete co., Utah, was born April 19, 1840, in Union county, Pennsylvania, the son of Christian Houtz and Susan Palan. He emigrated to Utah with his parents in 1848, crossing the plains in Lorenzo Snow's company. En route Bro. Snow married Bro. Houtz's sister. His parents died in



Salt Lake City, and Bro. Houtz located with strangers at Springville, Utah co., where he was baptized when about twelve years of age. In 1865 he made a trip back to the Missouri river as a freighter. In 1866, while freighting between Utah and California, he was taken prisoner by the Indians on the Muddy, but finally got the drop on the chief with

his gun and ordered him to scatter the Indians, which action gave Bro. Houtz a chance to escape with his life. Altogether Bro. Houtz spent twelve years of his life freighting in California, Utah, Nevada and Montana. In 1876 (Oct. 2nd) he married Sophie Bohn (a native of Denmark), who bore him seven children, namely, Sylvia, Roxa, Bertha, Lafayette W., Katie, Martin and Nellie. His wife was born in 1850 in Copenhagen, Denmark, and emigrated to Utah in 1856, crossing the plains with handcarts together with her mother and four brothers.

HOWARD, Wilson Allen, a High Counselor in the Pioneer Stake, Salt Lake City, from 1911 to 1913, and at present a teacher of the High Priest's quorum in the Liberty Ward (Liberty Stake), was born Sept. 30, 1881, at Huntington, Emery co., Utah, the son of Wm. Howard and Leonora J.

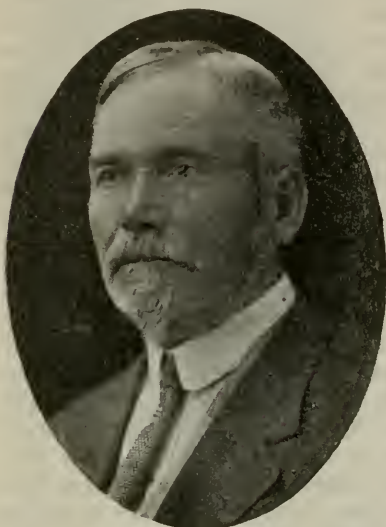


Perkins. He was baptized in 1889, ordained successively to the offices of Deacon, Elder, Seventy and High Priest, the latter ordination taking place in 1911 by Wm. McLaughlin. Bro. Howard acted as Stake superintendent of the Y. M. M. I. A. of the

Pioneer Stake from 1910 to 1913. From 1905 to 1906 he filled a mission to the Eastern States, where he labored as president of the West Pennsylvania conference and the last year was mission secretary in New York; while on his mission he had the privilege of visiting several historical places, such as Sharon (Vermont), the Prophet Joseph's birthplace, being present at the first pioneer celebration held there in 1906. He also visited the hill Cumorah, Kirtland (Ohio) and Nauvoo (Ill.). In 1907 (Sept. 19th), he married Eva Richardson (daughter of Darwin C. Richardson and Jane George), who was born May 21, 1884. This union has been blessed with two children, Allan Q. and Darwin R. He has acted as counselor in the Thirteenth Ward Y. M. M. I. A. for two years and teacher of the 23rd quorum of Seventy for three years. His occupation is that of ore buyer for the U. S. Smelting Co. Formerly he worked for several years with the Oregon Short Line Railroad Co., the last three years of this period as assistant ticket agent in the city office in Salt Lake City.

HUNTER, Oscar Fitzallen, Bishop of the Eighth Ward, Salt Lake City, Utah, was born May 8, 1852, in Salt Lake City, Utah, the son of Presiding Bishop Edward Hunter and Laura Shimer Kaufman. He was baptized in 1860 by Bishop Edwin D. Woolley; ordained successively to the offices of Deacon, Elder, Seventy and High Priest, the latter ordination taking place under the hands of John K. Winder June 12, 1904. In 1879-81 he filled a mission to England, laboring in the Manchester conference and acting a part of the time as president of the Norwich conference; still later he presided over the Nottingham conference. For a number of years he resided in American Fork, Utah county, where he acted one term as

alderman and two terms as mayor. He also served as county commissioner in Utah county. His principal occupations have been those of farmer, sheep- and cattle-raiser, merchant, salesman, real estate dealer, etc. In 1874 (Oct. 5th) he married Mindwell Chipman and in 1885 (Dec. 23rd) Anna E. Hindley. Following



are the names of his children: Mindwell C., Laura C., Amanda C., Oscar C., Annabelle C., Washburn C., Irene C., Hazel C., Edward C., Norris C., Herbert C., and Spencer C. Bishop Hunter is a kind-hearted, benevolent man, beloved by the people of his Ward and possessing the confidence of all his associates in life. Recently he was chosen a member of the Old Folks Central Committee.

HYDE, Janette A., a member of the General Board of Relief Societies, was born December 12, 1865, in Spring City, Sanpete county, Utah, the daughter of Abraham Acord and Nancy Frost. Her parents came to Utah from Iowa, in 1863, and went through to California, not having accepted the gospel prior to that time. Her father was of Pennsylvania Dutch descent, the name being Akert; later it was Anglicized

and spelled Acord; he was of excellent lineage, and was known throughout Utah in an early day as a successful financier. Her mother, Nancy Frost, was a daughter of a fine scholar, who was of Virginia birth and inheritance. Samuel Buchanan Frost, (the father of Nancy) was in many ways a remarkable student and pioneer, being one of the first judges in the State of Iowa. Joining the Church he removed his family to Utah and settled in Spring City, Sanpete co., just in time to permit the little Janette to be born in Utah. Janette grew up in Spring City, Sanpete county, and from her earliest youth she was a leader in her circle. She was a teacher in the Sunday school and mutual improvement association from the time she was twelve years old, always ambitious and a lover of refinement and culture, attended the Brigham Young



Academy, taking a course in normal training in that institution, and graduated in 1883. She taught school in Wales, Sanpete co., for one year and one year in Spring City. She was married to Joseph Smith Hyde, a son of the celebrated Apostle Orson Hyde, in the Logan Temple, July 20, 1886, and is the mother of seven children, none of these are dead. Her sons are

Joseph Jay, a college graduate and at present the principal of the high school in Panguitch, and Orson Acora, a graduate for the Utah Business College and a fine musician. Her daughters are Romania (the famous violinist and beloved youthful artist in this inter-mountain region), Golda (a student in the University at present) and Frank, a child of eight years. Brother and Sister Hyde lived in the 22nd Ward, Salt Lake City, for about twenty years. Here Janette's abilities of leadership were recognized at once, and she was made president of the mutual improvement association of the 22nd Ward, holding that office for fifteen years. The family removing to the 33rd Ward in 1913, Sister Hyde acted as president of the mutual improvement association of said Ward for four years. During the time of the great effort made to establish the old gymnasium in the old Social hall, Mrs. Hyde was one of that zealous committee who gathered thousands of dollars to prepare and equip that famous building for a gymnasium under Prof. Maude May Babock, who had recently come from the east. In 1893 she was a member of the Public Committee which acted as a relief committee for the poor and suffering thousands under the administration of Grover Cleveland. Mrs. Hyde generously opened her own home and assisted in preparing food that was given by the merchants of the city to feed the destitute. In later years, she was taken upon the mutual improvement board of the Liberty Stake, and here again, her initiative faculties were brought into active operation. Here, she developed and set in operation a plan to take the working girls from the City Wards, during the summer season into a camp for girls, just outside the city. Sister Hyde planned the work and gave the plans to Mrs. Emily J. Higgs, Fred J. Pack and Hugh J. Cannon, who ably carried out her ideas. A piece of ground was

leased from James Godfrey, a summer home was built and arranged for the girls to have from a week to ten days' outing each summer. She, herself, has acted as chaperone for several companies of girls at different periods, since its establishment. This summer camp is still in active operation, and it was the first enterprise of its kind in this State. In March, 1911, Sister Hyde was appointed a member of the General Board of the Relief Societies, and at once she was called upon to take active service on some of the most important committees of this board. Mrs. Juliana L. Smith chose her to act upon her committee for Temple clothing, and the splendid success that has attended this committee has demonstrated anew the capacity of women to administer in large affairs, if they are called to exercise their governing faculties outside of the home circle. Sister Hyde was also chosen by Sister Rebecca N. Nibley to assist her in the establishment of the Relief Society home for women and girls located at 36 West North Temple street. When the "Relief Society Bulletin" was under discussion, the name of Mrs. Janette A. Hyde was at once proposed as the business manager of that enterprise. Assisted by Mrs. Amy Brown Lyman, Mrs. Hyde has financed that great undertaking so successfully that it has been practically independent of any assistance from the General Board. In April, 1914, she was chosen as vice-president of the International Congress of Learned Women of the Utah Division. And now, at the close of this year (1914), she has been sustained as the business manager of the new "Relief Society Magazine," an undertaking which will tax all her gifts and mental resources. A course taken by Mrs. Hyde in the year 1905 in Domestic Science has qualified her for that phase of theoretical preparation for home life, while her own delight in outdoor work has made of

her a successful gardener in the small plat of ground which lies at the rear of her modest home on 978 East 4th South street. Here, she raises flowers, vegetables and fruits, and has been so successful that she was placed in charge of the Home Gardening Department for women in the "Bulletin," and has made her customary success of this department. Mrs. Hyde is gifted with a beautiful presence, and a refined manner. She is frank and candid in her disposition, but possesses wisdom to temper the keen which make her an ideal counselor. She is beloved as a friend, adored as a wife and mother and respected as a member of society everywhere. (—X).

IVERSEN, Niels Christensen, a prominent Elder of the Bear River City Ward, Box Elder co., Utah, was born April 7, 1846, at Uldem, Veile amt, Denmark, the son of Christen



Iversen and Anna Elizabeth Jensen. He was baptized May 5, 1862, by Lars Jensen and ordained a Priest October 23, 1864, by Anders W. Winberg. Soon afterwards he was sent out as a local missionary under the name of Niels Iversen. He labored in the Horsens branch of the Fredericia confer-

ence until the spring of 1865, when he went back to his farm labors. In January, 1867, he married Maren Olsen, who bore him three children; she was born May 5, 1839, near Veile, Denmark. Brother Iversen emigrated to Utah in 1871; his wife followed him the next year, but died in 1873, about a year after her arrival in the Valley. In 1878 Brother Iversen married Mary B. Nilson, who was born May 1, 1854, at Lund, Sweden, and came to Utah in 1876. Soon after his marriage with this lady Brother Iversen located permanently in Bear River City. In 1873 he was ordained an Elder by Elias Smith. In November, 1890, he was ordained a Seventy by Knud A. Fridal, and in April, 1899, he was ordained a High Priest by Chas. Kelley. In 1898 he filled a mission to Scandinavia, laboring in the Copenhagen conference. At home Brother Iversen has acted as a Ward teacher for thirty years and been a counselor in the presidency of the Scandinavian meetings in Bear River City for a long time. He has also been a city council member for five years. Brother Iversen is the father of ten children, five boys and five girls, of whom eight are now living.

IVERSON, Gustave Arnt, president of the Carbon Stake, Carbon co., Utah, from May, 1910, to April, 1913, and now a resident of the Ensign Ward, Salt Lake City, was born November 17, 1871, at Drøbak, Akershus amt, Norway, the son of Magnus Iverson and Ingeborg Nielsen. He emigrated to Utah in 1875, and was baptized May 6, 1880, at Ephraim, Sanpete co., Utah, by Nils Anderson and confirmed by Hans F. Petersen. He was ordained a Teacher when twelve years of age and an Elder April 26, 1892; ordained a Seventy, May 2, 1892, by John Henry Smith, and ordained a High Priest, January 13, 1901, by Canute Peterson, and set apart as president of the Y. M. M. I. A. of the Sanpete

Stake. He also acted as president of the Manti South Ward Y. M. M. I. A., and filled a special mission for the mutual improvement cause in the Utah Stake during the winter of 1898-99. When the Sanpete Stake of Zion was divided in 1900, he was chosen as second counselor to President Lewis Anderson, of the South Sanpete Stake. In June, 1905, he went to Michigan to study law, in consequence of which he was released from his position in that Stake presidency in the fall of that year. After graduating with high

living. Since April 1, 1913, Brother Iverson has acted as assistant attorney general of Utah.

IVIE, John, Lehi, a Utah pioneer and military man, was born June 11, 1833, in Missouri, the son of James Ivie. He shared with the saints in their persecutions in Illinois and migrated to Utah in 1849, became a settler on Pleasant Creek, now Mt. Pleasant, Sanpete co., in 1853. After marrying Mary Catherine Barton, of Farmington, Utah, he moved with his family



honors from the University of Michigan and receiving the degree of L. L. B., he located at Manti, where he was chosen first assistant Stake superintendent of Sunday schools, filling that position until December, 1908, when he removed to Price, Carbon co., Utah. In 1910 he was elected State senator representing Carbon, Emery, Grand, San Juan and Uintah counties. In 1892-94 he filled a mission to Scandinavia, laboring in the Christiania conference, principally in Tromsø. After his return from that mission he married Mary Velettie Olsen October 23, 1895; she is the daughter of Frederik Olsen and Mathilde Jensen, and has borne her husband eight children, six of whom are now



to Sevier county, where he resided until the time of his demise. He died at Vermillion, May 10, 1909, of old age and general debility, at the home of his daughter, Mrs. Thos. Gledhill. During the latter part of his life Brother Ivie was known as "Uncle John" and "Colonel Ivie." He was a frontiersman to all intent and purposes and did yeoman services in Sanpete, Sevier and other counties in protecting the early settlers from the ravishes of the red men. As a colonel in the Utah militia he was well liked by his men, being brave but cautious; he would never send his men where he dared not go himself, and always tried to obey the orders of his superiors.

JENSEN, Charles, the second Bishop of Koosharem, Sevier co., Utah, was born March 10, 1855, at Spøring, Randers amt, Denmark, the son of Christian Jensen and Barbara Christensen. He emigrated with his parents to America in 1863. The family first resided at Gunnison, next in Ephraim, Sanpete co., and in the spring of 1877 settled at Redmond, thus becoming



some of the original settlers of that place. In 1886 Charles moved to Koosharem, where he acted as Bishop from 1885 to 1890. He then returned to Redmond, where he resided till his death. He was ordained an Elder September 24, 1879, and in 1882-84 he filled a mission to Scandinavia. In 1906-09 he filled a second mission to Scandinavia, this time presiding over the Aarhus conference. He was ordained a High Priest by John Henry Smith in 1886. Brother Jensen married two wives. His first wife was Annie Rasmussen, whom he married June 7, 1876, and his second wife was Brighamine Johnson, whom he married June 2, 1886. On account of his double marriage he was imprisoned in the Utah penitentiary, (being convicted of unlawful cohabitation) from September 24, 1889, to March

1, 1890. He had eight children by his first wife and five children by his second wife. For a number of years Brother Jensen was a member of the Sevier Stake High Council. He also acted as president of the Redmond Y. M. M. I. A. and filled many other positions of honor and responsibility, both of a secular and ecclesiastical nature. After suffering for years with cancer, Brother Jensen died September 28, 1913, at Redmond. Throughout his entire career he exhibited to an eminent degree the leading characteristics of a true and devoted Latter-day Saint. He was a natural leader among men, possessed liberal views, was a wise counselor, a kind husband and father, and highly respected by all who knew him. His occupation in life were those of a farmer and stock raiser.

JENSEN, Joseph Young, first counselor to President Lewis Anderson, of the South Sanpete Stake, Utah, was born May 21, 1857, at Frederikstad, Norway, the son of Johan Andreas Jensen and Andrea Petersen. When six years old he crossed the Atlantic with his parents in a sailing vessel and crossed the plains in an ox train, walking the greater part of the way. After arriving in Salt Lake City in the fall of 1863, the family made Ephraim their permanent home. Joseph was baptized when about eight years old and was ordained successively to the offices of Teacher, Elder, Seventy and High Priest, the latter ordination taking place under the hands of Apostle Francis M. Lyman. At that time also he was made counselor in the Bishopric of the Koosharem Ward. May 13, 1894, he was set apart as second counselor to Bishop Chas. R. Dorius, of the Ephraim South Ward. Subsequently he became first counselor to Bishop Dorius, which office he held till November 10, 1902, when he was chosen and set apart as first counselor to President Lewis Anderson, which position he still holds.

Brother Jensen has always been a diligent Church worker and has taken an active part as an officer in the Sunday school and Y. M. M. I. A. work. In 1881 (October 20th) he married Margaret P. Anderson who bore him five children. After her death

co., was ordained an Elder Oct. 23, 1892, and ordained a Seventy May 18, 1898, by Christian D. Fjeldsted. In 1898-1900 he filled a mission to Scandinavia, laboring as presiding Elder of the Frederikshavn branch of the Aalborg conference. On this mis-



which occurred on the 15th of Oct., 1899, Brother Jensen married Stella Rasmussen June 25, 1902. Being of a studious nature, Brother Jensen took advantage of the opportunities of the pioneer school room and became a graduate of the B. Y. Academy in Provo in the spring of 1889. He was selected by the faculty to offer the valedictory of the normal class of that year. For a number of years he taught school successfully and has taken an active part in Church matters generally since he was very young.

JENSEN, Martin, the third Bishop of Redmond, Sevier co., Utah, was born Jan. 7, 1866, at Gunnison, Sanpete co., Utah, the son of Christian Jensen and Barbara Christensen. He was blessed by Jørgen Hansen, Jan. 30, 1866; was baptized in 1874 by John G. Jørgensen, at Ephraim; removed with his parents to Redmond, Sevier

son, as well as at home, he has received many testimonies of the divinity of the great Latter-day work through dreams and visions, the healing of the sick, etc. After his return home from his foreign mission, he served two sessions as a member of the Utah legislature. He was ordained a High Priest and Bishop by Joseph F. Smith June 29, 1902, and set apart to preside over the Redmond Ward, which position he held till 1912. In 1887 (May 17th) he married Georgina Jørgensen, daughter of James C. Jørgensen and Christina Sørensen; this marriage has been blessed with twelve children, eight boys and four girls, eleven of whom are still living.

JENSON, Jens, a veteran Elder in the Monroe Ward, Sevier co., Utah was born February 12, 1829, at Felestad, Rönneberg, Sweden, the son of Jens Knudsen and Inger Hanson. She emigrated to Utah in 1860, cross-

ing the Atlantic in the ship "William Tapscott," which sailed from Liverpool, May 11, 1860, and arrived at New York, June 20, 1860. From Florence she crossed the plains in Captain Oscar O. Stoddard's handcart company, which arrived in Salt Lake City September 24, 1860. Almost immediately after his arrival in Utah, he found employment on the Church farm, after which he spent a few years in Round Valley, Morgan co. In 1869 he moved to Santaquin, Utah

JENSON, Joseph H., the first Bishop of the Monroe North Ward, Sevier co., Utah, was born August 23, 1867, at Round Valley, Morgan co., Utah, the son of Jens Jenson and Cecelia Anderson. He was baptized September 7, 1876, by John B. Hesse; ordained an Elder in 1889 by Thos. Cooper, and ordained a Seventy August 23, 1892, by George Reynolds. Prior to this he acted as a president of a Deacons quorum, and president of a Teachers quorum; later he was secretary and presi-



co., and in 1870 located permanently at Monroe, where he resided until the time of his death. In 1879-81 he filled a mission to Sweden, laboring in the Göteborg conference; he had previously been ordained a Seventy. In 1862 he married Cecelia Anderson who was born December 28, 1832, in Helsingborg, Sweden. The issue of this marriage was three children, namely, Emma C., Alice M. and Joseph H. In 1888 he married Karen Anderson, a widow. After a career marked with faithfulness and integrity to the cause of Christ, Brother Jenson died July 2, 1900, at Monroe. He held the office of a High Priest at the time of his demise.

dent of the 41st quorum of Seventy and acted for twelve years as president of the Monroe Ward Y. M. M. I. A. and later as second counselor in the presidency of the Sevier Stake Y. M. M. I. A. He also acted as assistant superintendent of the Monroe Sunday school and was Ward clerk of Monroe for several years. In 1889-1890 he filled a special mission as a Temple worker in the Manti Temple. In 1890, (November 5th) he married Emmeline Hansen (born November 13, 1865, in Manti, Sanpete co., Utah), who, after bearing six children, died April 12, 1904. In 1908, (August 12th) he married Ellen Louisa Anderson who was a native of Alsike, Upsala, Swe-

den, and was born Dec. 31, 1879. This last marriage has been blessed with three children. In 1901-03 Brother Jenson filled a mission to Sweden, laboring in the Stockholm and Sundsvall conferences. When the Monroe Ward was divided into two Wards April 24, 1904, Brother Jenson was ordained a High Priest and Bishop by Rudger Clawson and appointed to preside over the Monroe North Ward. In a secular way Brother Jenson has filled a number of responsible positions at home; thus he was a member of the Monroe town board for a number of years and also served as president of said board two terms. For six years he acted as a school trustee. His principal avocation in life are those of farming and stockraising.

JEREMY, Thomas Evans, a Patriarch in the Salt Lake Stake of Zion, was born in the parish of Llanegwad, Caermarthenshire, South Wales, July



11, 1815. He was raised on a farm and received a tolerable good education. After his marriage he joined the Baptist denomination, but believed the principles of "Mormonism" from the time he first heard them pro-

claimed. March 3, 1846, he was baptized by Elder Dan. Jones, he being one of the first who embraced the fulness of the gospel in Wales. On the evening of the day of his baptism he was ordained to the office of a Priest and soon afterwards, when the Llanybyther branch of the Church was organized, he was appointed to preside over the same. By his continued efforts, being assisted also by other Elders, four new branches were raised up in the immediate neighborhood of where he resided. At that time Elder Jeremy lived on a large farm, which he had rented from a rich land-owner, the same as others in the same neighborhood. This land-owner, who was an enemy to the "Mormons," became very angry when he heard that Thomas E. Jeremy had united himself with them, and furthermore was spreading the doctrines of his creed among his other renters. On one occasion when Elder Jeremy brought him the half-yearly rent, this man commenced to abuse him and finally broke out in a passion, saying, "These damned night-dippers (meaning the 'Mormons') will lead you down to hell." Bro. Jeremy, in his usual calm and conservative manner, told him in reply that although he knew his duty to his landlord, and would do what was right to him, he considered it his privilege to serve God according to his own conscience; and he felt it to be his duty to obey God more than man. This exasperated the landlord, who commenced to curse and swear, but was immediately seized by a strange but mighty power, which hurled him back in his chair and made him speechless, while he foamed profusely from the mouth, and his limbs were twisted nearly out of shape. He finally lost his reason and never recovered from the attack. On one occasion Elder Jeremy, on his way to attend a conference meeting

at Myrther Tydfil, South Wales, was crossing a high mountain on a cold stormy day, together with a companion, who, in consequence of the ground being slippery, stumbled and dislocated his ankle. The young man, whose name was John Rice and had only been a member of the Church a short time, sat down by the road side and wept, they being about seven miles from the nearest house, where they could procure any help. Elder Jeremy explained the ordinance of the laying on of hands to Brother Rice, and promised him that if he had faith he could be healed. He then placed his hands upon the young man's head and commanded in the name of Jesus Christ that everything in his body which had been dislocated should be restored. He was immediately obeyed, and the young man, who was instantly healed, leaped to his feet, shouting for joy, after which the two continued their journey praising the Lord for the miraculous manifestation of His power. The young man's ankle was as strong and well as before the accident and Elder Jeremy testifies that when he was administering to the young man, he plainly heard the bones in the dislocated ankle click together as if being set by some unseen physical power. On another occasion when Elder Jeremy was shooting at a flock of crows, the barrel of the gun bursted, and one piece of it struck Elder Jeremy with such force in the forehead that he lost consciousness, and it was thought by those who saw him that he could not possibly live. Among the visitors on the occasion was a Baptist minister, who, on seeing him, declared that if he could get well, he would be willing to acknowledge that there must be some extraordinary power connected with him and his people. Through the faith and prayers of the Elders, Brother Jeremy recovered so quickly that he

was out preaching to the people the following Sunday, three days after the accident had taken place; one week later he baptized three persons. The Baptist preacher, however, refused to believe, and when Elder Jeremy exhibited several pieces of bone which had been extracted from the ghastly wound, this disbeliever in miracles wickedly insinuated, that Elder Jeremy must have found some sheep bones in his field, and was trying to deceive the people. Elder Jeremy bore the scar from this accident in his forehead to his death, but experienced no inconvenience therefrom after the time he was first healed. These instances are but a few of the many related by Elder Jeremy, who, on account of his unswerving faith and implicit confidence in the promises of God, was the instrument in His hands in healing the sick, casting out devils, speaking in tongues, etc. The latter gift he enjoyed to a great extent and also, on several occasions, had the gift of interpretation of tongues. In 1849, Elder Jeremy emigrated to Utah, with his family, consisting of his wife and seven children and three other persons (one girl and two young men) that he paid for, crossing the Atlantic in the ship "Buena Vista," which sailed from Liverpool, England, Feb. 25, 1849. In crossing the plains, the company, in which he traveled, was snowed in, on the Sweetwater, and before relief could be sent out from the Valley, the emigrants suffered much from cold and hunger. In one night seventy of their cattle died from cold and starvation. Elder Jeremy located with the Welsh Saints west of the River Jordan, near Salt Lake City, but shortly afterwards settled in the Sixteenth Ward, Salt Lake City, where he resided the remainder of his days. In 1849-52 he presided over the Welsh meetings, which were held weekly in the city during that time.

These meetings were often visited by some of the Apostles and were generally very spirited and interesting. In 1852 Elder Jeremy was called on a mission to his native country. He left home Sept. 16th of that year, and after a severe journey across the plains and a stormy passage over the ocean he arrived in Liverpool, England, Dec. 24, 1852. He was appointed to preside as pastor over three conferences (Swansea, Llanelly and Caermarthen), and subsequently acted as counselor to Dan Jones, in the presidency of the Welsh Mission. After a successful mission, he returned home with a company of Saints, which sailed from Liverpool, England, in the ship "Chimborazo," April 17, 1855. On the voyage he acted as a counselor to Edward Stevenson, the president of the company. During the few following years Elder Jeremy and family suffered considerably from scarcity of food, the grasshoppers destroying the crops in the valleys of Utah. As long as he had any bread-stuff, he divided liberally with his neighbors, and when all was gone, he stood his chance with the rest of the people in subsisting on roots and other things which could sustain life for a time. At the time of the general reformation in 1856 he took a very active part in preaching to the Welsh Saints and exhorting them to renewed diligence. Later (1857-58), he participated in the expedition to Echo Canyon, making two trips out in the mountains. On one of these he served as captain of ten and on the other as captain of a company; he suffered considerably from cold and over-exertion, and frequently had to make his bed on three feet of snow. In 1860 he was called on a mission to Europe. He arrived in Liverpool Dec. 12th of that year and was appointed to preside over the Welsh Mission.

While acting in that position for about three years and a half several thousand people joined the Church in Wales. Geo. G. Bywater was his first and David M. Davis his second counselor. He finally returned home in charge of a large company of Saints, which sailed from Liverpool, on the ship "General McClellan" May 21, 1864. In October following he was set part to act as a member of the High Council in the Salt Stake of Zion, a position which he occupied until May, 1887, when he was released with honor because of his advanced years. Soon afterwards he was ordained a Patriarch. In November, 1875, he filled another mission to England, arriving in Liverpool Dec. 1st of that year. He traveled among the branches in Wales, and also attended to some private business; returned home in March, 1876. Elder Jeremy was one of the faithful and true Elders who showed the same noble characteristics in times of prosperity as in times of adversity; he has ever been true to his God and his brethren and friends; his virtues and noble example will be held in honorable remembrance by future generations. Bro. Jeremy died April 17, 1891, in Salt Lake City.

JOHANSON, Olof P., Bishop of Archer Ward, Fremont Stake, Madison co., Idaho, was born May 24, 1862, at Valby, Elfsborg län, Sweden, the son of Johannes Swenson and Christina Person. He was baptized Aug. 10, 1882, by Andreas Eliason; ordained a Priest April 2, 1883, by Andreas Eliason; ordained an Elder May 27, 1883, by Bengt M. Rafsten and ordained a High Priest Dec. 24, 1899, by John Henry Smith. In 1883-84 he labored as a missionary in Sweden, principally in the Trollhättan branch. He emigrated to Utah in 1884, and after residing temporarily at Logan and Hyde Park, Cache co., he settled at Lyman,

Fremont co., Idaho, in 1885. At that time that whole region of country was covered with sage brush and the distance to the nearest market was about twenty-five miles. The pioneer settlers at Lyman had to cross two arms of Snake river in order to reach Eagle Rock (now Idaho Falls). In 1910-12 Brother Johanson filled a mission to Scandinavia, laboring first as traveling Elder in the Göteborg conference and later as president of the said con-

Holbæk amt, Denmark, Dec. 25, 1836, baptized by Anton Andersen June 18, 1855, labored as a missionary on Sjælland several months, emigrated to Utah in 1857, crossing the Atlantic in the ship "Westmoreland" and arrived in Salt Lake City, Sept. 13, 1857. He located in Brigham City, where he the following spring was delegated as a picket guard to burn the property, if the soldiers should continue hostilities after their arrival in the Valley. After



ference; still later he labored as a traveling Elder in the Sundsvall conference. Before being chosen as Bishop of the Archer Ward in 1914, Brother Johanson acted as president of the Lyman Ward Y. M. M. I. A., was superintendent of the Ward Sunday school, superintendent of Religion Class at Lyman, and served seven years as first Counselor to two Bishops (Thomas Atkinson and George Briggs, sen.). He has also served as school trustee and as a director in canal companies for many years.

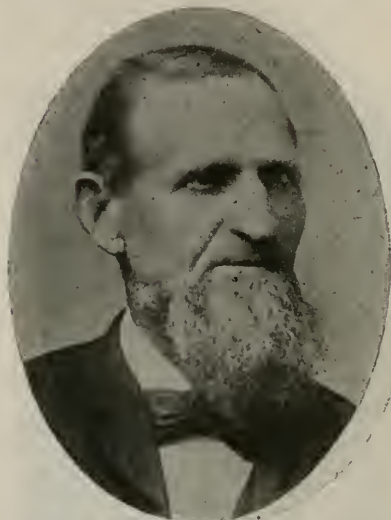
JOHNSON, James H., a prominent Elder in the Second Ward, Salt Lake Lake City, Utah, was born at Nidløse,

"the move" in 1858 he located in Salt Lake City, where he has resided ever since. In the year 1861 he went to the Missouri river as a Church teamster, after the poor, making the round trip in Capt. Jos. W. Young's company. At the April conference, 1866, he was sustained as a counselor to James Leach, president of all the Deacons in the Church, occupying that position until 1867, when he was called on a mission to Scandinavia. He left home in the spring and arrived in Copenhagen, Denmark, July 31, 1867. He presided over the Vendsyssel and subsequently over the Aalborg conference, and returned home in the summer of 1869. From 1877 to 1885 he acted as head teacher in the Second

Ward, and was also a home missionary for a number of years. In 1886 (May 13th) he commenced work as a member of the Salt Lake police force. After serving in that capacity about five years, he moved out on a farm which he had purchased in Granger; there he lived until 1910, when he moved back to the Second Ward. In 1860 (Sept. 28th) Brother Johnson married Jensine Jensen, who was born July 1, 1840, at Hirschholm, Sjælland, Denmark, the daughter of Niels Jensen. She was one of the first 28 Scandinavian saints who emigrated from Denmark to Utah, and bore Bro. Johnson nine children; she died in Salt Lake City, March 7, 1905. In 1870 (Jan. 17th) Bro. Johnson married Else Marie Petersen who was born in Aalborg, Denmark, May 28, 1852, baptized May 28, 1864, and emigrated to Utah in 1869. She became the mother of eleven children, is still alive and laboring as an active teacher in the Second Ward Relief Society.

JOHNSON, John Peter Rasmus, the second Bishop of the Provo First Ward, Utah co., Utah, was born April 10, 1824, in Sindved, Veile amt, Jutland, Denmark, the son of Johan Christensen and Ane Dorteia Johansen. He was baptized by Christian J. Larsen, Dec. 7, 1852, and soon after ordained to the Priesthood. He presided over the Greis branch of the Fredericia conference about three years and emigrated to Utah in 1845, crossing the Atlantic in the ship "Benjamin Adams." He became a permanent resident of Provo in 1856, where he took an active part in both Church and secular affairs and was at one time one of the leading business men of Provo. Thus he acted as president of the Ward teachers and a counselor to Bishop Blackburn; he also served as a member of the Provo city council for a number of years. In 1861-64 he filled a successful mission

to Scandanavia, during which he presided over the Fredericia conference about two years and subsequently presided one year in Norway. From 1864 to 1902 he acted as Bishop of the Provo First Ward. In 1886 he filled a short mission to the Northwestern States. Having obeyed the higher law



of marriage he was imprisoned in the Utah penitentiary for unlawful cohabitation from Oct. 9, 1888, to Jan. 20, 1889. He died July 9, 1910, at Provo, Utah co., Utah, leaving an interesting family of ten stalwart sons and eight daughters.

JONES, Albert Stephen, a counselor to Bishop Buttle of the Provo First Ward, (Utah Stake), Utah, was born Jan. 15, 1871, at Provo, the son of Samuel S. Jones and Julia Ipsen. He was baptized when about eight years old by Thos. Farrer and soon afterwards ordained to the lesser Priesthood. He was ordained an Elder Jan. 17, 1894, ordained a Seventy Jan. 31, 1894, and ordained a High Priest April 27, 1913. In 1894-97 he filled a mission to Samoa, laboring principally in the Tonga part of said mission. At home he has been a diligent Church worker. Thus he labored seven years

in the superintendency of the Provo First Ward Sunday school, was clerk in a quorum of Seventy for seven years, and set apart as one of the presidents of the 134th quorum of Seventy Dec. 12, 1909, which position he held until he was called to labor

has also acted as a Sunday school officer, and been president of the Ward Y. M. M. I. A. and choir leader. Bro. Jones emigrated to America in 1871, spent one year in Ohio and came to Utah in 1872, settling at Rockport, Summit co., where he married Han-



in the Ward Bishopric. In 1897 (May 12th) he married Sadie E. Fletcher (daughter of Chas. E. Fletcher and Elizabeth Miller, of Provo,) who has borne him four children, namely Veoma E., Lyle J., Fletcher A. and Alice. For the past fifteen years Bro. Jones has been engaged in mercantile business.

JONES, Alfred Abraham, second counselor in the Bishopric of the Hunter Ward, Salt Lake co., Utah, from 1888 to 1902, was born Nov. 13, 1850, at Tredegar, Monmouthshire, England, the son of Thomas Jones and Ann Walden. He was baptized in 1859, by David Morgan; ordained a Deacon, Teacher, Priest and Elder successively, the latter ordination taking place Nov. 8, 1875, under the hands of Duncan M. McAllister. He was ordained a High Priest Aug. 26, 1888, by Joseph E. Taylor and set apart as second counselor to Bishop Wm. Miller, of the Hunter Ward. He

nah M. Gibbs Nov. 18, 1875. He finally settled permanently at Hunter. Bro. Jones is the father of five children, and is a farmer, iron worker and miner by occupation.

JONES, Alfred Thomas, second counselor to Bishop Laronzo Day, at Hunter, Salt Lake co., Utah, was born Nov. 29, 1876, at Rockport, Summit co., Utah, the son of Alfred A. Jones and Hannah Maria Gibbs. He was baptized when eight years of age, was ordained to the lesser Priesthood as a boy, received a common school education, was ordained an Elder in 1899, and filled a mission to the Southern States in 1900-02, after being ordained a Seventy Feb. 16, 1900. He was ordained a High Priest July 27, 1902, by John R. Winder and set apart as second counselor to Laronzo Day. In 1904 (April 20th) he married Sarah Jane Lester. Bro. Jones has

taken an active part in Y. M. M. I. A. work and has acted as a Ward teacher



dren. In a civic way Bro. Jones has been a railroad worker, filling positions as chore boy, brakeman, car inspector, conductor and office clerk. He has always taken a great interest in music and possesses considerable talent in that direction. For several years he was a member of the Salt Lake Choral Society and of the Tabernacle choir. He also had charge of the Brighton Ward choir about ten

and Sunday school teacher for a number of years.

JONES, George Ladley Martin, Stake clerk of the Sevier Stake, Sevier co., Utah, was born June 19, 1858, at Kilmarnock, Ayshire, Scotland, the son of John R. Jones and Agnes C. Martin. He emigrated to Utah with his mother in 1864, since which time he has resided in Salt Lake City, Herriman, Brighton, and Richfield, the latter being his present home. His parents being members of the Church, George was baptized in June, 1867, by Wm. Ostler. We was ordained a Teacher when quite young and on June 6, 1882, he was ordained an Elder by John Cummock. Elder Jones has always been actively engaged in Church work and has particularly been a diligent Sunday school officer and Ward and Stake clerk. While residing in the Salt Lake Stake he acted as clerk and president of the Twenty-second quorum of Elders and since March, 1902, he has acted as tithing clerk of the Sevier Stake. In 1882 (Oct. 26th) he married Hortense M. Lang, who has borne him nine chil-



years. At the present time he is filling the position of Stake chorister of the Sevier Stake Y. M. M. I. A. and Sunday schools, and is also director of the Sevier Stake tabernacle choir. As a musical instructor in the Richfield public schools his ability is well recognized.

JONES, Robert Elijah, second counselor to Bishop Day of the Hunter Ward, Salt Lake co., Utah, was born Feb. 24, 1881, at Rockport, Summit co., Utah, the son of Alfred A. Jones and Hannah Maria Gibbs. He was baptized when eight years of age, ordained a Deacon in 1897; ordained an Elder in 1898 by John J. Field, and ordained a High Priest Nov. 27, 1904, by Geo. Albert Smith and set apart as second counselor to Bishop

Day, succeeding his Brother Alfred. From his early youth Elder Jones has taken an active part in Church matters. Thus he acted as a counselor in the presidency of a Deacon's quorum and later in the presidency of a Teacher's quorum, was an officer in the Ward Y. M. M. I. A. and Sunday school, and also Ward clerk for four years. In 1904 (Nov. 9th) he married Mary Ann Haslam, who has borne her husband four children.

JØRGENSEN, Sørine Knudson, wife of Johan G. Jørgensen, was born June 9, 1830, at Jaasund, near Stavanger, Norway. When quite young she married Ole Staalesen, with whom she had five children; one of these died in



infancy, while four of them joined the Church and came to Utah. One of her sons (Søren Staalesen) by this first husband worked in the St. George Temple and later while engaged in labor on the Salt Lake Temple he took sick and died. One of the daughters (Anna Marie, became the wife of John F. F. Dorius; another daughter (Amelia) married

Nephi Williams, who lives in Emery county. The other son (Olof) was suddenly killed in February, 1897. Sørine joined the Church about the year 1859, and from the beginning of her acquaintance with the "Mormons" she kept an open house for the missionaries and rendered them efficient help on many occasions. When she finally emigrated to Utah in 1863, she assisted a number of persons to emigrate, and she was one of the most liberal donors to a certain fund created for the purpose of erecting a mission building at Osterhausgaden, in Christiania. On her arrival at Florence, Nebraska, she married Johan Gustaf Jørgensen and fitted out several teams and crossed the plains in an independent company in charge of William W. Cluff. During a stampede on the plains Sister Jørgensen's hired girl was killed. After their arrival in Utah, the family located at Ephraim, where they passed through all the trials and difficulties incident to early pioneer life and Indian troubles. By her second husband Sister Jørgensen became the mother of five children, namely, Johan Caroline, Enoch (who is at present principal of the Jordan High School), Bertha and Heber. Bro. and Sister Jørgensen were among the pioneer settlers of Koosharem, Grass Valley, Sevier co., Utah, in 1878, and for many years Sister Jørgensen with her four children was engaged in dairying at Fish Lake. Throughout her entire life she was active in all matters pertaining to Relief Society work and general social betterment. Respected and beloved she passed to her final rest April 1, 1914, at Ephraim.

KEELER, Charles Obed, second counselor to Bishop James F. Shaw of the Brooklyn Ward, Sevier co., Utah, was born Jan. 3, 1865, in Goshen, Utah co., Utah, the son of Jas. Keeler, and Emily Shelton. He was baptized in the summer of 1874, by Johan Smith,

was ordained a Deacon by Franklin Spencer at Richfield, Sevier co., Utah, ordained a Teacher and a Priest at Pima, Arizona, and later ordained an Elder. When residing in the Provo Fifth Ward, Utah co., Utah, he was ordained a Seventy July 8, 1902, by Joseph W. McMuprrin and set a part for a mission to the Southern States. Bro. Keeler now holds the office of a High Priest. He is a farmer by avocation.

KEMP, James, an active Elder in the Crescent Ward, Salt Lake co., Utah, was born Jan. 20, 1847, at Carlton, England, the son of William Kemp and Elizabeth Billam. He was baptized when about eight years of age and as a boy assisted his father, who was a weaver. He emigrated to Utah with his parents in 1862, and

City, Oct. 30, 1871. She was the daughter of James Papworth and Elizabeth Tavener, and was born Dec. 10, 1854, at Cambridge, England, emigrated to America in 1864, crossing the Atlantic in the ship "Hudson" and the plains with ox teams, walking all the way. She became a mother to eleven children, eight boys and three girls. After Bro. Kemp's marriage he worked at different trades and in different localities. Finally he became a permanent settler at Crescent in 1886. Here he has lived ever since, engaged in farming. He was ordained a High Priest Dec. 28, 1907, by Hyrum Goff and filled a nine months' mission to the Central States in 1910-11. Prior to his departure on that mission and also after his return he labored as a home missionary in the Jordan Stake. He has also been president of the 2nd quorum of Elders of the Jordan Stake for several years. For six years he acted as constable in the Crescent precinct.

KEMP, William, a veteran Elder in the Church and for many years a resident of St. George, Washington co.,



located with them in the Eleventh Ward, Salt Lake City; in 1864 he accompanied them to St. George. Soon afterwards he located temporarily at Provo, but returned again to St. George, after which he engaged in teaming and freighting to California and the States. He was ordained an Elder and married Emma Papworth, in the Endowment House, Salt Lake

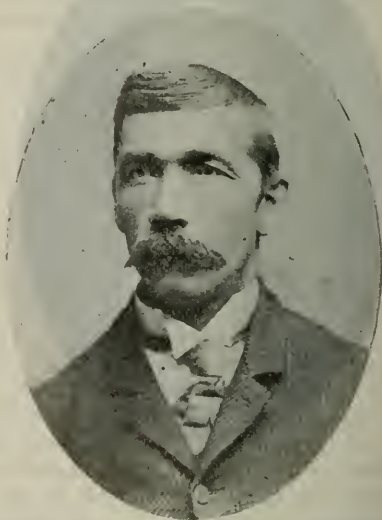


Utah, was born in England. He joined the Church in England and labored seven years as a local missionary; emigrated to Utah in 1862, crossing the

Atlantic in the ship "William Tapscott," which sailed from England, May 14, 1862, and arrived at New York after a seven weeks' voyage. He crossed the plains in Capt. Horton D. Haight's company and arrived in Salt Lake City Oct. 19, 1862. After residing a short time in the Eleventh Ward, Salt Lake City, he went to St. George, in 1864, where he resided until the time of his death which occurred at St. George. For many years Bro. Kemp was chorister in the St. George Ward and died as a High Priest and a faithful member of the Church. Elder Kemp learned the trade of a weaver at Carlton, England, and married when quite young. One evening while he and his wife were out hunting for employment an Elder came to their house, and being hungry and tired he asked for something to eat. The children, who were alone at home, replied that they had nothing in the house to eat and had been without food all day. The Elder remarked: "You shouldn't be hungry with bread lying all around." Securing a light, the Elder and the children began to search the house, and to their great surprise they soon found four loaves of bread upon the loom. The children ate their bread and went to bed rejoicing. On another occasion after Bro. Kemp and wife had arrived in America, they experienced hard times in common with their co-religionists. One evening when Bro. Kemp was returning home, after having hunted all day for work, he heard a man being refused a night's lodging at the house of a neighbor, and when the same stranger a few minutes later met Bro. Kemp and asked him for lodging, he was told that if he would walk a mile with him he could share his bed with him. The stranger accepted the offer, and upon entering Bro. Kemp's house, they engaged in a conversation about gospel principles, on which the visitor seemed to be exceedingly well

posted. The stranger also discovered that the family were in very poor circumstances, in fact almost destitute of food. The stranger left the house early the next morning, but about 8 o'clock he came back with a wagon load of victuals and unloaded the same at the house of Bro. Kemp. The mother then made breakfast and as the stranger sat down to eat, he began to pull money out of his pockets, and toss coins on the floor for the children. He seemed to have money in every pocket. After the meal, the man left, but prior to his doing so he was asked to give his name. He simply replied that he just went wherever he was sent, upon which the stranger mysteriously disappeared.

KJÆR, Louis Christian, the second Bishop of the Manti South Ward, Sanpete co., Utah, was born Oct. 9, 1857, at Manti, the son of Lars Christian Kjær and Mette Marie Christensen.



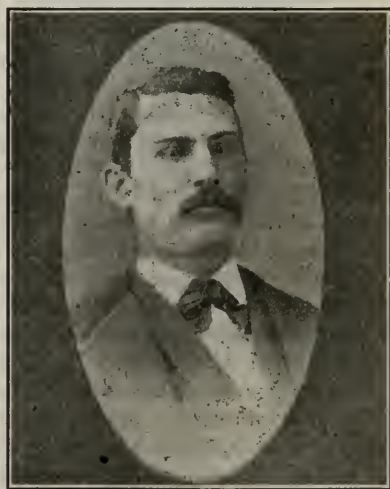
He was baptized in 1865 and became a Church worker from his early boyhood. In due course of time he was ordained a Seventy and he acted as secretary of the Manti South Ward Sunday school four years and also as secretary and president of the

Ward Y. M. M. I. A. for some time. In 1903 he was ordained a High Priest and Bishop by Anthon H. Lund and set apart to preside over the Manti South Ward, succeeding the late Hans Jensen Hals. Bro. Kjør has resided in Manti all his days, where he has been engaged in farming and stock raising. He has served three terms as a member of the Manti city council. In 1884 (Nov. 14th) he married Anna E. Jensen, which marriage has been blessed with five boys and three girls, whose names follow: Louis Milroy, Clinton, Aldred Claudius, Edith Pearl, Curtis Anthon, Ruth Gelean, Florence Cathrine and Leonard Jensen.

KLEINMAN, Konrad, one of the original Utah pioneers of 1847, was born April 19, 1815, at Bergwater, Landau, Germany, the son of Konrad Kleinman and Odelia Wissing. He emigrated to America when quite young and becoming a convert to "Mormonism" he was baptized by Dominicus Carter Aug. 26, 1844, in Indiana. When he first joined the Church his mother was very much embittered against him, but having a testimony from the Lord regarding the divinity of "Mormonism" he paid no attention to the ill feeling of his relatives. He migrated to Nauvoo in 1844, and worked on the Temple with his team, hauling rock. He purchased a log house and a lot in Nauvoo, and lived there until he was driven away by the mob. During the exodus in 1846, he went as far as Winter Quarters, where he built a log house, and in the spring of 1847, he was chosen as one of the original pioneers who made the famous journey to G. S. L. valley that year, under Pres. Brigham Young. From the very beginning Bro. Kleinman took an active part in the upbuilding of this western country, and after residing temporarily in Salt Lake City he located at Lehi, Utah co. In 1855-56 he filled a mission to

New York and he was called on the Dixie mission in 1861. After residing at St. George and Toquerville, southern Utah, he removed to Mesa, Arizona, but soon returned to St. George, to spend his last day's working in the Temple. There he performed ordinance work for more than 4,000 of his dead relatives. Bro. Kleinman was ordained to the different grades of the Priesthood and was ordained a High Priest as early as 1855, when he was appointed to act as a counselor to Bishop Pettigrew of the Tenth Ward, Salt Lake City. Later he acted as counselor to O. N. Stewart and Alexander Hunsaker of Mesa, Arizona. In 1839 he married Elizabeth M. Holland, and in 1856 he married Anna Benz and Mary Ann Garner. By these three wives he was the father of thirteen children, nine boys and four girls. Bro. Kleinman was ordained a Patriarch in September, 1891, and died Nov. 12, 1907, at St. George, Utah.

LAMBERT, John Carlos, clerk of the Kamas Ward (Summit Stake) Summit



c., Utah, was born Sept. 20, 1849, at Kansas City, Jackson co., Missouri, the son of John Lambert and Adelia Groes-

beck. He was baptized in April, 1861, by John Lambert in Salt Lake City; ordained successively a Deacon, Teacher, Priest and Elder, the latter ordination taking place in 1882 by Andrew Peterson. Elder Lambert came to Utah in 1850, and resided in Salt Lake City till 1861, since which he has lived in Kamas. He has acted as a Sunday school teacher, Ward teacher, Y. M. M. I. A. officer and Ward clerk of the Kamas Ward. He is a farmer, stock raiser and saw mill man by occupation and has served the people as constable, justice of the peace, county commissioner and school trustee. In 1882 (Feb. 23rd) he married Margaret A. Woodard and in 1886 (April 14th) he married Olivia F. Andersen; he is the father of eight children.

LAYTON, Oscar T., first counselor in the Bishopric of the Thatcher Ward, Graham co., Arizona, was born May 12, 1874, at Kaysville, Davis co., Utah, the son of Christopher Layton and Septemima Simms. The following brief sketch of his life was prepared by himself: "My father was Bishop of Kaysville for seventeen years and counselor in the Stake presidency of the Davis Stake for a number of years. He was then called to Arizona to preside over the St. Joseph Stake at its organization. He held this position until his health was so impaired that he could not attend to his duties. In the fall of 1882, I with my mother came to Arizona to join father. After remaining a few years I returned to Utah and stayed there until after the death of mother. I then returned to Arizona, and at the age of eighteen years I married Lula Lewis, a daughter of one of the Mormon Battalion boys. I have been a teacher in the Sunday school since I was about sixteen years old, and when the religion class work was first begun in the Church, or in St. Joseph Stake, I was set apart as one of the first instructors. In the fall of 1898 I was called to

Old Mexico, in the interest of Y. M. M. I. A. work. After returning from Mexico I took up my work in the Sunday school again and also that of Ward teacher. In October, 1899, I left home, agreeable to call, to labor as a missionary in the Colorado mission. For the first six months I worked in the State of Wyoming with the conference president, Elder Chris Peterson. We worked the greater part of the eastern portion of the State, and were quite successful in getting the gospel before the people. I was then called to labor in the eastern part of Colorado, where we met with much indifference. In the early part of the winter of 1900, I worked in the city of Denver, as a canvassing Elder. In January, 1901, I was called to Nebraska to work as conference president. While there I organized a class for the benefit of the Elders who were laboring in Omaha, and set the Relief Society and Sunday school in order. My attention was also directed to the genealogy of the Saints of that conference. I found that labor very difficult, but was able to collect some data in regard to it and sent it in to mission headquarters. My family having been sick most of the time since I left home, I was released July 12, 1902, to return home. I was ordained a High Priest and set apart to act as first counselor in the Bishopric of the Thatcher Ward, Nov. 25, 1902. During the administration of the present Bishopric the Ward has built a white sand stone meeting house at a cost of \$21,000 and furnished to the amount of \$1,300."

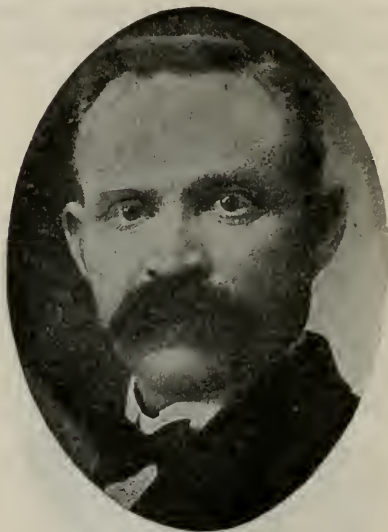
LEMON, John Knox, a Patriarch in the Summit Stake, Summit co., Utah, was born Aug. 19, 1845, in Cass county, Indiana, the son of Wm. M. Lemon and Catherine Myers. He emigrated to Utah in 1847, and after residing in Salt Lake City for several years, he moved to Cache Valley in 1868, and thence moved to Kamas, Summit co.,

where he still resides. He was baptized April 15, 1855, by Alexander A. Lemon; ordained an Elder by J. V. Long in May, 1865; ordained a High Priest by Lorenzo Snow in July, 1877, and ordained a Patriarch May 16, 1903. Bro. Lemon has acted as a Ward teacher, Sunday school superintendent and home missionary. He officiated as presiding Elder in the Marion branch from 1871 to 1877, was second counselor in the Kamas Ward Bishopric from 1877 to 1901, and became a High Councilor in 1901. In 1868 (March 7th) he married Jane E. Burbidge who bore him nine children, five girls and four boys, eight of whom are still alive. Bro. Lemon is a farmer and stock raiser by occupation.

LINDSAY, Edgar Monroe, Bishop of Nounan, Bear Lake co., Idaho, was born Jan. 17, 1857, at Kaysville, Davis co., Utah, the son of Wm. B. Lindsey and Julia Parks. He moved with his parents to Paris, Bear Lake co., Idaho, in 1864, and passed through the hardships incident to the settling of that cold country. He was baptized in 1868 by Thos. Sleight and labored in the different callings of the Priesthood from the office of Deacon to that of a High Priest. He was ordained to the latter office Aug. 7, 1897, by Wm. Budge. Sept. 30, 1880, he married Sarah Ann Beach of Logan, Utah, and soon afterwards located at Nounan, where he still resides. In 1894-96 he filled a mission to Great Britain, laboring in Belfast (Ireland) and surrounding country. On his return home he was appointed Bishop of the Nounan Ward, Bear Lake Stake, Aug. 7, 1897, which position he still holds. Bishop Lindsay's principal occupations in life have been those of farmer and dairy man.

LORENTZEN,, Godtfred, the first Bishop of the Salina Second Ward, Sevier co., Utah, was born December 23, 1862, at Westerlinnet, Gramm par-

ish, Haderslev amt, Schlesvig, the son of Søren Lorentzen and Ane Helene Roager. He was raised in Schlesvig, and went to Denmark when about seventeen years old, to avoid military service. Locating at Hjarup, near Kolding, he became a convert to "Mormonism" and was baptized by Lars Nielsen in May, 1881. He emigrated to Utah in June, 1884, and located at Fountain Green, Sanpete county. Subsequently he made his home at Moroni,



where he married Christine B. Smith, who bore him five children. She was born in Terp, Østerlinnet, Schlesvig. In 1896 the family located permanently in Salina where Bro. Lorentzen's first wife died in May, 1900, and he married Elmer Olivia Johnson, Sept. 29, 1903. Some time after his arrival in Utah, Bro. Lorentzen was ordained an Elder and later a Seventy and became a member of the 107th quorum of Seventy. He was ordained a High Priest and Bishop and set apart to preside over the Salina Ward, June 19, 1908, and when the Salina Ward was divided into two Wards, Dec. 14, 1911, he was set apart as Bishop of the Salina Second Ward.

LYMAN, Amy Brown, Secretary of the General Board of Relief Societies, was born Feb. 7, 1872, in Pleasant Grove, Utah co., Utah, the daughter of John Brown. Her father was a pioneer of sturdy character and unflinching loyalty to the gospel of Jesus Christ. He was one of the original Utah pioneers, and he and Orson Pratt were the first of this band to catch a glimpse of the Great Salt Lake Valley. With a few companions, John Brown ascended the Twin Peaks soon after this early entrance into the valley. They were the first pioneers and probably



the first white men who ever planted their feet on these peaks. He was known and dearly beloved by the early settlers of Utah, and held many positions of prominence and trust. He was unusually well read, and he put forth, during the whole of his life-time, every possible effort to induce young people to go to school. Amy Brown had the good fortune also to be the granddaughter on her mother's side of Geo. Zimmerman, who was a graduate of a German university, and a linguist of rare ability. She was very fortunate to come from parents both of whom had been trained in such an educational atmosphere, and it is not sur-

prising, therefore, that as a result she has exhibited unusual interest and talent in education work. There were twenty-five children in this famous old Utah family, nine sons and sixteen daughters. From the public schools of Pleasant Grove the subject of this sketch went to the Brigham Young University at Provo, and was graduated with the class of 1890, the last normal class to receive personal instruction from the late Dr. Karl G. Maeser. After graduation Miss Brown was employed four years as a teacher in the training school of the Brigham Young University. She was one of the first students trained under the direction of Prof. Maud May Babcock in physical education. She afterwards taught this subject, as well as domestic art, in the Brigham Young University. During the last year of her stay in that institution, although very young, she discharged the duties of matron with such dignity and modest self-control as to win the respect and loyal support of every girl in the school. The marked success with which she served as teacher in the public schools of Salt Lake City during the next two years, under the superintendency of Dr. J. F. Mills-paugh, is but another evidence of the unusual talent which she possesses. After leaving the school room as a teacher Miss Brown took special courses in English and History both in the University of Utah and also in the University of Chicago. Miss Brown was married to Richard R. Lyman, son of President Francis M. Lyman, in the Salt Lake Temple by President Joseph F. Smith, Sept. 9, 1896. Two children have been born of this union, namely, Wendel Brown Lyman (born Dec. 18, 1897, in Salt Lake City) and Margaret (born Sept. 15, 1913, in Ithaca, New York). Sister Lyman has traveled all over the Eastern centers and has visited the treasures of art and information to be found in the

great cities in this country. She spent one summer in Chicago and three years in Ithaca, New York, while her husband was pursuing graduate studies, for which he was granted the degrees of Master of Civil Engineering and Doctor of Philosophy by the graduate faculty of Cornell University. Sister Lyman has been a devoted worker in the various Church organizations, especially as a teacher in the mutual improvement associations and Sunday schools. She was elected a member of the General Board of the Relief Society, Oct. 5, 1909, and was made assistant secretary May 25, 1911. Upon the resignation of Mrs. Olive D. Christensen in August, 1913, she was appointed General Secretary of the Society. In addition to her work as secretary, Sister Lyman has served as assistant to Mrs. Janette A. Hyde, business manager of the "Relief Society Bulletin." She also prepared the literary studies for this publication. Sister Lyman is spontaneous and sparkling in spirit and speech. Quick spoken she is, but not with the quick temper that often accompany this characteristic; yet there is a snap attached to the sparkle which is not without its salutatory results upon her friends. With her artistic temperament and love of the beautiful, she would perhaps be somewhat worldly, if it were not for the saving grace of the gospel, which is a part of her very life. She is attractive, with abundant brown hair and soft liquid brown eyes, and very winsome indeed. With it all she makes hosts of friends and succeeds in keeping attached to herself most of those whom she wins. She possesses considerable executive ability which is manifested in the excellent house-keeping and home-making qualities so necessary to a wife and mother which she possesses and also in the diligence and dispatch with which she carries forward the labors of her office of

General Secretary. She is a favorite with all who know her. Her possibilities for good lie largely in the future, judging from what the achievements of her past promise. Among the many students who were taught and trained by the master mind of Dr. Karl G. Maeser few, if any, have made more enviable records in the school room than has Sister Amy Brown Lyman. (—X)

MADSEN, Niels, an active Elder in the Riverton Ward, Salt Lake co., Utah, was born January 18, 1853, at Meilby, Randers amt, Denmark, the son of Mads Madsen and Ane Nielsen Simonsen. He was baptized March 3,



1886, came to Utah in November, 1886, and settled in Riverton. He married Mary Larsen, December 10, 1881, and engaged in farming at Riverton. In 1903 to 1905 he filled a successful mission to Scandinavia, laboring in the Aalborg conference. Brother Madsen is the father of seven children.

MAGLEBY, Jacob, first counselor to Bishop Heber Swindle, of the Monroe South Ward, Sevier co., Utah, was born Jan. 15, 1867, at Milton, Morgan

co., Utah, the son of Hans O. Magleby and Eliza Olsen. He was baptized Sept. 10, 1876, by John B. Hesse, and ordained successively to the offices of Teacher, Priest, Elder and Seventy, the latter ordination taking place on Aug. 20, 1893, by Seymour B. Young. He was ordained a High Priest in August, 1894, and set apart as Stake superintendent of religion classes in the Sevier Stake. Prior to this he had acted as president of a Teachers quorum, counselor in a Ward Y. M. M.



I. A., etc. During the past six years he has presided over the High Priests at Monroe. In 1907-09, he filled a mission to California, where he acted as president of the Los Angeles, and latter of the San Francisco conference. While filling this mission in California he also attended the University of California one year, studying during the day and doing missionary work in the evening as well as on Sundays. At home Bro. Magleby has principally been engaged in school teaching. For twelve years he was principal of the public schools in Monroe and subsequently he was a teacher in the High School three years. He also acted as county superintendent of schools nine years. As

a business man he has been quiet successful and is now the manager of the Monroe creamery. In 1896, (Sept. 9th), he married Mary Anderson, who has borne him six children, namely, Rulon T., Carl J., Herbert A., Sterling H., LaRu and Dean Everett.

MALIN, John McGuckin, Bishop of Rockport, Summit Stake, Summit co., Utah, was born Aug. 16, 1833, at East Nantmeal, Chester county, Pennsylvania, the son of Elijah Malin and Sarah McGuckin. He was baptized Nov. 16, 1841, in the Brandywine river by Elijah Malin. With his father's family he gathered with the Saints at Winter Quarters in 1846, and remained on the frontiers until 1851, when the Malins came to Utah. In 1851, John married Alice M. Smith in Salt Lake City and removed to Rockport in 1864, where he acted as coun-



selor to Pres. Bryant for many years. In 1877 he was chosen and ordained Bishop of the Rockport Ward, which position he occupied until the time of his death which occurred Sept. 2, 1896, at Rockport. Bishop Malin was ever on hand to protect and defend his people; he was a good citizen, a typical pioneer and lived and died a faithful Latter-day Saint.

McEWAN, Daniel Dean, the first Bishop of the Sharon Ward, Utah co., Utah, was born Aug. 14, 1878, at Provo, Utah co., Utah, the son of Joseph T. McEwan and Irinda Crandall. He was baptized Sept. 12, 1888, when about twelve years of age by Geo. Meldrum, and ordained successively to the offices of Deacon, Teacher and Elder, the latter ordination taking place in 1898 by Bishop Peter M.

been blessed with seven children, namely Kenneth E., and Gilbert D., (twins), Murray W., Vivien L., Inez, Marvin D., and Amy.

McCUNE, Elizabeth Ann Claridge, a member of the General Board of the Relief Societies, was born Feb. 19, 1852, at Leighton Buzzard, Bedfordshire, England, the daughter of Samuel Claridge and Charlotte Joy. She



Wentz. He was ordained a Seventy in 1906 by William T. Clayton, and ordained a High Priest and Bishop Jan. 28, 1912, by David O. McKay. In 1908-10, he filled a mission to the Eastern States, laboring principally in Massachusetts, Vermont, New Hampshire and Rhode Island. During this mission he organized the Lynn branch in Massachusetts and was the presiding Elder in that branch, where he also organized a Sunday school and held the first meeting ever held in the new branch. At home Bro. McEwan, has acted as president of the Timpanogas Ward Y. M. M. I. A., and as assistant superintendent of the Ward Sunday school. In 1898 (Nov. 16th), he married Emily Mechem, daughter of Amasa L. Mechem and Lorina Boren. This marriage has

was an infant of eleven months when her parents, who had become Latter-day Saints, emigrated to America. The Claridge's were comfortably situated, but like many other families of the same religious faith, they sacrificed present conditions and future prospects in the old world and underwent the toils and privations incident to the settlement and building up of a new country, in order to be loyal to their convictions. They came directly to Utah, arriving here in the fall of 1853, and settled at Nephi, Juab co. A few years later Samuel Claridge was called on a colonization mission to the Muddy. This proved a very trying and hazardous experience, and the family lost the accumulations of years, when the settlements on the Muddy were finally broken up in 1871.

While her father's family resided on the Muddy, Sister Elizabeth returned to Nephi and married Alfred McCune. While her husband was railroading in Colorado she maintained her residence at Nephi, but in 1885 she and her children went to Montana, where Mr. McCune was then engaged in his large wood contract. After a residence of three years in that part of the country, they returned to Utah, taking up their residence in Salt Lake City. Sister McCune became a regular worker in the Salt Lake Temple, when that sacred edifice was finished and dedicated in 1893, and she became prominent among the women of the Church. She was placed on the general board of the Y. L. M. M. I. A., as an aid to Pres. Elmina S. Taylor. Her chief delight has ever been in attending to the duties imposed by her religion. Though wealthy and surrounded with luxury, she has never forgotten, and is proud to remember, when she was a poor girl, one of a family who was struggling for a bare existence. In February, 1897, the McCunes started on an extended tour of Europe, visiting Great Britain, France and Italy. Sister McCune spent much of her time in the British Mission, where her son Raymond and her nephew, George W. McCune, were then laboring as missionaries. In England the McCunes located at Eastbourne, a fashionable watering place, leasing an elegant residence belonging to a gentleman who was traveling; the Elders laboring in those parts of England were invited to make Eastbourne their home. Sister McCune and her eldest daughter, Fay, would often take part in the outdoor meetings held by the Mormon missionaries. Sister McCune and her daughter attended the Queen's Jubilee in London, and at a conference of the saints held in that city Sister McCune bore a powerful testimony of the truth of "Mormonism" to a very large congregation, in which she depicted particularly the condition of woman

in Utah, thus refuting successfully a number of falsehoods which had been circulated in Great Britain concerning the condition of women generally among the "Mormons." During her stay at Eastbourne Sister McCune was instrumental in converting two of her English relatives to "Mormonism." A year of traveling and sight-seeing made the McCunes all long for home and in March, 1898, they returned to Salt Lake City. The next year Sister McCune made another trip to Europe to attend the Inter-national Congress of Women held in London in 1899. While in London she was voted in as a patron of the I. C. W. and at the close of its sessions went with the other members to Windsor Castle, where they were entertained by Queen Victoria. In 1903, Sister McCune and three children accompanied her husband to Peru, South America, remaining there nearly a year. Sister McCune is still active in women's work, and no lady is more highly or more worthily esteemed. Though the wife of a rich mining man, she is a zealous Latter-day Saint. She is also a faithful and devoted wife, who has shared with her life's partner poverty and hardship as she now shares with him prosperity and wealth. Through her influence her husband gave \$5,000 to the Salt Lake Temple, when that magnificent edifice was being pushed to completion. This is only one of the many munificent donations made by the McCunes to various worthy causes. Sister McCune has always been deeply interested in Temple work, and has not only been a worker in the Salt Lake Temple for twenty years, but has consistently and faithfully sought after her own kindred dead. Her father, Patriarch Samuel Claridge, is a noble worker in this cause and spends the evening of his life in recording all the information he can possibly secure into family records for Temple use. The work is done by his daughter, Sister McCune,

in the Salt Lake Temple. She has been for a number of years chairman of the Women's Committee for the Genealogical Society of Utah, and she and her beloved friend, Mrs. Susa Young Gates, have traveled over the Church, speaking on the subject of genealogy and Temple work, and teaching classes in this difficult art. She is chairman of the committee on Temple Work and Genealogy in the General Board of the Relief Societies, and gives to this work her deepest affections, and her most ardent attention. In May, 1914, Mrs. McCune went with Mrs. Susa Young Gates, Mrs. Alice K. Smith and other ladies, to attend the Inter-national Council of Women at Rome. With Mrs. Gates, she devoted much of the time of this European trip in searching out genealogical conditions in England, Germany, and other parts of Europe. After the other ladies left for Utah in June, Mrs. McCune remained for some time at Deseret, in London, joining Mrs. Stewart Eccles in the beautiful work of tracing from house to house in the neighborhood of the mission headquarters. Mrs. McCune is a clear, oftentimes witty and eloquent speaker—simple, yet vivid in her illustrations; she possesses a keen sense of humor, and has a remarkable gift of story telling. She is exceedingly generous and charitable, faithful to her friends, loyal to her family and is, above all, an Israelite in whom there is no guile. "Of such are the Kingdom of Heaven."

(—X)

McGHIE, Robert Lindsay, a member of the General Sunday School Board, was born April 14, 1874, in the Sugar House Ward, Salt Lake county, Utah, the son of James McGhie and Isabella Lindsay. He was baptized April 14, 1882, by his father and ordained successively to the offices of Deacon, Teacher and Elder. He served as chorister in the Sugar House Ward three years and in the

Farmers Ward three years, and also labored as a teacher in the Ward Sunday school and Y. M. M. I. A. He received a good common school education in the Sugar House Ward and afterwards entered the preparatory department of the University of Utah. Continuing his work there he secured a normal certificate in 1894 and the bachelor of science degree in 1897. After graduation he was made an instructor in English, which position he held until 1900, when he became an instructor in Latin. In 1905, he became assistant professor and in 1911



associate professor of ancient languages. He secured his master of arts degree from the Chicago institution in 1905, and did some additional work towards his doctor's degree. All of his scholastic work was characterized by a thoroughness and a comprehensive grasp that marks a true scholar. He was universally beloved by his students and was throughout a very successful teacher. Bro. McGhie married Angeline M. Gabbot, June 16, 1899; she bore her husband six children, five of whom are living. After a short but useful career Elder McGhie died June 22, 1913, in Salt Lake City.

McGUIRE, Patrick Henry, Bishop of Daniels Ward (Wasatch Stake), Wasatch co., Utah, was born June 14, 1844, in Derrylahan, county of Cavan, Ireland, the son of Bernard McGuire and Susan McHugh. He was baptized Jan. 1, 1873, by Lucius W. Peck; emigrated to Utah in July, 1872; ordained an Elder March 24, 1873, by Wm. J. Smith; ordained a Seventy May 2, 1886, by Rasmus Andersen, and ordained a Bishop Nov. 12, 1898, by Apostle Francis M. Lyman. He has acted as Ward teacher in the Nineteenth Ward, Salt Lake City; been superintendent of Sunday schools in Washington, Utah, from 1879 to 1882, was president of the 5th quorum of Elders in St. George Stake in 1881-82; labored as presiding Elder of Daniels branch (Center Ward, Wasatch Stake), and been superintendent of Sunday schools and Bishop of Daniels Ward since 1898. By Sarah Elizabeth Parcell (whom he married May 31, 1875) and Ann Eliza Lee (whom he married Jan. 1, 1881) he is the father of fourteen children, ten sons and four daughters. He was also the first recorder of Washington, Washington county, Utah, and acted as secretary of a United Order Company at Price, six miles from St. George, from the time of its organization till its dissolution and the winding up of its business. This organization existed during the years 1876-7 with Milo Andrus as its superintendent. Bro. McGuire was set apart as Bishop of the Daniels Ward May 10, 1903, by Rudger Clawson. He has also served his fellow citizens as county assessor of Wasatch county for six successive terms, and has followed clerking, teaming, farming and lumbering for a living. His places of residence have been Price, St. George and Washington (Washington county), and Wallburg and Daniels (Wasatch county), Utah.

McKENZIE, David, president of the High Priests quorum in the Pioneer

Stake of Zion, Salt Lake City, Utah, was born Dec. 27, 1833, in Edinburgh, Scotland, the son of David McKenzie and Elizabeth White. His parents kept a liquor store at Edinburgh; his father who served in the British army and fought under the Duke of Wellington at the battle of Waterloo, died in 1844. His mother continued to run the business until her death in 1847. At the age of eleven and one-half



years David was bound apprentice for seven years to learn the engraver's trade. After serving his time he was employed as a letter engraver. Becoming a convert to "Mormonism" he was baptized Feb. 11, 1853, was ordained a Teacher and labored as a local missionary, and emigrated to Utah in 1854, crossing the Atlantic in the ship "John M. Wood." After his arrival in Utah he learned the business of house painting; afterwards he engraved the so-called Deseret Currency plates and assisted in printing the same. While thus engaged he lived with Pres. Brigham Young in the Beehive House. March 2, 1857, he was ordained a Seventy by James M. Barlow and became a member of the 7th quorum of Seventy. In September,

1857, he participated in the Echo Canyon expedition against Johnston's army as a lieutenant and assisted in building barricades and fortifications to stop the advance of the enemy. Together with seventeen others he was ordained a High Priest May 9, 1873, and was set apart as an alternate member of the Salt Lake Stake High Council. The following year he became a regular member of that body. In 1874-76 he filled a mission to Great Britain, laboring in the Scottish conference, and afterwards had charge of the publishing of the "Millennial Star." In 1859 (Feb. 28th) he married Mary Ann Crowther and settled permanently in the Seventh Ward, where he soon became one of the most active and leading citizens. In 1861, he succeeded James Jack as disbursing clerk at the Presiding Bishop's Store House and labored in that capacity until 1866, when he commenced to devote his entire time to the Salt Lake Theater, which at that time was playing three nights a week. This became his leading occupation until December, 1868, when he was employed by Pres. Brigham Young as private secretary and occupied that position until called on a mission to Great Britain. After his return he was again engaged at the President's office as a chief clerk under the management of James Jack, and served also for a short time as secretary of the Deseret Telegraph Company. In 1884, he succeeded Horace K. Whitney in the keeping of the Church books, and from 1879 to 1887 he managed the Salt Lake Theater. From 1889 to 1891, he acted as bookkeeper at the Presiding Bishop's office, after which he returned to his old position of bookkeeper for the Trustee-in-Trust, under the direction of James Jack. Feb. 24, 1900, he was set apart as president of the High Priests quorum of the Salt Lake Stake of Zion, and when the Salt Lake Stake was divided in 1904,

he was chosen as president of the High Priests quorum in the Pioneer Stake. His wife died June 14, 1910, and his own death occurred in Salt Lake City, March 10, 1912.

McKEE, Joseph Allen, Bishop of the Glines Ward (Uintah Stake), Uintah co., Utah, was born April 3, 1859, at Spanish Fork, Utah co., Utah, the son of Wm. McKee and Sarah Ann Hodson. He was baptized at Spanish Fork; ordained a Deacon by Albert K. Thurber; ordained an Elder by Bishop Geo. Billings; ordained a High Priest by R. S. Collett, and a Bishop May 31, 1904, by John Henry Smith.



Bro. McKee settled at Ashley Valley in 1884, being among the first settlers of that region of country, where he passed through many hardships incident to pioneer life. For many years he acted as Ward teacher and a home missionary; he also acted as president of the Y. M. M. I. A. in the Jensen Ward, was Stake aid in the Y. M. M. I. A. two years and acted as second counselor to Bishop Workman, of the Glines Ward. In a civic capacity Bro. McKee has served as county commissioner seven years and president of an irrigation company. Farming and

stock raising are his principal avocations. Bro. McKee's first wife was Laura Orser. After her death, he married Sarah Priscilla Henry. He is the father of six children.

MILLER, Eleazer, one of the early Elders of the Church, was born Nov. 4, 1795, in Albany, New York, the son of John and Sadiner Miller. Becoming a convert to "Mormonism" he was baptized in December, 1831, by Elder Levi Gifford, and was soon afterwards ordained to the Priesthood and called to preach the gospel. He became a successful missionary and among the many to whom he administered the

He was well known to many Latter-day Saints, having been connected with the Church almost from its organization in this dispensation. He was a true and honest man and maintained his integrity to the work of the Lord to his last moments." Bro. Miller married Rebecca Rathbone, who bore her husband seven children, namely, Gilbert, Van Rensler, Harrison, Elliott, Subrina, Baby and William.

MILLER, William, a veteran Elder of the Church, was born June 10, 1832, in Pennsylvania, the son of Eleazer Miller and Rebecca Vanzant. He was



ordinance of baptism was the late Pres. Brigham Young, whom he baptized April 14, 1832. He emigrated to G. S. L. Valley in 1848. From 1849 to 1859 he acted as a member of the High Council in the Salt Lake Stake of Zion, and took an active part in Church affairs generally. Locally he was an acting teacher in the Twelfth Ward for many years. There he died April 12, 1876. The "Deseret Evening News" of that date announces his death as follows: "Father Eleazer Miller of the Twelfth Ward died at 8 o'clock this morning at his residence.



baptized in March, 1857, by Bishop Leonard W. Hardy in Salt Lake City while en route to California to see his brother. He participated in the Echo Canyon campaign in 1857-58, filled several home missions, helped to locate settlements on Snake river, Idaho, acted for many years as a Ward teacher, superintendent of Sunday schools, etc. In 1856 he married Margaret Neibaur and in 1882 he married Christine Edholm. By these two wives he had sixteen children, namely, nine sons and five daughters by his first wife and two sons by his last

wife. Three of his sons were killed in the Scofield coal mine disaster. Elder Miller died as a High Priest July 5, 1910, in Castle Valley, Utah, seventy-eight years of age. He lived for a number of years in the Twelfth Ward, Salt Lake City; after that he resided 18 years in Coalville, Summit co., and finally 23 years in Castle Valley, Emery co., Utah.

MILLER, Margaret Neibaur, wife of William Miller, was born Feb. 20, 1836, at Preston, Lancashire, England, the daughter of Alexander Neibaur and Ellen Breakel. At the age of eight years she was baptized in Nauvoo, Ill., and as a young girl passed through the persecutions and tribulations which the saints underwent prior to their expulsion from Illinois. She remembers all the scenes connected with the martyrdom of the Prophet Joseph and his brother Hyrum. Participating in the general



exodus of the saints from Nauvoo, the family traveled to Winter Quarters, where they spent the winter of 1847-48 and then crossed the plains and mountains in Pres. Young's company, arriving in the Valley in the fall of 1848. The family resided in the 13th

Ward, Salt Lake City, until Margaret became the wife of Wm. Miller June 5, 1856. Together with her husband she then became a resident of the 12th Ward and subsequently bore her husband fourteen children, nine boys and five girls, of whom eight are still living. In 1858 she and her husband participated in the general move south. Sister Miller has been a diligent Temple worker for several years and wherever she has resided she has taken an active part in Church affairs. While residing at Spring Glen for 23 years she was a successful worker in the Ward Sunday school and presided over the Relief Society at that place for 13 years. After the death of her husband in 1910 she changed her residence from Carbon county to Salt Lake City, in order that she might officiate for her dead kindred in the Salt Lake Temple.

MOFFETT, William A., a member of the High Council in the Alpine Stake, Utah co., Utah, was born Aug. 6, 1850, at Ash Hollow, Nebraska, on the way to Utah, the son of Armstead Moffett and Mary Jane Emmett. He resided in Weber county until 1884, when he, responding to call, went on a mission to St. Johns, Arizona, taking his family with him. After spending about two years in Arizona he was honorably released and returned home to Utah (on account of his brother's death) to take care of his aged parents. His father died in 1891, and in 1897 Bro. Moffett moved to American Fork, Utah co., where he was ordained a High Priest Jan 20, 1901, by James H. Clark, and chosen as a member of the High Council in the Alpine Stake; and when American Fork, in 1907, was divided into four Wards, he was set apart as first counselor to Bishop C. G. Patterson of the American Fork First Ward.

MORTENSEN, Johan Peter, an active Elder in the Second Ward, Salt

Lake City, was born April 23, 1833, in Høstervang, Skanderborg amt, Denmark, the son of Morten Jensen and Johanne Drapis. He was baptized in May, 1859, by Peter C. Geertsen, and emigrated to Utah in 1862. Soon after his arrival in Utah, he settled temporarily at Paris, Idaho, thus becoming one of the first settlers in Bear Lake Valley. In 1864 he removed to Salt Lake City, where he resided during most of his subsequent life, though he also resided for a short period of time at Logan (Utah), the Snake river country (Idaho), and Big Cottonwood (Utah). In 1877, respond-



ing to a call from the Church authorities, he went on a mission to the States, laboring principally in Iowa, Nebraska, Dakota and Minnesota. In 1886-88 he filled a mission to Scandinavia, laboring in the Aarhus conference. He filled a second mission to Scandinavia in 1899. At home he was for many years an active Ward teacher and also served for a number of years as counselor to Anders W. Winberg, in the presidency of the Scandinavian meetings in Salt Lake City. He was a plasterer by trade and worked considerably on the Manti, the St. George and the Logan Tem-

ples. Elder Mortensen, during his life, married four wives, namely, Eva Rasmussen, Caroline Rasmussen, Anna Hilgreen and Christine Sørensen. By these wives he became the father of eleven children, namely, two with the first wife, two with the second wife and seven with the fourth wife. He was arrested for unlawful cohabitation for which he served six months in the Utah penitentiary in 1887. Bro. Mortensen was an enterprising citizen and worked himself up from comparative poverty to quite a degree of affluence. He built the so called Alpine Avenue in the Second Ward and Mortensen's Court in the Eighth Ward, and was considered well off financially when he met with an accident in Salt Lake City which cost him his life Sept. 23, 1911.

MOYLE, Henry, a Patriarch in the Alpine Stake, Utah co., Utah, was born Jan. 3, 1844, at Plymouth, Devonshire, England, the son of John R. Moyle and Philippa Beer. He traces his ancestry back on his father's side to an old Norman French family named Mool, who assisted William the Conqueror in the conquest of England and settled in Kent, England, in 1066. The family emigrated to America in 1856, crossing the Atlantic in the ship "Samuel Curling," which sailed from Liverpool, England, April 19, 1856, and arrived at Boston May 23, 1856; they crossed the plains in Edmund Ellsworth's handcart company and settled temporarily in Salt Lake City, where they remained until the time of the general move in 1858, when they moved to Alpine, Utah co., which has been the family home ever since. Henry worked at his father's farm when a boy and obtained such schooling as the new settlements of Utah at that time afforded. In 1867 (Jan. 11th) he married Mary Moss (daughter of John Moss and Rebecca Wood), by whom he became the father of

eleven children, ten of whom are still living. He has filled a number of public offices in Alpine, such as city marshal, member of the city council, county constable, justice of the peace and post master. He was baptized in 1852, while his father filled a mission to Great Britain, was ordained a Deacon by his father July 29, 1860, and late in the same year ordained a Teacher; was ordained an Elder July 19, 1862, by Daniel H. Wells; ordained a Seventy Dec. 7, 1862, by John C. Naile, and was set apart as a president of the 67th quorum of Seventy Oct. 28, 1883, by Wm. W. Taylor. In 1890-92 he filled a mission to Great Britain, presiding a part of the time over the Bristol conference. In 1901 (Jan. 20th) he was ordained a High Priest and Patriarch by Heber J. Grant. He passed through the troubles and hardships connected with the early settling of Utah, participated in the Black Hawk war, and made a successful and honorable career throughout. He has been associated with the Sunday school work from the beginning.

NELSON, Thomas Billington, a veteran Elder in the Church, was born May 9, 1835, in Jefferson county, Ill., the son of Edmond Nelson and Jane Taylor. He was baptized when eight years old by Joseph Smith the Prophet in the Mississippi river, his parents being already members of the Church. Bro. Nelson has a vivid recollection of the Prophet Joseph and the scenes through which the saints passed in Illinois. During the exodus of 1846 the Nelson family traveled westward, together with the rest of their co-religionists, and Thomas, though a small boy, assisted all he could in yoking up the cows and steers and doing general work around the Camps of Israel. At Mt. Pisgah, the father put in a good crop of corn and the whole family came to the Valley in 1850, crossing the plains in

Thos. Johnson's company. They settled in Salt Lake City, and in due course of time Thomas married Mary Cathrine Welker, who bore her husband eleven children, six sons and five daughters. In 1862 Bro. Nelson organized the first marshal band in Cache Valley and was commissioned band major in the Utah militia. In 1864 he settled in Bloomington, Bear Lake Valley, where he organized a band (the first in Bear Lake Valley). In 1867 (June 23rd) he married Dortha Christina Sørensen who bore her husband nine children, two boys and seven girls. In 1878 he worked at the Logan Temple mill, and later took charge of the timber business in the canyon. During the anti-polygamy prosecutions he was hunted for four years, his house being searched by deputy marshals many times, but he escaped arrest. In 1890 he moved to Arizona, where he, in 1892, was ordained a High Priest and set apart as first counselor to Bishop Alma W. Bryce, of the Bryce Ward, by John Henry Smith. After Bishop Bryce's release, Bro. Nelson acted as first counselor to Bishop David H. Clarridge. Bro. Nelson has also been a diligent Sunday school worker.

NIBLEY, Rebecca Neibaur, a member of the General Board of Relief Societies, and the wife of Bishop Charles W. Nibley, was born in the dawn of Utah's history—March 30, 1851, in Salt Lake City, Utah. Her father, Alexander Neibaur, was the first man of Jewish blood to enter the waters of baptism in this dispensation, and he was the friend of the Prophet Joseph Smith, as of Pres. Brigham Young and the other great and good men and women who composed the founders of the Church. Her mother, Ellen Breakel, was of English birth, and the parents had emigrated to Nauvoo in the brightest period of that beautiful city's history. With the

body of the Church they came West to make new homes in the forbidding valleys of the Wasatch, and their children were born into the common heritage of pioneer poverty and struggle. Rebecca remembers vividly the grasshopper devastation, and the food scarcity which followed. Bran bread was bread if only there was enough of it. Hungry children are not easily satisfied, yet these were taught not to murmur, nor to be dependent on any one but themselves and their Heavenly Father. Privation and hardship often dulls the senses; yet it sometimes



quickens the faith; these pioneers were of the stock that never turns back when once the plough handle has been grasped. When the general move South came in 1858, owing to the entrance into the valleys of Johnson's army, Rebecca was a small child, but she helped to drive the pigs down, much to her dismay. Her memory is still crowded with the scenes of incidents of that sojourn in the southern city of Provo, where the most of the saints camped for a short time. She was baptized March 30, 1859, on the anniversary of her birthday, in City Creek, just above the Kimball mill, by John Woolley. That day,

by-the-way, has been a red-letter day—or otherwise—for Rebecca Nibley. Many events have happened to mark her life's course on that fateful day. Rebecca Neibaur was a keen-witted, sunny-dispositioned, lively, magnetic, popular girl, with a host of friends and many admirers. She was "Beck" to her friends, and they numbered nearly all the city, while she is still "Aunt Beck" to her numerous friends today. She was gay, full of repartee and laughter, and was "good company" as that phrase went. She was never worsted in an argument or found beaten in any sort of wordy skirmish; with her own colors flying and banners aloft, her witty sallies left her antagonists behind her silenced and dismayed. She had small schooling at books and schools, but what she lacked in pedagogical knowledge she amply made up in native intelligence and quick apprehension. Her intellect is of the practical order, yet keen to a repier's point in that quick comprehension which makes of the men and women of today "self-made." Withal, this brilliant girl was filled to the brim with a burning testimony of the truth of the gospel bequeathed to her by her devoted parents. She knew to the core of her heart that Joseph Smith was a Prophet of God, and nothing ever so filled her soul with joy as to hear that testimony borne by another, or to voice it herself. That testimony has never left her, nor been overlaid with the cares of home life, the joys of travel, or the pleasures of society. To labor for the cause of Truth, in whatever field her powers and calling may lie, is still the greatest happiness known to this faithful woman. Rebecca was present and stood near Pres. Brigham Young when he drove the last spike in the Utah Central Railroad in Salt Lake City, Jan. 10, 1870, she being in the capital on a visit from Brigham City. The girl was assisting

her sister, Mrs. Morris Rosenbaum, at Brigham City, in the large boarding house which that thrifty Hebrew, Mr. Rosenbaum, kept for the men who were engaged in the final work on the railroads. There sat at that boarding table such men as Collis P. Huntington, O. J. Salisbury, Col. Grey, Col. Hurd, with Governor Leland Stanford, and many others not so well known, but of local repute. The merry-voiced girl was popular with all the boarders, and on one occasion she received an offer of marriage, which was repeated at sundry and several occasions from one of the men just mentioned. But "Beck" Neibaur was a "Mormon," first, last, and all the time. Her suitors offered her gold, houses, residence away from her people, etc., upon which the girl arose to her small height and announced her loyalty to her father, her faith, and her people. She was not again molested on that point. But Governor Stanford had marked well the swift-footed, capable, careful, baby-loving, prudent girl, and he entreated her on numerous occasions to accept a position in his family as companion to his children. He too painted rosy pictures of life away from her people and in the great world west of the Valley, but "Beck" had built her house upon the rock; and when the winds came and the storms of entreaty tried to batter down her citadel, her roofter never shook, her knees never faltered. It might be threats, it might be coaxing, but the girl simply tossed them all aside as things of no moment. She was a "Mormon," and she would marry one of her own people or no one. And when she was rallied by Gov. Stanford on the possibility of being the wife of a man who would take other wives, she answered decisively, "Sir, I would not marry a man who had not the courage of his convictions, and who would not enter into that celestial order of marriage." On March 30th,

1869—fateful day—she was married in the old Endowment House, by Pres. Daniel H. Wells, to Charles Wilson Nibley, a young and promising Scotchman, already an important figure among the young men of northern Utah. The young couple married and moved to Brigham City, where they lived for four years, and where their first two children were born, and the little daughter died. From there they moved up to Logan, in 1873, remaining there for twenty years, and then moved to Baker City, Oregon, in 1893; while living there Sister Nibley was chosen president of the first Relief Society organized in that State, March 30, 1896; she filled that position for seven years and then moved to Salt Lake City in 1903. Mrs. Nibley is the mother of ten children, four girls and six boys. All her living children are married and all have been married in the Temple. The sons have filled missions and are active men in their various fields of endeavor. She has buried two children in Logan, and one in Brigham City. Her husband entered into the celestial order of marriage, his first marriage occurring in that fateful date of March 30, 1880. Before this, however, Elder Nibley went on a mission to England, leaving her with two children. She had a piece of hay land, a cow, some chickens, and a pig; and like the brave woman she was, she managed, by carefully husbanding her resources, to get through with the whole term without contracting one cent of debt. In fact, when he returned, the three hundred dollars which had been paid the little wife on a debt owed her husband was still hidden in the clock where it had reposed untouched since its receipt. During that time, the young wife took care of her own garden, planted, harrowed, hoed and harvested her vegetables and fruits, even growing her own winter potatoes. Since the blessing of prosperity has visited their home Sis-

ter Nibley has taken many pleasant and profitable trips both east and west. She has been to California several times, and has traveled in Europe three times. She was at the Salt Lake and Logan Temple dedications, has worked for her dead in both Temples, and was at the dedication of the Canada Temple site in June, 1913. When she removed to Salt Lake City in 1903, she located in her present comfortable home opposite the Temple Block to the west. Soon after this (October, 1909) she was placed upon the General Board of the Relief Society, which position she still occupies to the credit of herself and the great benefit of that body of women. One of her important activities is her chairmanship of the committee for the Relief Society Home, as general manager and active head of that splendid institution. She is also at present a member of the Relief Society advisory and finance committee. All in all, Sister Nibley is a woman of good executive ability, of pleasing presence, with much latent talent which only lacked opportunity to develop into wider fields of activity. She is hospitable, a delightful traveling companion, prudent and economical, with a broad charity which is exercised in secret, but is none the less generous and tender, a true friend, a faithful mother and an obedient and loyal wife, and above all, she is a saint who knows and lives the gospel according to the light that is within her. Her children show much of their mother's charm and vitality, while her friends know her worth and love her for her noble prudence and her wide sympathy.

NIELSEN, Charles M., an active Elder of the Forest Dale Ward, Salt Lake co., Utah, was born Jan. 26, 1856, in Christiania, Norway, the son of Christopher Nielsen and Maren Olafsen. He was baptized March 2,

1872, by Jørgen Larsen, in Christiania, and two months later ordained to the lesser Priesthood, and appointed as a home missionary to distribute tracts on Sundays. In 1873, he was ordained a Priest and appointed to labor as a missionary in the Arendal branch;



later the same year he was ordained an Elder by Oluf J. Anderson. In 1874, he became president of the Arendal branch. Later he labored in the Drammen branch and still later presided over the Odalen branch; in the latter place he baptized a Baptist minister and his family. He emigrated to Utah in 1876, arriving in Salt Lake City July 18, 1876. In 1884-1885, he filled a mission to the Northwestern States where he labored one winter and two summers. He baptized eleven persons and held a great number of meetings in the States of Minnesota and Wisconsin. After his return he was ordained a Seventy by Homer Duncan. Commencing with 1890 he labored as a home missionary in the Salt Lake Stake of Zion for several years. After studying law for nearly four years in a law office and attending evening law school, he was admitted to the bar Jan. 18, 1895, as an attorney. One year later he was ad-

mitted to practice before the U. S. Supreme court. He served as justice of the peace in Salt Lake City four years. He acted as a counselor in the presidency of the Scandinavian meetings in the Salt Lake Stake of Zion a number of years until he moved to Forest Dale in the year 1911. There he bought a home, and was soon afterwards appointed to preside over the Scandinavian meetings in the Granite Stake, which position he held till March, 1912, when he left home to fill a mission to Scandinavia, and he presided two years over the Christiania conference. During his presidency in Christiania, 139 persons were added to the Church by baptism. He returned home in 1914, and is now a home missionary in the Granite Stake.

NIELSEN, Niels, a president of the 94th quorum of Seventy, and a resident of Riverton, Salt Lake co., Utah, was born Sept. 6, 1868 in Horning,

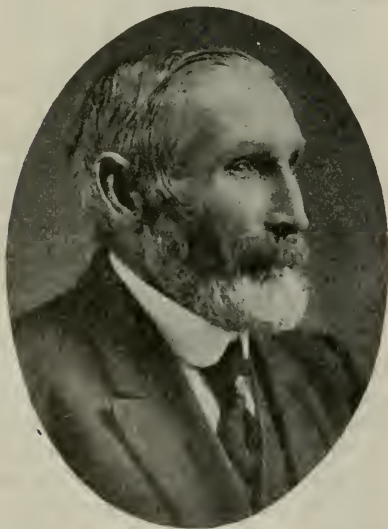


Randers amt, Denmark, the son of Jens Nielsen and Mathilda K. M. Bach. He was baptized in 1880, came to Utah the same year and settled in the Mill Creek Ward, Salt Lake co. In 1882 the family moved to Farmers Ward, where he was ordained a Deacon. In

1883 he moved to Riverton (then a branch of South Jordan) where he was ordained to the office of a Priest. He entered the B. Y. Academy, Dec. 19, 1890, as a normal student, and during his school career he completed a Sunday school normal course. He also took a special course in penmanship, and, after receiving his diploma, held the chair of penman in the college for three years. He was ordained an Elder by Samuel L. Howard Aug. 15, 1879, and ordained a Seventy Oct. 7, 1897, and set apart for a mission to Great Britain by Christian D. Fjeldsted. Leaving Salt Lake City Oct. 9, 1897, he landed in Liverpool, England, Oct. 27, 1897. After laboring eight months in the Newcastle conference, he (with three others from England and Scotland) was called to labor in the Irish conference, where he spent two years successfully. After being honorably released, he accompanied Pres. James L. McMurrin to the continent of Europe and spent some months in his native country, Denmark, visiting relatives. He returned home from his mission in July, 1900. In 1901 (June 14th) he married Dagmar A. W. Lybbers in the Salt Lake Temple. She became the mother of two girls, Leona and May. After eleven months' illness she died Feb. 28, 1905. March 19, 1905, Bro. Nielsen was set apart as a president in the 9th quorum of Seventy by Brigham H. Roberts. In 1908 he was chosen a member of the Jordan Stake Sunday School. In this capacity he filled the offices of assistant secretary board, theological supervisor and Stake librarian. While laboring as assistant secretary he invented, through the inspiration of the Lord, an appointment device, which gives the officers their correct appointments, so that no two officers visit more than two Wards together and all Wards will be visited every six months by all the officers. While acting as Stake librarian he also originated plans for

Stake and Ward libraries, which were approved by the presidency of the Stake. He was chosen as a member of the Lecture Bureau, and in 1910 he moved into the East Jordan Ward. Sept. 13, 1911, he married Jemima Cliffman Wilson in the Salt Lake Temple. His present wife is the mother of two children, James and Helen. He was set apart as Stake missionary by Pres. J. W. W. Fitzgerald Dec. 31, 1913, and labored in that capacity until honorably released. Bro. Nielsen has faithfully filled many other local positions

NIELSEN, Rasmus, a veteran Elder of the Hunter Ward, Salt Lake co., Utah, was born June 24, 1842, in Aarhus amt, Denmark, the son of Niels Rasmussen and Karen Spørensen. He was baptized June 11, 1863, by James Petersen and emigrated to



Utah in 1865, crossing the Atlantic in the ship "B. S. Kimball" and the plains in Capt. Thos. Taylor's company. He married Bengta Johnson Oct. 19, 1867. She became the mother of one child (Niels) and died May 18, 1901. Bro. Nielsen married a second wife (Anna Charlotte Johnson) Dec.

7, 1874; she became the mother of ten children, namely, Emma C., John R., Joseph S., Annie B., Hyrum D., Vira, Martha E., Ernest A., Ivie C, and Everena H. Having been convicted on a charge of unlawful cohabitation Bro. Nielsen served six months in the Utah penitentiary. He was ordained a Deacon early in life; ordained an Elder Sept. 19, 1867; ordained a Seventy later and ordained a High Priest in February, 1898, by Geo. B. Wallace. Bro. Nielsen is a farmer by occupation and has been a resident of Hunter (formerly Brighton) since April, 1877.

NILSON, Nils Mats, superintendent of the Sandy Ward Sunday school Salt Lake co., Utah, was born Aug. 5, 1853, in Vanneberga, Christianstads län, Sweden. He embraced the gospel in June, 1870; emigrated to Utah in 1874, and located in Sandy, Salt



Lake co., where he has resided ever since. He was ordained a Seventy in 1884 and filled a mission to Sweden in 1891-93, laboring in the Skåne conference. At home he acted as Sunday school superintendent for twenty-five years. He has also acted as Ward teacher ever since the Sandy Ward was first organized in 1882; for sev-

eral years he was secretary of the 93rd quorum of Seventy and was set apart as a president in said quorum April 1, 1900. In 1876 he married Anna Swenson and in 1884 he married Emily Jarvis. He is the father of two children. Elder Nielson was ordained a High Priest, 1910, by Robert Elwood.

NIXON, William, a pioneer merchant of Salt Lake City, Utah, and a resident of the Fourteenth Ward, was born Feb. 4, 1817, at Brampton, Cumberland, England, the son of Robert and Isabella Nixon. He emigrated to America when quite young and came to Utah in 1852, where he established himself in business, and later became known as one of the pioneer merchants of the Valley. Bro. Nixon was married three times. As an Elder in the Church he was called on a mission to Carson Valley about 1856, but returned to Salt Lake City in 1858, on

Mary Bates. She was baptized in 1849 and endeavored to cross the Atlantic ocean to America in 1854, embarking for that purpose at Liverpool, together with her mother, two brothers and three sisters, in the ship "Elias," but soon after leaving the coast of England the ship was struck by another vessel and compelled to return to Liverpool. The Hall family finally sailed from Liverpool on the ship "Charles Buck" Jan. 17, 1855, and arrived at New Orleans March 14, 1855. They crossed the plains in Milo Andrus' company which arrived in Salt Lake City Oct. 24, 1855, and settled in the Fourteenth Ward. In 1856 (May 11th) Mary became the wife of Wm. Nixon; she is the mother of one child (Charles Alma) who died at the age of ten years and six months. In 1856 she accompanied her husband to Carson Valley (now in Nevada), but re-



account of the Johnston army troubles. Bro. Nixon died in Salt Lake City, Aug. 18, 1862.

NIXON, Mary Ann Hall, wife of William Nixon, was born June 17, 1837, in Birmingham, Warwickshire, England, the daughter of John Hall and



turned to Salt Lake City in 1858, just in time to participate in the move south, she going as far as Springville, Utah co. After returning to Salt Lake City, she settled in the Twelfth Ward, where she has lived ever since and taken an active part in Relief Society work.

OLDROYD, Archibald Todd, Bishop of the Glenwood Ward, Sevier co., Utah, from 1875 to 1886, was born Jan. 4, 1844, at Glasgow, Scotland, the



son of Andrew Todd and Catherine Micklejohn. His father died when Archibald was very young and the mother married Peter Oldroyd which name the step-son also bears. Archibald emigrated with his mother and step-father to Utah in 1853, crossing the Atlantic in the ship "Falcon," which sailed from Liverpool, March 28, 1853. He crossed the plains in Appleton M. Harmon's train. The family settled at Manti, Sanpete co., in December, 1853, and spent the winter there, but in the spring of 1854 they assisted in settling Ft. Ephraim, where the mother became widely and favorably known as the first midwife of that infant settlement. At Ephraim, young Archibald was active in all kinds of pioneer work pertaining to the building up of the settlement, and here also he married Mary Anderson, a native of Sweden, by whom he became the father of eleven children. In 1862 he made a trip to the Missouri river after emigrants. In 1864, together with others, he was called to settle the Sevier Valley, and he ar-

rived on the present site of Glenwood in February, 1864. With the exception of the evacuation on account of Indian troubles Glenwood has been his home ever since. In 1882 Bro. Oldroyd yielded obedience to the higher law of marriage by taking to wife Amillicent Jackson, by whom he has had six children. In consequence of this marriage he was arrested on a charge of unlawful cohabitation, and being convicted he served a term in the Utah penitentiary from Oct. 13, 1888, to Jan. 24, 1889. In 1891 he served another term (30 days) for the "same offence." When he emerged from the penitentiary the first time he betook himself to Colonia Diaz, Mexico, where he resided two years. It was on his return to Utah that he was arrested the second time. Bro. Oldroyd has the satisfaction that all his children at the present time are members of the Church and some of them occupying prominent positions. In 1874 (May 24th) Bro. Oldroyd was ordained a High Priest and Bishop and set apart to preside over the Glenwood Ward, which position he held until 1886, when he was succeeded by Herbert H. Bell. When a branch of the United Order was organized in Glenwood, Bro. Oldroyd was chosen as president of the same. During the Indian wars Bishop Oldroyd was very active, being a captain of cavalry in the Utah militia, and he participated in two engagements with the Indians (July 26, 1865, and March 21, 1867) at Glenwood, and took part in several expeditions into the mountains after the savages. When Jens Peter Petersen and wife and Miss Smith of Richfield were killed by the Indians between Richfield and Glenwood, Bro. Oldroyd assisted in loading the bodies of the slain in the wagon and witnessed with horror the terrible conditions of the mutilated corpses. Bishop Oldroyd has been a sample pioneer settler, and from the beginning he has given

to the municipality of Glenwood his best efforts—the strength of his youth and manhood. He has held a number of secular positions in the interest of his fellow-citizens, and has always given satisfaction in his endeavors to deal out justice to all. For two terms he served as county selectman, was constable in the Glenwood district, fish and game warden of Sevier co., etc. Otherwise he is a farmer and stock raiser by occupation. Under his direction a successful co-operative store was started in Glenwood, also a grist mill, saw mill and cabinet shop. These were mainly the products of the United Order, which was run successfully in Glenwood for several years under the direction of Bishop Oldroyd.

OLPIN, Edwin Dee, Bishop of the Pleasant Grove First Ward (Alpine Stake) Utah co., Utah, is the son of Joseph Oplin and Ann Dee, and was



born May 9, 1865, at Rockport, Summit co., Utah. He was blessed by Edwin Briant June 11, 1865, baptized Aug. 3, 1873, by Wm. West, and confirmed the same day by Lewis Harvey. In his boyhood he was ordained a

Teacher and later a Priest. He was ordained an Elder Nov. 18, 1889, by John R. Halliday, and married Inez M. Robison Nov. 27, 1889, in the Manti Temple. He was called to preside over the third quorum of Deacons Jan. 22, 1898, was ordained a Seventy May 3, 1899; filled a mission to the Southern States in 1899-01; labored twice as a home missionary in the Alpine Stake; acted as first counselor in the Y. M. I. A. and afterward as president of the same. He was elected a councilman of Pleasant Grove City, Nov. 7, 1901. In 1903 (Feb. 1st) he was ordained a High Priest by James H. Clark, at which time also he was called to labor as first counselor to Bishop Swen L. Swenson of the Pleasant Grove Ward. Finally he was ordained a Bishop May 16, 1909, by Pres. Jos. F. Smith and set apart to preside over the Pleasant Grove First Ward. Bro. Oplin is the father of eight children, namely, Lacy M., Lewis E., Ann Belle, Joseph, Mary I., Emma E., Roy D., and Donna.

OVERSON, David Patten, a member of the High Council of the St. Johns Stake, Arizona, was born Oct. 11, 1869, at Ephraim, Sanpete co., Utah, the son of Ove C. Ovesen and Maren Christine Christensen. He came with his parents to the Little Colorado river in 1876, and later helped to settle the town of St. Johns, being among the first "Mormon" settlers at that place in 1880. He was baptized April 8, 1877, by P. J. Jensen, at Brigham City, Arizona, ordained a Deacon in December, 1884, by J. L. Hales; ordained a Teacher April 4, 1886, by W. H. Gibbons; ordained an Elder Dec. 6, 1891, by W. F. Lesseur; ordained a Seventy Jan. 25, 1895, by Brigham H. Roberts and ordained a High Priest Nov. 19, 1905, by Francis M. Lyman. In 1895-97 he filled a mission to the Southern States, laboring principally in Texas. At home he has acted as president of the Ward Y. M.

M. I. A. and as second assistant to the Stake president of the Y. M. M. I. A. In 1898 (Feb. 27th) he married Anna P. Jarvis.

OVERSON, Ove Ephraim, Bishop of the St. Johns Ward, Arizona, was born July 17, 1879, in Brigham City, Apache co., Arizona, the son of Ove C. Ovesen and Maren Christine Christensen. He moved with his parents to St. Johns, Apache co., Arizona, in 1880. Here he received a good common school education and as he grew older he held a number of offices in the different Ward organizations, principally as secretary. He was baptized Oct. 6, 1887, by Swen M. Jensen, and in 1902-05 he filled a mission to the Southern States, laboring first in the Mississippi conference and later on the island of Key West, Florida, a new missionary field. Subsequently he labored in the States of Florida, Georgia and Tennessee. He baptized the first converts on the island of Key West March 5, 1905. Altogether he spent 29 months in the missionary field, during which time he crossed the Gulf of Mexico four times, traveled on water 1,250 miles, traveled by vehicles 13,938 miles and walked 3,712 miles. He also baptized eleven persons. Bro. Overson bears testimony to the following instances of his labors in the missionary field: The elements were controlled by the power of the Priesthood; evil men were confounded and humbled by the testimony of the gospel, and the sick were instantly healed. In June, 1905, Bro. Overson was appointed Stake clerk of the St. Johns Stake, and he was ordained a Bishop and set apart to preside over the St. Johns Ward Nov. 19, 1905.

PACE, Harvey Alexander, a prominent Elder in the Church, was born Oct. 12, 1833, in Rutherford county, Tennessee, the son of William Pace and Margaret Nichols. He emigrated

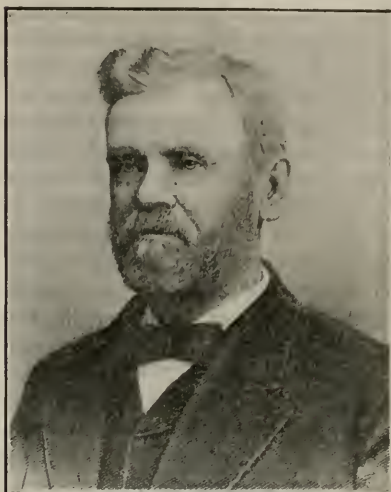
to Utah in 1848, and after residing for some time in Spanish Fork, Utah co., Utah, he was called as a colonization settler to the Dixie mission in 1861, arriving at Harmony just as John D. Lee was moving up from the old fort. In 1857 (June 7th) he was ordained a Seventy and became a member of the fiftieth quorum of Seventy. He was ordained a High Priest July 2, 1882, by John D. T. McAllister, acted as Sunday school superintendent and Bishop's counselor seven years, and also acted as justice of the peace three terms. As an Indian fighter he gained considerable distinction, serving in the Indian wars of 1849-50 and in the Walker war in 1853. In token of these services he was granted a land warrant for 160 acres. Bro. Pace's principal occupations have been those of farming and stockraising. He married Anna Elizabeth Redd, Aug. 28, 1853, and Susan Elizabeth Keel July 11, 1870.

PACKARD, Noah, one of the early Elders of the Church, was born May 7, 1796, at Plainfield, Hampshire co., Mass. He married Sophia Bundy June 29, 1820, and migrated to Ohio, where he became a convert to "Mormonism" and was baptized June 1, 1832, in Parkman, Geauga co., Ohio. Soon afterward he was ordained a Priest and was called on a short mission in Ohio; to fill the same he left home Jan. 3, 1833. A few months later (April 22, 1833) he started on a mission east. He was ordained an Elder May 6, 1833. After his return from this mission he presided over a branch of the Church in Parkman, and in course of time he sold his possessions in Parkman and gathered with the saints at Kirtland, Ohio, where he was set apart as a High Councillor Jan. 30, 1836. From Kirtland he started to gather with the saints in Missouri, but failed to get there previous to their expulsion from the State. Subsequently he met the exiled saints at Quincy, Ill. April 7,

1840, he was chosen as a counselor to Dan Carlos Smith, president of the High Priest's quorum, in Commence and gathered with the saints there in May following. In the years 1841, 1842 and 1845, he performed missions in different States, where he preached the gospel and transacted business for the Church. He started on his several missions without purse or scrip, traveling in all about 15,000 miles on foot, and preached 480 discourses; he was successful in baptizing fifty-three persons and suffered much persecution for the gospel's sake, as well as many privations and much bodily inconvenience. In 1850 he migrated to Utah and early in the spring of 1851 located at Springville, Utah co., where he was chosen a counselor to Asahel Perry, president of the Springville branch, March 20, 1851. Here also he buried his companion, the wife of his youth, a son and son's wife, and lastly laid down his own body to await the resurrection of the just. His death took place Feb. 17, 1860, at Springville. He died as he had lived firm and unshaken in the gospel of Christ, being in fellowship with his brethren and leaving many friends to lament his loss.

PARRY, Joseph, a High Councilor in the Weber Stake, Weber co., Utah, was born April 4, 1825, at New Marke., Flintshire, North Wales, the son of Edward Parry and Mary Foulkes, and the youngest child of thirteen children. He was baptized Dec. 31, 1846, by Thomas Thomas, ordained a Priest in the spring of 1847 by Simeon Carter at Liverpool, ordained an Elder in the spring of 1852 by John D. Reese at Kanesville, Iowa, ordained a Seventy in the spring of 1853 in Salt City and ordained a High Priest by John Henry Smith in Ogden in 1877. In 1855-57 he filled a colonization mission to Salmon river (now in Idaho). In 1870-71 he filled a mission to Great Britain, during which he presided over the

Swansee conference in Wales. In 1863-64 he acted as counselor to the presiding Elder of the Third District in Ogden, after which he presided



over said district until 1876. From 1877 until the time of his demise he served as a High Councilor in the Weber Stake of Zion. He emigrated to Utah in 1852 and settled temporarily in Salt Lake City, but the following year (1853) he became a permanent resident of Ogden. He participated in the Johnston army troubles in 1857 and 1858, serving under Lot Smith in Echo canyon. In 1848 (Sept. 1st) Bro. Parry married Jane Payne, who died April 18, 1849, en route to Utah. Subsequently he married a number of other wives and became the father of twenty-two children. Bro. Parry served several terms as an alderman and city councilman in Ogden. He was a builder by trade and built and owned the Parry Block on Washington Ave., Ogden. He was also a director of the Consolidated Implement Company. Bro. Parry died in Ogden, Aug. 6, 1911.

PATRIDGE, Ernest De Alton, the eighth Bishop of the Fourth Ward, of Provo City, Utah, was born June 13,

1869, at Fillmore, Millard co., Utah, the son of Edward Partridge and Sarah Lucretia Clayton. He was baptized about 1877; ordained a Deacon and afterwards a Priest; ordained an Elder Jan. 8, 1891, by Vernee L. Holliday, and ordained a High Priest April 20, 1902, by Rudger Clawson. Bro. Partridge, when thirteen years of age, accompanied his father to the Hawaiian Islands, where the family spent about three years. Locating in Provo in 1885, Bro. Partridge attended the B. Y. Academy, and he has spent most of his time in the school room ever since. In 1886 he settled on the Provo Bench, where he acted as an officer in the Ward Y. M. M. I. A., he being second counselor. From 1892 to 1896 he studied in the Michigan Agricultural College and graduated with the de-



gree of B. S. He was also chosen as the first man out of the class to join the Tau Beta Pi fraternity, which society is organized for the purpose of keeping track of the best men who enter the school and enroll them in this honorary fraternity. He was chosen because he had the best two years' record of any man in the college. He became a favorite athletic and won seven gold and silver metals

for racing, etc. He was also honored at graduation with the privilege of delivering the commencement oration. In 1896 (Aug. 16th) he married Elizabeth Truman of Lansing, Michigan, the daughter of Abraham K. Truman and Gertrude Harrison, who was born Jan. 23, 1872. This union has been blessed with five children, namely, Ruth L., Truman E., Ernest D., Gertrude E., and Lyman M. In 1896 Bro. Partridge commenced teaching in the B. Y. University in Provo, and has taught in that institution ever since, except three years. From the fall of 1893 to the spring of 1902 he was principal of the Beaver branch of the B. Y. U.; he also acted as presiding Elder of the Beaver branch from Oct. 22, 1899, till the spring of 1902. He spent most of the year 1908 in Knightsville, Juab co., Utah, assaying and surveying. For three years he acted as a member of the city council in Fourth Ward, Provo, from April 20, 1902, to 1907. Since his release from the Bishopric he has acted as an alternate member of the High Council of the Utah Stake. He acted as first counselor in the Fourth Ward Y. M. M. I. A. in 1896-97 and second counselor in the Utah Stake Y. M. M. I. A. from 1897 to 1898. He holds three degrees, one (B. S.) from the Michigan Agricultural college, one degree (B. P.) from the B. Y. U. of Provo, and one (D. B.) from the Church Board of Education.

PEIRCE, Eli Harvey, one of the original Utah pioneers of 1847, and the second Bishop of Brigham City, Utah, was born July 29, 1827, in Uwchland, Chester co., Pa., the son of Robert Peirce and Hannah Harvey. He moved to Nauvoo with his father in 1841, and was baptized March 27, 1842, by Joseph Smith the Prophet. He received his endowments in the Nauvoo Temple Jan. 24, 1846, was ordained a Seventy May 18, 1845, and became a member of the 27th quorum of Seventy. Being

forced away from Illinois by the mob he started for the camp of the saints June 3, 1846, together with his father and located temporarily at Winter Quarters. In April, 1847, he started for the Rocky Mountains as one of the pioneers under Pres Brigham Young. In August, 1847, he started east with President Young, but on meeting his mother and others of his relatives (who traveled in Edward Hunter's company) on the Sweetwater, he returned to the Valley with the emigration, bearing a commission from Pres. Young to organize a company and go to California the same fall for seed grain to be used in the Valley the following spring. He made this trip a successful one in company with Capt. Jefferson Hunt and others. In the fall of 1850 he married Susannah Neff, by whom he had four children, namely, Eli Harvey, Mary Barr, Leon-

Salt Lake City April 23, 1857, together with many other missionaries who crossed the mountains and plains with handcarts. While laboring as a missionary in England, he contracted a very severe cold, which continued to trouble him until his return home June 23, 1858, and he died of consumption at his father's house at Salt Lake City, Aug. 12, 1858, aged 31 years and 13 days. He passed away in full faith and fellowship and beloved by all his associates.

PEIRCE, William Andrew, a veteran Elder of Springville, Utah co., Utah, was born Jan. 1, 1847, at Dubuque, Iowa, the son of James Madison Peirce and Mary Ann Bowman. He migrated to Utah with his parents. In 1866 he made a trip to the Missouri the plains, and was baptized in the spring of 1855, by Abraham O. Smoot.



idas Thomas and Susannah Octavia. In 1851 he settled with his family in Box Elder (now Brigham City) and was ordained a Bishop at the April conference of the Church in 1855. In the spring of 1857 he married Emma Zundell as his second wife. In the spring of 1857 he was called to take a mission to Europe, to fill which he left



In 1866 he made a trip to the Missouri river after emigrants as a captain of ten in one of the Church trains. Having received a good education, he taught school for eight years at Springville and Fountain Green (Sanpete co.). He also belonged to the Springville Dramatic Association, and took an active part with that organiza-

tion for a number of years. In 1876-78 he filled a mission to Arizona and New Mexico, laboring among the Indians, during which he acquired a pretty thorough knowledge of the Spanish language. In 1868 (Dec. 19th) he married Julia Wimm, daughter of Thos. G. Winn and Elizabeth Hansen, who was born Nov. 7, 1860. She bore her husband seven children, five of whom are living today. After their marriage Sister Peirce accompanied her husband to Moah, Grand co., Utah, which place was named by him and he was the first postmaster of the place. Bro. Peirce also acted as superintendent of the Mcab Sunday school for five years and was president of the Ward Y. M. M. I. A. for two years, Ward clerk ten years and labored as a home missionary six years. In 1891 he returned with his family to Springville, Utah county, where he still resides, and during the last twelve years he has been engaged in mining. Bro. who had been ordained a High Priest early day, was ordained an Elder in 1869 by Geo. Rolland and ordained a High Priest in 1910 by Albert Jones, who had been ordained a High Priest, by Pres. Brigham Young.

PEIRCE, James Madison, a veteran Elder of the Springville Ward, Utah co., Utah, was born June 14, 1814, at Rochester, New Hampshire, the son of Andrew Mitchell and Jane Nutter. He received a good education and learned the trade of a barber. While he plied that avocation in Boston, Parley P. Pratt and his missionary companion came to his shop to get a shave, and thus it was that Bro. Peirce became acquainted with the "Mormons" and subsequently was converted. He was baptized in Boston in 1844 by Parley P. Pratt and migrated to Nauvoo the following September. In the early forties he married Mary Ann Bowman, who became the mother of twelve children. Being driven out

of Nauvoo, Ill., in the general exodus of the saints in 1846, he went to Dubuque, Iowa, and after remaining there about two years, he moved to Council Bluffs, Iowa, and finally mi-



grated to Utah with his family in 1853, crossing the plains in Capt. Reuben Miller's company. After spending the winter in the First Ward, Salt Lake City, he located on Parley's Creek, near Pres. Brigham Young's mill, where he resided four years, until the "general move" south in 1858 took place, when he made his permanent home at Springville, Utah co., and took up the avocation of a farmer. Bro. Peirce was ordained a Seventy at an early day and afterwards became a High Priest. He served for many years as a home guard, was a minute man during the Indian wars, and died at Springville, Feb. 15, 1876.

PEIRCE, Mary Ann Bowman, wife of James Madison Peirce, was born Sept. 5, 1823, in the city of New York, the daughter of John and Margaret Bowman. The mother died when Mary was three years old, and she was reared by an aunt (her mother's sister) who took her to Watertown,

Mass., when she was about four years of age. There she went to school and worked in a cotton factory. Becoming the wife of James M. Peirce, she was baptized in 1844, and together with her husband passed through the persecutions which the saints endured in Illinois and ended in their being driven out of Nauvoo in 1846 by the mob. In 1853, after spending some

J. K. Pararramore Jan. 26, 1870, and for a number of years he labored as a Ward teacher. In 1889 he moved to Cedar City and was subsequently ordained a High Priest Sept. 18, 1895, by Francis M. Lyman. He has labored as a Ward teacher and a home missionary in the Parowan Stake, and has also filled other positions of honor and responsibility, both of an ecclesiastical and a secular nature. On July 5, 1870, he married Margaret Bensen (born Jan. 3, 1851, in Liverpool, England) in the Endowment House, in Salt Lake City. In 1883 his wife died, leaving five children. On June 13, 1883, he married Anna Larsen (born Oct. 13, 1858, in Svedala, Sweden) in the St. George Temple; she bore her husband seven children.

PERKINS, David Martin, a member of the Mormon Battalion, and presiding Elder at East Weber for several years, was born Aug. 23, 1823, in White county, Tennessee. He migrated with his parents to Nauvoo, Ill., in 1839, and was baptized a member of the Church of Jesus Christ of Latter-day Saints in 1840. Being exiled from the State of Illinois, together with his co-religionists in 1846, and having journeyed as far as the Missouri river, he enlisted in the Mormon Battalion in July, 1846, and commenced the great overland journey toward California with that historic body. Through failing health he became numbered among those in Captain James Brown's detachment who wintered at Pueblo, on the Arkansas river. The following year (1847) he and many others who had wintered at Pueblo continued the journey to G. S. L. Valley. He returned to the Missouri river with the pioneers and remained in the East till 1850, when he migrated to Salt Lake City. After making his temporary home in that city a year and a half, he moved to Kays Ward (now Kaysville) in Davis county, and became one of the early settlers of that place.



years on the frontiers, Sister Peirce together with her husband migrated to Utah Territory, where she spent the remainder of her life and became the mother of twelve children, six of whom are living today. Sister Pierce was a spiritual-minded woman, blessed with the gift of tongues—a gift which she on several occasions exercised to the great benefit of her family. She died Aug. 6, 1894, at Springville, Utah co., Utah.

PENDLETON, Daniel S., an alternate member of the Parowan Stake High Council and a resident of Cedar City, Iron co., Utah, was born in Potawatamie county, Iowa, Sept. 16, 1846, emigrated to Utah in 1852 and located at Parowan. While residing there he was ordained a Seventy by

Thence he removed to East Weber, where he presided over a branch of the Church for a number of years, and then settled at Ogden; later he became a resident on Three Mile Creek, Box Elder co., and finally settled at Pleasant Green, Salt Lake co., where he spent the remainder of his life. He died at Pleasant Green April 4, 1874, of liver complaint, aged 50 years, 7 months and 12 days. Bro. Perkins was true and faithful as a Church member till the last and was loved and respected by all who knew him.

PETERSEN, Niels Mortensen (Lyngø) one of the early converts to "Mormonism" in Scandinavia and a prominent Elder in the Church, was born Nov. 12, 1819, in Albæk, Hjørring



amt, Denmark, the son of Morten Petersen and Kjersten Christensen. In 1849 he married Mette Christine Christensen, who became the mother of ten children. While residing at Vester Idskov, where he owned a fine farm, he became a convert to "Mormonism" and was baptized Oct. 24, 1858, by A. P. Fjeldsted. Soon afterwards he was ordained to the Priesthood and became very energetic in spreading the gospel as a local mis-

sionary. For a number of years he presided over the Vaar branch and was the means of quite a number of people joining the Church. Being well to do he was also liberal with his means and contributed much toward the temporal support of his co-religionists who were less blessed with this world's goods than he was. He emigrated to Utah in 1862, and paid the fare of quite a number of poor saints. After arriving in Utah with his family Bro. Petersen first located in Pleasant Grove, Utah co., but when the Sevier Valley was opened for settlement he became one of the pioneer settlers of Richfield. He surveyed the Richfield Irrigating canal in 1863-64 and subsequently surveyed most of the canals in the Sevier Valley. Throughout he was one of the most successful men in the whole country in the development of the Sevier Valley. When the settlements on the Sevier were vacated, owing to Indian troubles, Bro. Petersen located temporarily at Ephraim, Sanpete co., but returned to Richfield in 1870, and resided there the remainder of his days. He was the first county surveyor of Sevier county, and when the Sevier Stake of Zion was organized, he was chosen as the senior member of the High Council, which position he held until February, 1898, when he was honorably released. In 1873 he married Johanna Katrine Jensen, who became the mother of nine children. Bro. Petersen was an active worker and an officer in the United Order. In 1876-78 he filled a mission to Scandinavia, presiding over the Christiania conference a part of the time. For many years he presided over the Scandinavian meetings in Richfield. At a good old age Bro. Petersen passed to his final rest Jan. 14, 1903, at Richfield. Throughout his entire life he was an industrious, modest and unassuming man, always willing to accommodate and serve his fel-

low-citizens. He was a kind father, an affectionate husband, a good citizen and a faithful member of the Church. He was of a sincere, honest and jovial character, gained influence wherever he went and gained friends on every hand. He was a heavily built man, noted for his extraordinary strength in his younger days, and was throughout a leading and influential citizen, both in his native land and in his adopted country.

PETERSEN, Mette C. Christensen, wife of Niels Mortensen Petersen (Lynge) of Richfield, Utah, was born in Denmark. She became the wife of Bro. Petersen in 1849 and shared with him in all his experiences, both in the old country and in Utah. She was an industrious and economical woman and a true helpmate to her worthy husband. As president of the



Richfield Relief Society for many years she was much beloved. She was the mother of ten children, but her married life was coupled with many bitter experiences; thus she buried three of her children in the old country; three others, who died from measles while crossing the Atlantic ocean, found a watery grave,

and three others died after her arrival in America. One of her sons was the late James M. Peterson, who established the James M. Peterson Bank & Mercantile House, both prosperous monuments to his energy and foresight. Sister Petersen's only surviving child now is Mrs. Christina Nielsen of Richfield. Sister Petersen died in 1898 at Richfield.

PETERSON, James Morten, first counselor in the presidency of the Sevier Stake of Zion, was born July 12, 1879, at Richfield, Sevier co., Utah, the son of James M. Peterson, and Laura H. C. Hansen. He was raised and educated in the common schools of Richfield, and afterwards studied at the B. Y. Academy at Provo and the L. D. S. College in Salt Lake City. He was baptized when about ten years old and took an active part in the Ward Sunday school and Y. M. M. I. A. His first ordination to the Priesthood was to the office of a Deacon; subsequently he was ordained an Elder, and on March 5, 1901, he was ordained a Seventy by Seymour B. Young and became a member of the 36th quorum of Seventy. In 1901-03 he filled a mission to Scandinavia, laboring in the Trondhjem conference, Norway. He was ordained a High Priest March 18, 1906, by Francis M. Lyman and set apart as a member of the Sevier Stake High Council. Sept. 18, 1910, he was set apart as first counselor to Robt. D. Young in the presidency of the Sevier Stake of Zion. In 1903 (Nov. 18th) he married Louisiana C. Heppler, who has borne him a number of children. Bro. Peterson engaged in mercantile and banking business with his father when quite young and at the death of his father (April 9, 1899) he succeeded to most of his father's business, and is at present (1914) cashier and manager of the James M. Peterson Bank. In a secular way, also, Bro. Peterson has served his fellow-citizens in var-

ious ways; thus he served two terms (four years) as a member of the Richfield city council and two years as mayor of the city.

PHILLIPS, Ishmael, first Bishop of the Union Ward, Salt Lake co., Utah, was born in the parish of Marden, Herefordshire, England, May 22, 1815. He was baptized May 29, 1840, and confirmed by Wilford Woodruff, after hearing only four discourses preached on the fulness of the gospel. Two weeks after his baptism he was or-



daigned to the office of a Priest and subsequently to that of an Elder. He presided over the Shucknell Hill branch of the Froome's Hill (later Herefordshire) conference for thirteen years. Occasionally during that period he also took charge of the surrounding branches. He preached the gospel in almost every town and village within a radius of ten miles of Lugwardine. In 1853 he removed to Birmingham, where he acted as an officer in the Birmingham branch and also as a local missionary during the following ten years, or until he emigrated to Utah in 1863; he crossed the Atlantic ocean in the ship "Amazon,"

which sailed from London June 4, 1863, and crossed the plains in Capt. John W. Woolley's ox train, which arrived in Salt Lake City Oct. 4, 1863. He located at once in the Union Ward, where he resided until the time of his death. From 1865 to 1877, he acted as a presiding teacher of the Union district of the South Cottonwood Ward, and also served as temporary counselor occasionally to Bishops Andrew Cahoon and Joseph S. Rawlins. When the Union Ward was organized July 1, 1877, he was ordained a Bishop by Daniel H. Wells and set apart to preside over the new Ward. In 1886 (Feb. 9th) he left home on a mission to Mexico, where he assisted in the founding of the town of Juarez. He returned Aug. 1, 1886. Soon afterward (Nov. 12, 1886) he was arrested on a charge of unlawful cohabitation, the grand jury having found an indictment against him; he was brought before Commission McKay and placed under \$1,500 bonds, and when his case came up in the 3rd District Court Feb. 13, 1887, he pleaded guilty to the charge and was sentenced the same day by Judge Zane to six month's imprisonment and to pay a fine of \$300 and cost of suit. After serving his time and thirty days for the fine he was released Aug. 15, 1887. Bishop Phillips died Feb. 5, 1905, at Union.

PIGGOTT, George Washington, a veteran Elder of the Eighth Ward, Salt Lake City, Utah, was born Jan. 19, 1808, in New York City, New York, the son of George Piggott and Sarah Hull. He was baptized in March, 1850, by Eddison Whipple. In 1832 (Oct. 23rd) he married Catherine Allen Howland, who became the mother of five children, namely, Augusta H., Abby, Ann, Charles A., William H., and Rowena A. Charles A. died in Massachusetts when sixteen months old and Rowena died June 7, 1853, while on the journey to Utah.

William H. died March 9, 1913, in Randolph, Rich county, Utah. In 1853 Bro. Piggott and his family emigrated to Utah, crossing the plains in Jesse W. Crosby's company as far as Kaneshville, Iowa, and from there to the Valley in Cyrus H. Wheelock's train. He also took charge of a family of six by the name of Hill, and for his services should have received a team

to Utah in 1862, together with his mother and several brothers, crossing the Atlantic in the ship "Athenia," which sailed from Hamburg April 21, 1862, and arrived at New York June 6, 1862. From Florence he crossed the plains in Christian A. Madsen's company, which arrived in Salt Lake City Sept. 23, 1862. After residing one year at Gunnison, Sanpete co., he be-



of oxen; but when they entered the Valley, some one of the Hill family stole the oxen, so that Bro. Piggott received nothing for his labors. He settled on Sixth South street, between Second and Third East streets, having purchased two middle lots. Here he lived until his death, which occurred July 19, 1882. Bro. Piggott followed the trade of painter and piano polisher. His wife was a descendant of Henry Howland who came to America in the early part of the fifteenth century.

POULSEN, Andrew, a member of the High Council of the Sevier Stake of Zion, was born June 8, 1843, at Veiby, Hjørring amt, Denmark, the son of Peter J. Poulsen and Sidsel Katrine Andersen. He was baptized in 1861 by Stephen Petersen and emigrated

came one of the first settlers of Richfield, Sevier co., where he resided until the Indians drove him and his fellow-citizens away from the prosperous infant settlement. When the Indians became peaceable, he returned to Richfield, where he then resided continuously during the remainder of his life. Bro. Poulsen married three wives as follows: Caroline Hansen Oct. 18, 1866, Anna C. Anderson June 15, 1874, and Emma J. Larsen June 7, 1883. His first wife bore him four children and his second wife five children. Being arrested and convicted of so-called unlawful cohabitation, according to the Edmund's law, he was fined \$110 March 5, 1889. At the time of the United Order in Richfield, Bro. Poulsen was a member of the board of directors in said order, and throughout his whole career he took a lead-

ing part both in ecclesiastical and secular affairs. For several years he acted as constable in the Richfield precinct. He passed to his final rest at his Richfield home, Jan. 8, 1913.

POULSEN, Paul, a Patriarch in the Sevier Stake of Zion, was born Sept. 19, 1845, at Veiby, Hjørring amt, Denmark, the son of Peder Jensen Poulsen and Sidsel Katrine Andersen. He was baptized Jan. 29, 1862, and emigrated to Utah in 1862, and located at



Richfield soon afterwards. In 1871-72 he filled a mission to Scandinavia, and on his return home he brought with him his youngest brother (Niels) and a cousin (N. P. Nielsen). He was ordained a High Priest May 24, 1874, and set apart as a member of the High Council of the Sevier Stake; was set apart as first counselor to Bishop Wm. H. Seegmiller of the Richfield Ward, April 27, 1877. (He became a member of the High Council again in 1889). He was ordained a Bishop and set apart to preside over the Richfield First Ward, July 25, 1877. He acted in that capacity for seventeen years, after which he became

first counselor to Bishop Theodore Brandley, acting in that calling five years. Commencing with 1884, he served three years as superintendent of the Richfield First Ward Sunday school, after which he was forced into exile, owing to the anti-polygamy persecutions. Finally he was ordained a Patriarch Sept. 24, 1899, by Geo. Teasdale. Bro. Poulsen is the husband of three wives, namely, Annie M. Christensen, Olin M. Olsen and Maria Davidson, and the father of twenty children, of whom thirteen are now (1914) living. In 1888-89 he served 135 days in the Utah penitentiary, having been convicted of so-called unlawful cohabitation. He was arrested on a similar charge Aug. 19, 1892, but was discharged. In 1894 he served thirty days in the Utah penitentiary, having again been convicted of unlawful cohabitation. In October, 1899, he was fined \$150 for unlawful cohabitation. Bro. Poulsen was ordained a Teacher in 1864 by Morten F. Mortensen; ordained an Elder March 27, 1871, by Elias Smith, and ordained a Seventy April 9, 1871, by Jens Hansen.

POPE, George Hamilton, a veteran Elder in the Church, was born Nov. 9, 1835, on the Isle of Wight, England, the son of Jacob Pope and Harriet Hibbard. Notwithstanding the fact that the Pope family were in very good circumstances, they left their home to come to Utah for the gospel's sake, but a few years later, being unable to stand the hardships of pioneer life, returned to their home, leaving their son in Utah. He had married Jane Tibbetts (who was born Nov. 15, 1838, at Liverpool, England) May, 1856, by whom he had twelve children, namely, Harriet, Sarah Jane, Jacob William, John Thomas, Mary Elizabeth, Lewis Richard, Edna Theresa, Willard Hibbard, James Myron, Laron Roy and Edith Maria. At

his parents' death Bro. Pope made a trip to England to settle up their estate being an only child. Returning home he waited on the sick and particularly looking after the widows and orphans. Brother Pope's main occupation in life was that of a quarryman and

ordained a High Priest in 1910. In 1896-98 he filled a mission to Great Britain, laboring in Wales. In 1870 he mar-



contractor. He built a road up Emigration canyon, where he had a rock quarry. His permanent residence was the Second Ward, Salt Lake City, Utah, where he died June 1, 1888. Throughout his life Bro. Pope was noted for his faithfulness as a Church member and strict honesty; he was beloved by all who knew him.

PRICE, Edmond, an active Elder in the West Jordan Ward, Salt Lake co., Utah, was born Aug. 8, 1854, in Wales, the son of Thos. Price and Mary Perry. He was baptized Aug. 8, 1862, by David E. Jones, emigrated to America in 1871, and after residing in Ohio two years came to Utah in 1873. He was ordained successively to the offices of Deacon Teacher and Priest; ordained an Elder Feb. 3, 1878; ordained a Seventy March 20, 1887, by William H. Freeman, and or-



ried Emma Brown who is the mother of nine children.

QUIST, Albert, Bishop of the Brinton Ward, Salt Lake county, Utah, was born Nov. 24, 1873, at Big Cot-



tonwood, Salt Lake co., Utah, the son of John Anderson Quist and Mary C. Henden, and was baptized April 30, 1882, by William Newman.

He was ordained a Deacon in 1885 by his father; ordained a Teacher in 1893 by David B. Brinton; ordained an Elder Nov. 8, 1897, by Joseph Boyce; ordained a Seventy Febr. 4, 1904, by F. C. McDonald, and set apart as one of the seven presidents of the 134th quorum of Seventy, Feb. 15, 1905, by George Reynolds. He was ordained a High Priest Feb. 12, 1911, by Francis M. Lyman and set apart as Bishop of the Brinton Ward. Brother Quist was counselor in the Deacon's quorum for four years; secretary in the 74th quorum of Elders, Salt Lake Stake, for three years, secretary in the south branch of the Big Cottonwood Sunday school for one year and first assistant superintendent for three years. He was first counselor in the Y. M. M. I. A. in Big Cottonwood for one year and then president of the South Branch Y. M. M. I. A. for one year. In 1903 (Oct 21st) he married Letitia Neff Eldredge (daughter of Alanson Eldredge and Martha Neff) who was born Sept. 16, 1873, and is the mother of three children. Since the year 1900 Brother Quist has been foreman of the Taylor & Brinton Ore Sampling Co. (now Utah Ore Sampling Co.) which is his present occupation.

QUIST John Anderson, the first Latter-day Saint Elder who died in Sweden while laboring as a missionary from Zion in that country, was born Dec. 9, 1845, at Ytterby, Bohus län, the son of Andreas A. Quist and Katrine Peterson. He was baptized June 7, 1863, by F. G. Bondnevier, and a few years later was called to do missionary labor in Norway and Sweden; this labor he continued for about six years; during which time he received many strengthening testimonies of the gospel. In 1869 he emigrated to Zion and settled in Big Cottonwood,

Salt Lake county, where he remained until 1877, when he was called to fill a mission to his native country. He labored first as a traveling Elder in and later as president of the Göteborg conference. Returning home in 1879 he was the leader of a company of emigrating Saints. In 1884 he was appointed as a home missionary in the Salt Lake Stake of Zion and was also made a president of the 72nd quorum of Seventy. June 14, 1887, he was set



apart for another mission to Scandinavia. He arrived in Copenhagen, Denmark, July 19, 1887 and was appointed to labor in his former field at Göteborg. Again he was appointed to preside over the Göteborg conference (Sept. 6, 1888). Elder Quist remained on that mission for nearly three years, visiting among the branches and setting them in order according to his calling. March 5, 1890, he was taken sick at Vingåker and continued to fail until March 3, 1890, when he died. According to his dying wish the body was interred in the city of Göteborg, where he had labored so zealously for the kingdom of God.

RASBAND, Frederick, the first Bishop of Park City, Summit county, Utah, was born Sept. 2, 1856, in Provo, Utah co., Utah, the son of Thos. Rasband and Elizabeth Giles. He was baptized when about eight years old by John M. Murdock in Heber City, ordained a Deacon when quite young; ordained an Elder by Thos. Todd in September, 1881; ordained a High Priest in 1896 by John M. Murdock and ordained a



Bishop by Reed Smoot Aug. 20, 1901. He filled a mission to Great Britain in 1899-1901, laboring in the London conference. In his boyhood days he was president of a Deacons quorum and later acted as an officer in the Y. M. M. I. A.; was also second counselor in the presidency of the Park City branch from the time of its organization; later he was superintendent of the Park City Sunday school. In 1901 he was called to act as Bishop of Park City. Bro. Rasband has acted as sheriff of Wasatch county, and has been a member of the Park City council. His principal occupation has been that of a merchant. In 1891 (Sept. 30th) he married Elizabeth Hawkins, who is the mother of five children.

RASMUSSEN, Hans, the second Bishop of Redmond, Sevier co., Utah, was born May 17, 1858, at Ephraim, Sanpete county, Utah, the son of Hans Rasmussen and Mary Steffen. He was baptized when eight years old by Niels L. Christensen; was ordained a Teacher, then a Priest, next an Elder and finally a High Priest. After the later ordination he served as a member of the Sevier Stake High Council until Dec. 3,



1887, when he was ordained a Bishop and set apart to preside over the Redmond Ward by Albert K. Thurber. In this calling he labored faithfully upwards of fourteen years. Bishop Rasmussen married Josephine Jensen March 9, 1883, who has borne him eight children, seven of whom are now living. Brother Rasmussen has also taken an active part in civic affairs and has held such important positions as commissioner, treasurer, etc., in Sevier county. Bro. Rasmussen is at present engaged in farming and stock raising. In Church affairs he has always been a consistent and energetic worker, having labored in the Sunday school and Y. M. M. I. A., and as a Ward teacher, etc.

REID, Alfred Campbell, first Bishop of the Garfield Ward, Salt Lake county, Utah, was born Dec. 14, 1860, in Salt Lake City, Utah, the son of Peter Reid and Diana Davidson. He was baptized in the fall of 1867 by John Cottam; ordained an Elder in 1886 by Zadock Mitchell; ordained a Seventy April 10, 1899, by Seymour B. Young, and ordained a High Priest Oct. 22, 1911, by Francis M. Lyman. For two years

at Grantsville, Tooele co., Utah. She is the mother of eight children, five boys and three girls. Elder Reid is a farmer and stockraiser by avocation and helped to build the Utah and Salt Lake Canal.

RENSTRÖM, Andrew Pehrsson, third Bishop of Huntsville, Weber co. Utah, was born Dec. 30, 1857, in Viksta, Upsala län, Sweden, the son of Erick Pehrsson and Katrine C. Erickson. He was baptized Nov. 14, 1872, by



he acted as secretary of the Elders in Pleasant Green and was president of the Ward Mutual Improvement Association about fifteen years. He also acted as assistant superintendent of the Ward Sunday-school four years, filled the position of president of the 14th quorum of Seventy six years; filled a mission to the Eastern States in 1899-1901, laboring principally in Maryland, Virginia and Vermont. Finally he was ordained a Bishop Oct. 22, 1912, and set apart to preside over the Garfield Ward. Bro. Reid, after residing in Salt Lake City until 1882, moved to Pleasant Green, and in 1886 (Feb. 23rd) he married Eliza J. Jacobs (daughter of Daniel Jacobs and Mary Haines), who was born Jan. 5, 1863,



C. J. Renström and emigrated to Utah in 1873, locating in Huntsville, Weber co., where he still resides. He filled a mission to Sweden in 1883-85, laboring in the Eskilstuna branch and later in the northern part of Sweden. Early in 1885 he visited Finland, a province of Russia, and held meetings with a few saints residing there. He finished his mission in Dalarna. He filled a second mission to Scandinavia in 1889-1891, laboring in the Stockholm conference and afterwards presided over the Göteborg conference. At home he acted as assistant superintendent of the Huntsville Sunday school in 1888-89, and was set apart as first counselor to Bishop David McKay, of

Huntsville, July 31, 1898. From Sept. 10, 1905, to Oct. 25, 1908, he acted as Bishop of Huntsville. In 1888 (June 27th) he married Caroline Peterson, daughter of Sören L. Peterson and Anna Nielsen. This union was blessed with ten children, three boys and seven girls. Sister Renström was born July, 29, 1864, and died July 16, 1907, in Huntsville.

RHODES, William Henry, a Utah pioneer of 1848, was born July 17, 1842, in Lancashire, England, the son of Geo. Rhodes and Ellen Colebridge. came to Utah with his father in 1842 (being nine months old) and



came to Utah with his father in 1848, crossing the plains in Pres. Brigham Young's company. The family lived on Pioneer Square during the winter of 1848-49 and then resided one year in the Thirteenth Ward, after which they became permanent settlers in the Mill Creek Ward. The subject of this sketch was baptized when eight years of age, and he went back to the Missouri river with an ox train after emigrants in

1861. In 1862 he served under Capt. Lot Smith on the plains, protecting the mail route against the Indians. In 1866 he was called to Sanpete to participate in the Black Hawk war, to protect settlers against the Indians. In fact, he fought the Indians from the beginning and in 1858 at the time of the great move south he stood guard in Salt Lake City; he also hauled provisions to the boys in the canyons during the winter of 1857-1858. He was ordained a Deacon at an early day and became a member of the 61st quorum of Seventy in 1861. Bro. Rhodes is still a Seventy and has been an active teacher for many years. In 1866 (Jan. 13th) he married Jane Williams; later he married her sister Ann Williams. His wife Jane bore him seven children and his wife Ann five children. Ann died in 1871 and Jane in 1880. Bro. Rhode's occupation was constantly that of a farmer. In his younger days he passed through the various trials and hardships of pioneer life. He died Sept. 3, 1914, at his residence on 14th South Street and Main Street, where he had lived since 1858. Bro. Rhodes left a family of seven children as follows: Mary J. Hill, Mary E. Staten, Vilate Yeager, Freda A. Wilkins, George W. Rhodes, Lottie L. Turner, and Oscar E. Rhodes; he also left thirty-one grandchildren and two great grandchildren.

RHODES, Jane Williams, wife of Wm. Henry Rhodes, was born in 1846, at New Market, North Wales, the daughter of John Williams and Mary Parry. She emigrated to Utah in 1856, crossing the Atlantic in the ship "Samuel Curling" and the plains in Capt. Edward Bunker's handcart company, which arrived in Salt Lake City Oct. 2, 1856. After a short sojourn in the Thirteenth Ward, Salt Lake City, she moved to Mill Creek and became the wife of

Wm. Henry Rhodes Jan. 13, 1866. She subsequently bore him seven



children and died as a highly respected woman and Latter-day Saint Jan. 6, 1880.

RICHARDS, Claude, a member of the General Board of the Y. M. M. I. A., and a resident of the Sugar House Ward, Salt Lake City, Utah,



was born June 14, 1882, at Mendon, Cache county, Utah, the son of Dr. Stephen L. Richards and Emma

Louise Stayner. He was baptized March, 18, 1893, by Nathaniel V. Jones and ordained a Deacon when a boy. He was ordained a Priest, Sept. 8, 1902, by John M. Whittaker; ordained an Elder, Feb. 4, 1907, by George Crismon, and ordained a Seventy, March 8, 1909, by J. Golden Kimball. For three years he acted as second assistant superintendent of the Sugar House Ward Sunday school, and on June 10, 1912, he was chosen a member of the Y. M. M. I. A. General Board. He attended the University of Utah for a number of years and graduated from the normal course in 1901. After his graduation he did college work and later taught school at Richfield, Sevier county, and at Parowan, Iron co., where he was principal of the Parowan schools. Since 1905 he has been engaged in the real estate business as a member of the firm of Kimball & Richards. In 1911 (Feb. 22nd) he married Mary C. Taylor, daughter of Frank Y. Taylor and Elizabeth Campbell. This union has been blessed with two children, namely, Claude T. and David T.

RICAHARDS, Emily Sophia, a charter member of the General Board of the Relief Societies, was born May 13, 1850, at South Cottonwod, Salt Lake county, Utah, the daughter of Nathan Tanner and Rachel Winter Smith. Her father's family were originally from the State of New York, where their progenitors were people of wealth and refinement. The father was a man of rugged character and of pronounced faith in man's spiritual origin and celestial destiny; and the mother, likewise, was of a strong religious nature, possessing prophetic power, vivacious, yet of philosophic endurance in days of trial. It is not surprising therefore, though her early environment lacked the influence which fashionable society invites and approves, that

their daughter grew up in grace and graciousness, in knowledge and refinement, partaking as she did of the spiritual element in her devout parents. In her rural home, at the base of the snow-crowned Wasatch mountains, she passed the first six years of her life, developing into girlhood as a flower, blossoming in sweet simplicity and purity, her mind expanding as her soul grew in grace. She was then taken by her parents to Salt Lake City, where teachers of talent and learning had charge of her education. When eighteen years of age, she became the wife of Franklin S.



Richards, one of her former schoolmates, now a leading attorney of the State. The date of their marriage was Dec. 18, 1868. Five months later the young couple removed to Ogden, and there the public career of Mrs. Richards began. Her first appointment was to the position of assistant secretary of the Weber County Relief Societies. She had previously been connected with the Relief Societies Salt Lake City. Next she was made president of the Young Ladies Mutual Improvement Association of Ogden and vice-president of the county organization of the same, serving

ten years in that capacity. During this time she made frequent visits to the national capital in company with her husband, who had argued many important cases before the Supreme Court of the United States. There she had the opportunity of attending many woman's conventions, and other interesting meetings held at the seat of the government. In 1885 Mrs. Richards, together with Sisters Emmeline B. Wells, Josephine Richards West and Dr. Ellen B. Ferguson, presented a memorial of the women of Utah to the President and Congress. The anti-Mormon opposition was then at its height and the Supreme Court was hearing the case of the United States vs. Lorenzo Snow. These ladies listened to the entire argument. They called upon Senator Ingalls about the "Mormon" protest against the tyranny and indecency of Federal Officials in Utah, and against their own disfranchisement without cause. Senator Ingalls answered: "I haven't read the petition; I put it into the waste basket; it was too indecent to read". He was then asked: "If it was too indecent for you to read, what do you think about the women, who had to suffer?" They also called upon Senator Edmonds and other statesman and left no stone unturned to impart correct information upon the subject of Utah and her people. Had Congress listened to these ladies' protest against Congress building an Industrial home for "Mormon" women several hundred thousands dollars of public money spent upon that useless institution might have been saved. In 1888 it was deemed desirable to make the Relief Societies and the Young Ladies Associations auxiliary to the National Women's organizations, which was done, and Mrs. Richards was appointed to represent them in the first International Council. Its sessions lasting a week were held at the Albaugh Opera

House, in the City of Washington. The event is well described in the following article from the pen of an able newspaper writer of that period: "The leading woman workers of the world were present, and the sessions continued several days, the local papers being filled with pictures and speeches of noted women. Just about that time a committee of Utah men was in Washington urging Statehood on the bases of the constitution formulated and adopted by a convention in Utah in 1887. The Utah admission question was before Congress and it had become a subject of public interest; in Washington, being discussed pro and con in the papers and in private circles. Just at the time of the Woman's World Convention the Utah question attained its highest pitch, the custom of polygamy and woman suffrage in Utah being at the moment revived in the public mind in the most aggravated form. At this juncture it was announced that a Utah lady would address the World's Convention as a representative of Utah. It was perfectly natural that the immense concourse of people attending the Convention should forecast the character of the lady who should address them as some masculine heroine, who could wield a battleax or any other weapon in behalf of Utah, in keeping with their own exaggerated notions of Utah life. And the lady herself, at the hour she had to appear, could but feel the extreme tension in the public mind; for the morning papers were bristling with denunciations of Utah institutions. There was an ominous pause in the great throng when it was announced from the platform by the presiding officer that the lady delegate would address them. Soon the lady appeared, moving forward among the throng on the rostrum and taking her place beside the narrow reading desk. What an apparition! It was not a feminine

Boanerges, not an Amazon, but a delicate, refined lady, trembling slightly under the scrutinizing gaze of the multitude, yet reserved, self possessed, dignified, and as pure and sweet as an angel. Her appearance was a powerful antithesis to their preconceived impressions and the change of feeling in the audience was almost instantaneous. The lady's voice began its utterance on a scale of gently tremous pathos, and without rising into high pitch, its tenderness subdued every whisper until its words reached every ear in the auditory. The tenor of the address was what might have been expected by Utah people, an orderly, scholarly presentation, such as would serve to recite facts and principles and disarm prejudice. It was not the words themselves, but the gently spirit, that, like the morning dawn, went with the words and carried winning grace to every heart. It was wonderful how sympathies were engendered and asperities removed. When the lady concluded, after half an hour's reading there was many a moist eye, and many a listener felt thankful that this gentle appeal had given them a new, more refreshing and more kindly impression of Utah people and institutions. It was the mighty force of the gentle sunlight, that unlocks the iceberg from its moorings and sets it afloat upon the broad ocean. We sat near the speaker, but had never seen her before. We learned afterwards that she was a Mrs. Richards, wife of Lawyer Richards of Salt Lake City." Mrs. Richards herself refers to the occasion as one of the most interesting, not to say critical experiences of her life. Her name, for some reason, had been passed upon the program, and another lady announced, who was to speak upon the Indian question; whereupon, she sent a note to the chairman, asking the cause of the omission. The mistake was at once

rectified, and Miss Susan B. Anthony, met Mrs. Richards at the wing and escorted her to the platform with every demonstration of respect. It was feared that the lady from Utah would not be able to make herself heard throughout the hall—other speakers having failed in that regard—but to the general surprise and delight, her clear tones penetrated to the remotest recesses of the building and her speech was a veritable triumph. At an executive session of the same convention of woman, a president and vice-president were appointed to organize suffrage associations in Utah: Mrs. Froiseth, president, and Mrs. Richards, vice-president. A very prominent Southern woman opposed the nomination of Mrs. Richards, saying that "Mormonism" and polygamy were synonymous terms and feeling that the nomination of Mrs. Richards would mean the sustaining of that principle. This was all quite unexpected by the latter, but she responded in a short talk, refuting the statement, and giving the names of several Utah men, including Delegate John T. Caine, saying that they were "Mormons", or Latter-day Saints, but not polygamists. At the close of Mrs. Richards' talk, Miss Susan B. Anthony, Elizabeth Cady Stanton, Matilda Joselyn Gage and other leading suffragists spoke in favor of her nomination, remarking that when Geo. Q. Cannon sat in Congress, they did not feel, because of his presence there, that they were sustaining polygamy. Upon Mrs. Richards' return to Salt Lake City, Mrs. Froiseth declined to act, saying that suffrage was not good for Utah, and Mrs. Richards thereupon issued the call and organized the associations with Mrs. Sarah M. Kimball as president, herself as vice-president, and Mrs. Emmeline B. Wells as secretary. At the time of the World's Fair in Chicago, Mrs. Richards was

appointed president of the Utah Board of Lady Managers. A Chicago paper then said of her: "The president of the World's Fair Board of Lady Managers from Utah is a handsome woman, Utahn by birth, but New York descent. She is Emily S. Richards, wife of Franklin S. Richards, a lawyer in Salt Lake City, who achieved distinction in the law and has argued some very important cases before the Supreme Court of the United States. Not even in metropolitan New York and cultured Massachusetts can the superior of Mrs. Richards be found in originality of work and independence of thought. While in Chicago, she having a certificate to preach, teach and expound the scriptures of the Latter-day Saints signed by the First Presidency of the Church, appeared before the Woman's Branch of the Parliament of Religions and read a paper on "Women of Mormondom". She also appeared before the Worlds Congress of Representative Women and gave a talk on organization. She was vice-president of the California Mid-Winter Fair in 1893-94. Under appointment of Gov. Caleb W. West, she was vice-president of the Board of Lady Managers of the Cotton States and International Exposition at Atlanta, Georgia, in 1895, and was delegate to the Woman's Suffrage Association held at the same place. Sister Richards has a life membership in the National Suffrage Association. She also prepared the memorial and led the victorious campaign for equal suffrage at the time of our Constitutional Convention in the spring of 1895, the president of the Suffrage Association, Mrs. Wells, being absent in Washington. She was elected an alternate to the National Democratic Convention which at Chicago in 1896 nominated William Jennings Bryan for president. She was also appointed a national organizer of suffrage associations and

spent several weeks in Idaho, working for equal suffrage in that State. In 1896 she forestalled by private declination the nomination that would have made her Utah's first lady State senator. Among many important positions held by her are those of trustee of the Agricultural College of Utah; director of the Salt Lake City Free Library, director of the National Relief Society; director of the Orphan's Home (appointed upon the recommendation of the First Presidency); president of the Mother's Congress; vice-president of the Press Club; director of the Woman's Club; and president of the Utah State Council of Women which she represented at the recent Suffrage Convention in Washington. In 1904 she was a delegate to the International Fruens Congress held in Berlin, Germany, where she read a paper on the "Political Freedom of the Women of Utah". In 1909 she was a delegate from the National Relief Society to the Convention held in Buffalo, N. Y., for charities and corrections. She was appointed alternate representative of the National Council of Women of the United States in the International Council of Women held in Toronto, Canada, June, 16, 1909, and has served for years as chairman of the Peace Committee of the Relief Society and also as a member of the State Board for Peace and is one of the committee on the celebration of the 100th anniversary of Peace among the English speaking people 1914-15. She is also a worker in the Red Cross Society. Mrs. Richards' powers have increased with the added experience and wisdom of the years. While wrapped up in her public work, she is in no sense "a new woman", in the common acceptance of the term. She seeks not to supplant man in any of his spheres of activity, but views with him in his efforts for the welfare of the race. She is a woman of the

good old fashioned type, whose home is her earthly paradise. She is the mother of three sons—Franklin Dewey Richards and Joseph Tanner Richards (both attorneys at law) and William Snyder Richards, who died in infancy. In addition, two daughters have blessed the home, Wealthy Lucile (now Mrs. Oscar Jensen) and Emily, the youngest of the household. To her husband Mrs. Richards is a most congenial companion and for her children she has all of mother love that the heart can hold. Though a leader among women, she is gentle, gracious and refined, possessing the esteem and admiration of her people, and commanding respect in the councils of women through the world. (Compiled chiefly from Whitney's History of Utah, Vol. 4, p. 604).

RICHARDS, Preston Doremus, a member of the General Board of the Y. M. M. I. A., was born Sept. 15, 1881, at Mendon, Cache county, Utah,



the son of Willard B. Richards and Annie Doremus. He was baptized March 28, 1893, by L. A. Wilson in Salt Lake City, and ordained a Seventy Feb. 14, 1900 by Joseph W. McMurrin. Soon afterwards he left

home for a mission to Great Britain, where he labored in the Nottingham conference and returned to Utah in June, 1902. From 1902 to 1908 he acted as principal and supervisor of schools in Salt Lake county, during which years he was also registered as a special student at the University of Utah, having received his earlier education in the public schools of Salt Lake county, and the Salt Lake High School. In June, 1908, he entered the law department of the University of Chicago, and after completing the summer work there, went to New York and spent the season of 1908-09 in the Law Department of Columbia University. He completed his education in the University of Chicago, graduating with the degree of L. L. B. cum laude. He was the winner of the Prof. Floyd R. Mechem prize in the University of Chicago law school in 1910, and held the position as assistant solicitor in the Department of State, at Washington, D. C., from 1910-13, after which he went to El Paso, Texas, to assist in the preparation of "Mormon" colonist claims against the government of Mexico. In October, 1910, he formed a law partnership with J. Reuben Clark, jun., and opened a law office in Salt Lake City. Prior to his going East to study he acted as president of the Y. M. M. I. A. of the Sugar House Ward and as superintendent of the Y. M. M. I. A. of the Granite Stake. He was a member of the Utah State legislative in 1907-08 and was an alternate delegate to the Republican National Convention to Chicago in 1908. In 1912 (Sept. 12th) he married Barbara Howell, daughter of Congressman Joseph Howell, in the Salt Lake Temple. A daughter (Ruth) was born to them Sept. 24, 1913. At the present time Preston D. Richards is a member of the American Society of International Law.

SAUNDERS, Demas Ashdown, a hand cart veteran and an active Elder in the Tenth Ward, Salt Lake City, Utah, was born April 24, 1834, at Walden Sussex, England, the son of George Saunders and Alice Ashdown. He was baptized Jan. 18, 1866, by Elder Edward Braby; ordained a Deacon at Brighton, England, July 13, 1856, by Thomas Stanford; ordained a Priest May 18, 1857, by Bernard Snow; ordained an Elder Sept. 12, 1858, by C.



R. Jones, and ordained a Seventy Feb. 17, 1861, by Joseph Young. Just before leaving England Brother Saunders married Hannah Barwell, March 20, 1860, at Brighton. The same year they emigrated to America, crossing the Atlantic in the ship "Underwriter," which arrived in New York, May 1, 1860, and the plains in Capt. Daniel Robinson's handcart company which arrived in Salt Lake City Aug. 27, 1860. On the overland journey Bro. Saunders acted as a captain of Ten. After arriving in Utah in 1860, he resided in Ephraim, Sanpete county, two years. Being called by the authorities of the Church to settle in Circle Valley, Piute county, he resided there over two years and lost his crops by frost. He finally

located permanently on the east bench, Salt Lake City, where he resided until the time of his death which occurred in Salt Lake City, Jan. 8, 1898.

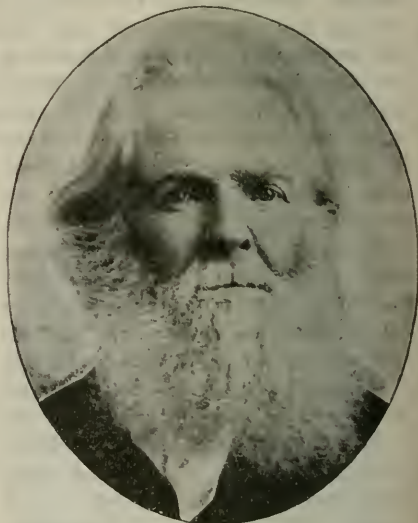
SAUNDERS, Hannah Barwell, wife of Demas A. Saunders, was born Nov. 7, 1839, at Corby, Northamptonshire, England, the daughter of John Barwell and Ann White. She was bap-



tized in February, 1859, at Brighton, England, she being the only one of her father's family who joined the "Mormon" Church. Two weeks before her departure from England she bid her parents good-bye, telling them she was going to get married and emigrate to America. After her arrival in Utah, Sister Saunders became a faithful Relief Society worker and has acted as a leader for many years in the Tenth Ward Relief Society and as a counselor in a similar association in the Thirty-third Ward, Salt Lake City. While residing in Circle Valley at the time of the Black Hawk war, she was the first on a certain occasion to give the alarm to the settlers that the Indians were coming upon them. Sister Saunders is the mother of ten children, seven

of whom are now alive. Four of her sons have filled honorable missions, one of them, John W. Saunders, twice. Sister Saunders has always stood faithful and true by the side of her husband. After helping him to pull a handcart across the plains she assisted him as a dutiful wife in all his pioneer experiences.

SAXTON, Solomon, first counselor to Bishop Chester Staley and also Bishop John Clark of the Upton Ward, Summit county, Utah, was born Feb. 21, 1825, in Leicestershire, England, the son of Wm. Saxton and Catherine Hemenway. He joined the Church in his native land in 1849 and emigrated to America in 1857, settling in Springfield, Ill. The next year he opened a coal mine which is supposed to be the first coal mine opened in



that State. He migrated to Utah in 1861, crossing the plains in John R. Murdock's company (driving his own team), which arrived in Salt Lake City Sept. 9, 1861. He settled at Coalville, Summit county, where he was ordained a High Priest; later he moved to Upton and was there set apart as first counselor to Bishop Chester Staley, which position he

held for fifteen years. He was then chosen first counselor to Bishop John Clark and held that office about ten years. In 1896 he moved back to Coalville. In 1848 (Oct. 26th) he married Matilda Dexter, by whom he became the father of ten children, namely, Brigham, Catharine, Hannah, Lydia A., Victoria, Sarah E., John S., Chas. D., Wm. S., and Maud S. The five children first named died in infancy. Elder Saxton died Feb. 19, 1903 in Coalville, Summit co., Utah

SAXTON, Matilda Dexter, wife of Solomon Saxton, was born Feb. 5, 1827, at Codyner Park, Derbyshire, England, the daughter of John and Lydia Dexter. She was baptized March 11, 1847, and came to Utah in 1861, together with her husband. They lo-

Feb. 21, 1861, at St. Joseph, Lincoln co., Nevada, the son of William H. Seegmiller and Mary Ellen Laidlaw. He came with his parents to Richfield in the spring of 1873, where he was raised, baptized and ordained to the lesser Priesthood. He took an active part in Sunday school and Y.



M. M. I. A. work in his early youth. In 1891-95 he filled a mission to Samoa and the Society Islands. Together with Joseph W. Dameron, he reopened the Society Islands Mission, which had been closed for forty years. After his return home he was chosen as Stake superintendent of Sunday schools. In 1904 (Jan. 17th) he was ordained a High Priest and set apart as first counselor to Bishop Virginius Bean of the Richfield Second Ward. He was released from that position to fill a second mission as president of the Society Islands Mission in 1899. On this mission he was accompanied by his wife and four children. While there he edited the "Heheurua Apr" (New Revelation), a monthly periodical, published in native in the interest of that mission, which had been commenced by his predecessor. After his return, he labored as a home



cated in Coalville, Summit county, where Sister Saxton died July 30, 1908, as a faithful Latter-day Saint. She was president of the Coalville and Upton Ward relief societies for several years. Sister Saxton was the mother of ten children.

SEEGMILLER, William Adam, the fourth Bishop of the Richfield Second Ward, Sevier county, Utah, was born

missionary and as a Sunday school teacher, filling these positions until Dec. 19, 1913, when he was ordained a Bishop by James E. Talmage and appointed to preside over the Richfield Second Ward. He was postmaster in Richfield from 1896 to 1900. From 1900 to 1909 he was with the J. M. Peterson & Co. Mercantile House, being one of its directors and secretary and manager during the last three years of his stay with them. At present he is associated with the Richfield Commercial and Savings Bank.

SHREEVE, Thomas Arthur, second counselor to Bishop John Watson of the Ogden Fifth Ward, Utah, was born Feb. 15, 1851, at Norwich, Norfolk, England. The Shreeve family are descendents of two brothers who fled from Germany for religion's sake in the early days of the reformation and settled in the town of Thetford, on the borders of Norfolk and Suffolk, England. One day when Thomas was about twelve years old and was walking alone through one of the pleasant lanes of England, meditating on religious matters, he heard a voice calling him, saying, "Thomas, if you are a good boy, you shall hear and see Prophets". He looked around, but saw no one; yet the incident never left his mind. Soon afterwards the family became acquainted with the "Mormon" Elders and were converted to the true gospel. Thomas was baptized in May, 1864; was ordained a Teacher in 1866 and labored as such in the Norwich branch until 1869, when he emigrated to America. He settled with friends in the Eleventh Ward, Salt Lake City, where by dint of hard saving he was enabled, in three years to emigrate his mother and three sisters. The family then settled more permanently in the Tenth Ward, where Thomas attended school and became a member of a

literary and debating society and of a dramatic association. In 1875 he was ordained an Elder by William Smith. Later he was ordained a Seventy by Parley P. Pratt, jun. In 1878 he filled a mission to Australasia. After laboring a short time in Australia he went to New Zealand where he organized four branches of the Church and on Christmas day, Dec. 25, 1878, he organized at Papanui, Canterbury, the first Relief Society in the Southern Hemisphere with sixteen members. Some of the incidents of that mission were afterwards published in the "Helpful Visions", one of the Faith Promoting Series. Returning home in July, 1880, he settled at Ogden, where he took an active part in the Fourth Ward Sabbath School. At the Stake conference held in August, 1885, he was called into the Central Board of the Weber Stake Y. M. M. I. A. He was also called to labor as a home missionary. Bro. Shreeve has also served as clerk of the 53rd and the 77th quorum of Seventy. When the Ogden Fifth Ward was organized in May, 1897, he was appointed clerk of said Ward. Subsequently he was chosen as second counselor to Bishop John Watson. Bro. Shreeve's favorite study is the Book of Mormon and his life has been a most busy one.

SHEETS, Edwin S., Bishop of the Thirty-third Ward, Liberty Stake, Salt Lake City, Utah, was born Jan. 23, 1875, in Salt Lake City, the son of Elijah Funk Sheets and Emma Spencer. He was baptized Jan. 30, 1883, by John Cottam; ordained a Deacon when a boy; ordained a Priest Feb. 15, 1896, by John Gabbott; ordained an Elder June 8, 1896, by Edward H. Callister and ordained a Seventy July 1, 1896, by Seymour B. Young. In 1896-98 he filled a mission to the Northern States, laboring principally in Central and Southern

Illinois; for three months he presided over the Johnston county branch and afterwards presided over the Minnesota conference. From January, 1899, to June, 1901, he acted as a home missionary in the Liberty Stake of Zion. After his return from his mission he taught in the public schools of Salt Lake City for one and a half years. After that he accepted the principalship of the Waterloo school in Salt Lake county for one year and next held the principal-



ship of the Burton School until 1907, when he accepted a position in the L. D. S. Business College. In the fall of 1910 he accepted the position of principal of the L. D. S. night school and evening missionary class. Bro. Sheets was ordained a High Priest and Bishop Feb. 24, 1902, by John Henry Smith, and set apart to preside over the Thirty-first Ward, which had been organized the day before. He acted as Bishop of said Ward until Aug. 9, 1908, when he was released at his own request, in order to attend the University of Chicago to study law. Graduating successfully, he returned to Salt Lake City in July, 1910, and began to practice law. He was admitted to

the bar in September, 1910, and practised law until November, 1911, when he accepted the principalship of the L. D. S. Missionary Correspondence School. In 1912 (March 12th) he became a member of the General Board of Religion Classes and was sustained as the secretary of said board. May 13, 1913, he was appointed treasurer of the L. D. S. school teachers. Being called to move to the Thirty-third Ward he was appointed Bishop of said Ward June 18, 1911, being set apart to that position by Pres. Anthon H. Lund. In the summer of 1911 he was appointed manager of the Salt Lake Anti-Liquor League. In 1899 he married Alice Taylor, who has borne him two children, namely, Walter Taylor Sheets (born Nov. 23, 1902) and Alice Taylor (born Oct. 19, 1907).

SIMONS, Orrawell, first counselor to Bishop Fairbanks, of Payson, Utah, was born April 21, 1821, at Alexander, Grafton county, New Hampshire, the son of Aaron Simons and Abigail Buell. He joined the Church in Ohio, married Martha Dixon in 1846, at Kirtland, Ohio, and resided in the later place till April, 1854, when he and family started for Utah. After arriving in the Valley, they settled in Spanish Fork, where they spent the first winter in a fort which was built to protect the settlers against the Indians. In the spring of 1855 they settled at Payson, where they have resided ever since. In 1876 Bro. Simons attended the Centennial Exposition at Philadelphia and visited relatives and friends in the East before returning home. Bro. Simons was a very active man, both ecclesiastically and otherwise. For many years he acted as a Ward teacher and took an active part in the erection of public buildings; he was also a successful fruitraiser and farmer. His fellow-citizens entrusted him with a number of local offices. Thus

he served eight years as mayor of Payson. Besides Martha Dixon, he married two other wives, namely, Jane Tenny and Catherine Bawlden, by whom he became the father of twenty children. He served as first counselor to Bishop Fairbanks, of Payson, from 1862 to 1869. In the early fifties he filled a mission to the Eastern States. Bro. Simons died at Payson Oct. 13, 1900.

SIMONS, Martha Dixon, wife of Orrawell Simons, was born June 27, 1825, at Sackville, New Brunswick, the daughter of Chas. Dixon and Elizabeth Humphrey. She was baptized in 1837 by John P. Greene, at Kirtland, Ohio, and married Orrawell Simons in 1846, by whom she became the mother of nine children, namely, Ada, Ida, Elizabeth A., Edward, Orrawell, Martha, Albert Lee, Enos Wells and Major G. She came to Utah in 1854 and settled with her husband at Payson, where she has ever been a zealous worker in the Church and was for a number of years president of the Relief Society; she acted as a teacher in the Sunday school for twenty-five years. She is now eighty-eight years of age and is still well in mind and body. Sister Simons has been a most diligent Temple worker.

SMITH, Mary Fielding, wife of Patriarch Hyrum Smith, was born July 21, 1801, in Honeydon, Bedfordshire, England, the daughter of John Fielding and Rachel Ibbotson. She joined the Methodist Society when very young and continued a faithful and zealous member of that organization till May, 1836, when by the instrumentality of Elder Parley P. Pratt she became acquainted with the principles of the everlasting gospel, and was baptized in connection with her brother Joseph and her sister Mercy Rachel by Parley P. Pratt, near Toronto, Upper Canada,

to which place she had immigrated in the year 1834. In 1837 she moved to Kirtland, Geauga county, Ohio, where she shortly afterwards married Hyrum Smith, entering upon the important duties of stepmother to five children, which task she performed with unwavering fidelity under the most afflictive and trying circumstances. On the 1st of November, 1838, while she was in a delicate state of health, her husband was betrayed by Col. Geo. M. Hinkle into the hands of the mob at Far West, and on the day following she was informed that she had seen her husband "for the last time". From this time she was confined to her bed of affliction for four months. November 13, 1838, she gave birth to her son Joseph F. (now the President of the Church). In January, 1839, she was taken in a wagon on her sick bed to see her husband, then confined by the mob as a prisoner in Liberty Jail, Clay county, Missouri. In February, following, still confined to her bed, she was driven from Far West out of the State of Missouri, together with the rest of the saints. After much suffering, she arrived in Quincy, Illinois, where she remained until the arrival of her husband, April 22, 1839. In May, following, she moved with her husband to Commerce (afterwards Nauvoo). May 14, 1841, her daughter Martha Ann was born. In 1843 she set on foot the "Sisters' Penny Subscription" for the purpose of buying nails and glass for the Nauvoo Temple. By the massacre at Carthage, Illinois, June 27, 1844, she was left a widow and the sole guardian of a large family and dependents, for whom, by her indefatigable exertions, she provided the means of support and removal from Nauvoo in the fall (September) of 1846 to Winter Quarters, and from there to Great Salt Lake Valley in 1848. In the spring of 1850 she took up land and made a farm about six or seven

miles south of the Temple Block, Salt Lake City, afterwards Sugar House Ward, and on what later became the county road, and in the course of two years she made a comfortable home and acquired considerable property. While on a visit to the City in 1852, she was suddenly taken ill and called at Pres. Heber C. Kimball's home, expecting soon to be better, but where she continued to fail until September 21, 1852, when she died. Her last wish was that she might live for the sake of her children. Sister Smith was a devout saint and truly a mother in Israel. She possessed great faith and all those peculiar qualifications which support and invigorate the mind in adversity. She endured afflictions and overcame difficulties with a degree of patience and perseverance worthy of imitation. She was buried in the cemetery, east of Salt Lake City, September 23, 1852.

SMOOT, William Cockhorn Adkinson, one of the original Utah pioneers of 1847, was born Jan. 30, 1828,



in the State of Tennessee, and became the adopted son of Abraham O. Smoot and Margaret Thompson.

He was baptized Feb. 8, 1836, by Henry G. Sherwood and went to Far West, Mo., with his parents in 1836. Subsequently he passed through all the mobbings and drivings to which the saints in that State were subjected. After locating with his parents in Nauvoo, Ill., he cut stone for the Nauvoo Temple, and while at Nauvoo, though young, he received his blessing in the Nauvoo Temple and was ordained a Seventy. Some objection being raised to his ordination, Pres. Heber C. Kimball remarked: "Young man, you shall live until all your enemies are dead". This saying has been literally fulfilled. During the exodus of the Saints from Nauvoo in 1846, he came west, driving his father's team and stood guard. When the pioneer corps was organized in 1847, William was chosen as one of that noble band. He arrived in the Valley July 24, 1847, at 11 a. m., being the last person of the Pioneer company to reach the camp in the Valley. After spending the winter of 1847-48 in the North Fort, he moved to Canyon creek in 1848 and commenced farming. In 1850 he located temporarily at South Cottonwood, but went on the range with stock two and a half years later. In 1854 he settled permanently in the Sugar House Ward. In 1855 he filled a mission to the Indians at Los Vegas, laboring there about a year. He also made several trips to the Missouri river after the poor, and always had charge of his father's affairs in the Sugar House Ward, when his father was away from home. In the spring of 1856 he was set apart as second counselor to Bishop Abraham O. Smoot in the Sugar House Ward, and when Ira Eldredge became Bishop of the Ward, Bro. Smoot was chosen as his first counselor. After the death of Ira Eldredge, Feb. 6, 1866, Bro. Smoot took charge of the Ward until 1877. In the meantime, he filled a mission to the Southern

States, laboring there nearly two years. Bro. Smoot has been married twice. His first wife was Martha Ann Sessions (daughter of Perrigrine Sessions) whom he married Jan. 29, 1852; she bore him fourteen children. After the death of his first wife, he married Mathilda Garn in 1876; she is the mother of three children. Bro. Smoot is still a resident of the Sugar House Ward.

SØRENSEN, Morten, a veteran Elder of the Monroe Ward, Sevier co., Utah, was born Oct. 13, 1831, at Thorslunde, Hclbæk amt, Denmark, the son of Søren Mortensen and Mette Marie Rasmussen. Becoming a convert to "Mormonism" he was baptized Dec. 13, 1856, by Niels Sørensen. He emigrated to Utah in 1857, crossing the Atlantic in the ship "Westmoreland,"

with his wife at Moroni. In 1862 (July 19th) he married Christina Wickland who bore him twelve children. That year (1862) also he moved to Washington, Washington co., Utah, being called by Orson Hyde to help settle southern Utah. He lived there until July, 1872, when he settled permanently at Monroe, Sevier co., where he lived until the time of his death, which occurred Oct. 21, 1889. He died as a faithful Elder in the Church. During most of his life he followed farming for a living.

SØRENSEN, Christina Wickland, wife of Morten Sørensen, was born Feb. 5, 1848, in northern Helsingland, Sweden, daughter of Olef Jacobson Wickland and Ella Johnson. She accompanied her parents from Sweden to Copenhagen, Denmark, early in



which sailed from Liverpool, England, April 25, 1857, and arrived at Philadelphia May 31, 1857, crossed the plains in Christian Christiansen's handcart company which arrived in Salt Lake City, Sept. 13, 1857. The family located temporarily at Manti, and in 1858 Bro. Sørensen married Ella J. Wickland, (a widow) who bore him four children. In 1859 he settled

1850, was blessed in Copenhagen Jan. 18, 1851, by Elder C. Christiansen, left Copenhagen April 24, 1856, for Utah, crossing the Atlantic in the ship "Thornton," which sailed from Liverpool, England, May 4, 1856, and arrived in New York, June 14, 1856. From Iowa City, Sister Christina crossed the plains in Capt James G. Willie's hand cart company. While

on the plains her mother gave birth to a son Oct. 13, 1856, whom they named Jacob. The family arrived safely in Salt Lake City, Nov. 9, 1856, and located in Manti, Sanpete co., the same fall, where Sister Christina was baptized. She was married to Merten Sørensen July 19, 1869. That year she and her husband moved to Washington, Washington co., Utah, where she acted as teacher in the Relief Society. After removing to Monroe, Sevier co., Utah, she was chosen (Nov. 30, 1873) as second counselor to the president of the Ward Relief Society and held that position twenty-five years, and later (Nov. 26th, 1898) she became president of the Relief Societies in the Sevier Stake and held that position till June, 1913. Her husband died Oct. 21, 1889. Sister Christina is the mother of twelve children.

SØRENSEN, Peter Christian, an active Elder of the Ephraim North Ward, Sanpete co., Utah, was born May 29, 1847, at Ørum, Thisted amt, Denmark, the son of Søren Therkelsen and Ane Sørensen. He was baptized Feb. 25, 1883, by Jens C. Frost and emigrated to America in 1883, crossing the Atlantic in the steamship "Nevada," which sailed from Liverpool, England, Sept. 29, 1883, together with his wife Ane K. Christiansen (whom he married in 1873) and five children. He located in Ephraim, Sanpete co., where he has resided ever since. He was ordained an Elder in October, 1885, by L. M. Olson; ordained a Seventy March 23, 1890, by Søren Petersen, has labored as a Ward teacher since 1889, and filled a mission to Scandinavia in 1901-03, laboring in the Aalborg conference. After his return home he was chosen second counselor to Søren Peterson in the presidency of the Scandinavian meetings in Ephraim, in March, 1913, and was ordained a High Priest Dec. 18, 1904, by Gustave A. Iversen. His wife died Feb. 24, 1905, at Ephraim. She

was the mother of nine children, of whom seven are now (1914) alive, all married. When called on his mission to Scandinavia Bro. Sørensen sold all he had and spent the proceeds of the same on his mission; when he returned he was poor, but he says that the Lord has made it up to him a hundred fold. Bro. Sørensen has served as sexton at Ephraim several years.

STANDING, James, senior president of the 28th quorum of Seventy, was born Nov. 11, 1815, in Lancashire, England, the son of John Standing and Nancy Varley. He emigrated with his parents to America in 1816, and settled near Buffalo, New York, where the family resided about seven years, and then moved to Canada, locating near Toronto, at a place called Boston Mills. James was baptized into the Church in 1837, and migrated the same year with a company of saints to Far West, Missouri, where he passed through all the persecutions that befell the saints in that part of the country. He became also an early settler of Nauvoo, Hancock county, Illinois, and belonged to the famous Nauvoo Brass Band. He was one of the party kidnapped by the mob near Pontcosuc, Hancock county, Illinois, in the summer of 1846, and suffered much in the hands of the lawless gang. Among his fellow-sufferers on that occasion were Phineas H. Young and Richard Ballantyne. Bro. Standing also worked on the Nauvoo Temple. After the exodus from Nauvoo in 1846, he went to St. Louis, Mo., where he married Mary Standing, his second cousin, in 1847. Soon after his marriage he went to Nashville, Tenn., as a stone cutter and assisted in building the State House at that place. In this manner he earned means to buy an outfit for going West. He crossed the plains in Reddick N. Allred's Fifty of Allen Taylor's Hundred. After his arrival in G. S. L. Valley in October,

1849, Pres. Brigham Young assigned him a lot in the 12th Ward, Salt Lake City, and gave him a special mission to work on the Temple. In 1876 he moved to Box Elder county, but returned afterwards to resume his work on the Temple. He also worked awhile on the Logan Temple. In 1879 his son Joseph was killed by a mob in Georgia, while laboring there as a missionary. Bro. Standing was throughout his entire life a very faithful and true Church member and a conscientious tithing payer. He died Jan. 16, 1886, at Collinston, Box Elder county, Utah, and was survived by his wife and seven children, four others having died during his lifetime.

STANDING James Varley, an active Elder in the Tenth Ward, Salt Lake City, Utah, was born Sept. 16, 1848, at Nashville, Tennessee, the son of James Standing and Mary Standing. He was baptized in 1856; ordained an

county, from 1875 to 1888, and the rest of the time, since his arrival in Utah in 1849, in Salt Lake City. As a pioneer he has helped to develop the great West, and participated in the erection of five meeting houses. He served in the Black Hawk Indian war in 1867 in Orson P. Miles' Company. While residing at Collinston, he acted as Sunday school superintendent for thirteen years and as a counselor in the mutual improvement association for the same length of time. He also acted as choir leader. Bro. Standing is a musician, and has played the flute since he was twenty years old. During the past fourteen years he has labored continuously in the Temple for the dead. He is the father of ten children.

STAPLES, Joseph Levi, the third Bishop of Elsinore, Sevier co., Utah, was born June 22, 1864, at Kanab, Kane co., Utah, the son of Geo. Staples and Lauraette Rappleye. He was baptized



Elder by Olaf F. Due and married Eliza Baddley Dec. 28, 1874; ordained a Seventy in March, 1885, by Wm. E. Hyde, and ordained a High Priest March 25, 1899, by Wm. C. Dunbar. He resided in Collinston, Box Elder



in 1875 by William Porter, moved with his parents to different places and finally settled at Elsinore in 1885, where he acted as a counselor in the Ward Y. M. M. I. A. He also served four years as a president of the town coun-

cil and eight years as a member of the town board. In 1910 (June 19th) he was ordained a High Priest by Heber J. Grant and set apart to act as second counselor to Bishop Jens I. Jensen. He served in that capacity until May 21, 1911, when he was ordained a Bishop by Anthon H. Lund and set apart to preside over the Elsinore Ward. Bro. Staples married Matilda Bolette Anderson March 16, 1904, by whom he is the father of several children. At present he serves as county commissioner; otherwise he is a farmer and stockraiser by avocation.

STAKER, Joseph Smith, the first Bishop of Annabella, Sevier co., Utah, was born Oct. 7, 1850, at Pigeon Grove, Pottawattamie co., Iowa, the son of Nathan Staker and Jane Richmond. He came to Utah with his parents in

but in 1885 he was called to Annabella to preside as Bishop. He filled that position from 1885 to 1893 when he was honorably released. He married Sarah Brown, of Pleasant Grove (daughter of Bishop John Brown, by whom he raised a large family of children. He filled a mission to the Northwestern States in 1900; he was taken suddenly ill at his home at Annabella Feb. 29, 1912, and taken to the L. D. S. Hospital in Salt Lake City, where he, on March 1, 1912, was operated on for perforated gastric ulcer, and died at said hospital Sunday morning March 3, 1912. Bishop Staker died, as he had lived, a faithful Latter-day Saint. He reared a large family, all of whom at the time of his demise were earnest workers in the Church. His widow, nine daughters and one son survived him.

STEVENS, Walter, presiding Elder in Holden Millard co., Utah, from 1861 to 1871, was born Jan. 17, 1830, in Upper Canada, the son of Wm. Stevens and Marinda Thomas. He emigrated from Canada in 1838 with the intention of going to Missouri, but hearing of the troubles of the saints in that State, he wintered in Illinois and joined the saints in their gathering place in Commerce (Nauvoo) Hancock co., Illinois. Here he became acquainted with the Prophet Joseph Smith. During the exodus of the saints in 1846 he came West and remained, together with seventy-five other families, at Council Point (about five miles below Council Bluffs) where there was a large branch of the Church with James Allred as Bishop. While residing there he was baptized in 1847, and came to Utah in 1850. Almost immediately after his arrival in the Valley he settled on Battle Creek (now Pleasant Grove), Utah co., Utah, where he built one of the first cabins. He married in 1854 and in 1858 settled at Holden, Millard co., his father being a settler of that place



1852 and located with them at Pleasant Grove, Utah co., where Joseph was baptized in 1859, and afterwards moved to Mt. Pleasant. In 1873 he settled at Prattville on the Sevier river, between Richfield, and Glenwood, and thus became a pioneer to Sevier co., Utah. Here he acted as a counselor to Bishop H. C. Jacobs,

already. After Thomas Callister came to Millard county, Walter Stevens was appointed president of the Holden branch. He occupied that position from 1861 until 1871, when he was called on a mission to the United States. In 1880 he removed to New Mexico, where he became the first permanent settler at a place now known as Burnham. For a number of years he was a member of the San Juan Stake High Council. In April, 1854, he married Abigail E. Holman and in 1868 he married M. E. Mace. By these wives he begot seven sons and ten daughters. He was ordained a Seventy in 1858 by Albert P. Rockwood and ordained a High Priest in January, 1889, by John Henry Smith. Bro. Stevens is a farmer and stockraiser by avocation.

STEVENSEN, Willard Erastus, second counselor to Bishop Hartley Greenwood, of the Inverury Ward, Sevier co., Utah, was born Aug. 22,



1885, at South Cottonwood, Salt Lake co., Utah, the son of Thomas Steffensen, and Josephine Myers. He was baptized Aug. 13, 1893, by Niels C. Sørensen at Inverury, and was ordained successively to the offices of

Deacon, Elder, Seventy and High Priest. His Eldership he received under the hands of Wm. H. Seegmiller April 20, 1907, and when he was ordained a High Priest March 12, 1910, by Joseph S. Horne, he was also set apart as second counselor to Bishop Greenwood. In 1907-9 he filled a mission to Scandinavia, laboring in the Trondhjem conference, Norway. In 1911 (Dec. 20th) he married Rachel Greenwood Ence (daughter of Bernard H. Greenwood and Eunice Howd) who was born June 6, 1875.

STEVENSON, Elizabeth Jane Du Fresne, a charter member of the General Board of Relief Societies, and the



wife of Edward Stevenson (a pioneer of 1847) was born Feb. 8, 1838, in the parish of St. Helliers, Jersey Island, England, the daughter of Phillip Du Fresne and Mary Remon. She was baptized in 1850 by the late Pres. John Taylor. The hospitable home of her parents (the Du Fresne home) was ever open to the "Mormon" missionaries as an abiding place on the Island of Jersey until 1854 when the family emigrated to Utah, crossing the ocean in the ship "Marshfield" which sailed from Liverpool, England, April 8, 1854,

and arrived at New Orleans May 29, 1854. During the trip across the plains they experienced the hardships and privations incident to the pilgrimage of these days. The journey was made particularly sad and memorable from the fact that Sister Elizabeth witnessed the laying to rest on the plains of two of her sisters who died from cholera contracted en route. On Oct. 28, 1855, she became the wife of Edward Stevenson. In the days that followed during territorial development Bro. and Sister Stevenson performed their part industriously and religiously, always being found in the fore of every good enterprise of large moment. They experienced the discomforts of the move south and the return to Salt Lake City, in 1858. Hospitality was second nature to Sister Stevenson; her house was always open to the saints upon their arrival in Zion and to all who needed a place of shelter and rest. She was a charter member of the Relief Society of the 14th Ward, Salt Lake City, where she lived from the time of her marriage until two years before her death. Here she acted as a Relief Society teacher for about fifteen years. She was also a diligent worker in the Salt Lake Temple from the time of its opening until she passed to the great beyond. She was a charter member of the General Board of Relief Societies, and in that capacity she traveled much among the women of the Church who will remember her for the words of comfort and encouragement she gave to them. She was faithful and true to the end of life's journey and was literally in the harness when the summons hence was announced. Her demise took place April 25, 1906, at Emery, Emery co., where she had gone to attend a Relief Society conference of the Emery Stake. Her daughter, Elizabeth J. (with her husband) Dr. Charles F. Wilcox and Sister Mattie Harker (her missionary companion) were with her during her last

moments. Her remains were brought to Salt Lake City for interment. Sister Stevenson was the mother of eight children, two of whom (Elizabeth Jane and Ezra Thomson) survive her.

STEWART, Benjamin Franklin, one of the original Utah pioneers of 1847, was born Oct. 22, 1817, on the banks of the Ohio river in Jackson township, Monroe county, Ohio, the ninth child and third son of Philander Barrett Stewart and Sarah Scott. His parents were both of sturdy old

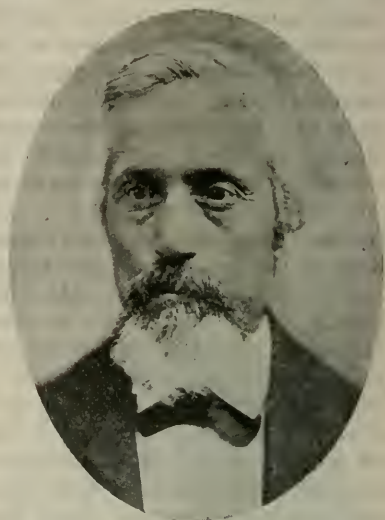


Massachusetts stock. When Franklin was only six years old his father was drowned, while trying to rescue others. In the spring of 1828, under the direction of their intrepid mother, the family emigrated to Morgan county, Ill., floating about one thousand miles down the Ohio in a flat boat and crossing the State of Illinois by team. In Illinois the family sojourned for same time. Franklin was not able to attend school very much, but through his self efforts and industry he obtained, nevertheless, a good education. In 1837 he married Polly Richardson, of Kentucky origin. this union was blessed with eleven children, six of whom reached maturity. The bridal pair emigrated to

Van Buren county, Iowa, where the fulness of the gospel found them, and they were baptized Feb. 2, 1844. Franklin was ordained an Elder on the day of his baptism, and he and his family joined the exiled saints at Keg Creek, Iowa, where he was ordained a Seventy by Joseph Young April 6, 1847. Soon after this he started west with the pioneers under Pres. Brigham Young, to find a place of refuge for the exiled saints. He was one of the seven men left at the Upper Platte Ferry, in the midst of danger and Indians, for the purpose of ferrying the saints, who followed the Pioneers that season, across the river. Here he was overtaken by his heroic wife who came west with the emigrant company led by Abraham O. Smoot. She drove a yoke of oxen the entire distance and cared for her three children. The whole family arrived in Salt Lake City Sept. 27, 1847. In 1851 (Sept. 6th) Bro. Stewart married Elizabeth Davis as a plural wife; ten children came from this union, seven of whom reached maturity. Franklin was one of the original settlers of Payson, Utah co., and also one of the founders of Benjamin, which place was named in his honor. He was recognized as a leading spirit in the community, religiously, politically and otherwise. For years he served as a counselor to Bishop John B. Fairbanks of Payson, and later as presiding Elder at Benjamin. He also served two terms as mayor of Payson; his active and useful life was brought to an untimely close through his being struck by lightning at Benjamin June 22, 1885.

STOCKING, Ensign Israel, presiding Elder at Herriman, Salt Lake co., Utah, from 1866 to 1876, was born Sept. 6, 1836, in Westfield, Hampden co., Massachusetts, the son of John J. Stocking and Catherine Angeline Ensign. He emigrated to Utah in 1851

and resided successively in Salt Lake City, Herriman and South Jordan. In 1863-1866 he filled a mission to Great Britain, and from 1877 to 1883, he acted as first counselor to Bishop Wm. A. Bills of the South Jordan Ward. Bro. Stocking was known as a good speaker, a successful missionary and



a good presiding officer. He died as a faithful Latter-day Saint at Herriman July 11, 1883; his remains were interred at South Jordan. He left ten children, six boys and four girls.

SULLIVAN, James Henry, first counselor to Bishop George Graham, of the Twenty-fifth Ward, Salt Lake City, Utah, was born July 20, 1880, near Fremont, Wayne county, North Carolina, the son of Ruffin Sullivan and Mary Mzingo. He was baptized March 20, 1898, by Lewis Swenson; ordained a Priest Dec. 2, 1898, by David H. Elton, ordained an Elder Nov. 5, 1899 by Geo. A. Lyman; ordained a Seventy Feb. 2, 1908, by Seymour B. Young, and ordained a High Priest Nov. 24, 1912, by Francis M. Lyman. Bro. Sullivan has always been an active Church worker. Thus he has labored as a Sunday school teacher, secretary of an Elders' quo-

rum, president of a Y. M. M. I. A., superintendent of religion classes, treasurer and librarian of the Pioneer Stake Sunday School Board, a president of the 110th quorum of Seventy, and Bishop's counselor. In 1899 and 1900 before migrating to Utah he labored as a local missionary in North Carolina. He migrated to Utah in 1900 and lived in Joseph, Sevier co., six months, after which he moved to Salt Lake City, identifying himself

Utah, was born April 11, 1827, in Veiby, Hjørring amt, Denmark. His ancestors were of that sturdy Scandinavian type of which he himself was a good example. In his youth he endured the hard and strenuous life characteristic of the Northern country. At twenty-one he left his father's roof and entered the service of his country for two and a half years, fighting for his fatherland against the insolent aggression of



with the Sixth Ward. When that Ward was divided and the Twenty-fifth Ward was organized he became a member of the new Ward and has resided there most of the time since. In 1910-1912 he filled a mission to the Southern States, laboring six months as a traveling Elder in Virginia, and the balance of the time as bookkeeper and secretary of the Southern States Mission. Brother Sullivan was reared on a farm, but his main avocation in life has been that of a painter and book-keeper. In 1903 he married Edna Jensen, and the names of their children are James Eugene, Carl Adelbert, Mary Lucile, and Helen Roselle.

SWENSON, Canute, the first Bishop of the Manila Ward, Utah county,

Germany. Becoming a convert to "Mormonism" he was baptized April 28, 1856. Two years later he left Denmark for America, arriving in Salt Lake City, July 10, 1858. He soon settled permanently in Pleasant Grove, Utah co., where he in 1877 became the second counselor to Bishop John Brown. This position he filled with singular fidelity until 1890, when the Pleasant Grove Ward was divided into three Wards, and he was then made Bishop of the Third Ward (afterwards called Manila). Bishop Swenson died March 14, 1902. His life was simple and free from any ostentation. Those who knew him intimately recognized him as a man of rare honesty and excellent character. Careless of external forms and social conventions, he was remarkably sen-

sitive to the fine spiritual qualities which lie at the base of life. He was a loyal and staunch Latter-day Saint till the last.

TANNER, George W., Bishop of the Payson Second Ward, Utah county, Utah, was born Jan. 7, 1885, at Payson, the son of Joseph^h Smith Tanner and Janette Hamilton. He was baptized in 1893; ordained a Deacon,



Priest, Elder, High Priest and Bishop successively; filled a mission to New Zealand in 1905-1909, and presided over a conference part of the time. For many years at home he was an acting Ward teacher. His avocation in life is that of a merchant.

TAYLOR, John, a veteran Elder in the Church, was born April 9, 1823, at Coleshill, Warwickshire, England, the son of Charles Taylor and Elizabeth Ridden. His mother died when he was a mere child, and his father married again and the son remained at home until he was twenty-two years old. He then started to work for himself. In 1854 he emigrated to America, crossing the Atlantic on the ship "Marshfield," and the plains in Wm. Empey's ex train. He settled at Tooele City, where he assisted to build the

fort wall around that town as a means of protection against the Indians. He took an active party in herding stock and protecting the same against Indian depredations. From 1860 to 1862 he lived in Wellsville, Coache co., Utah;



otherwise he has been a permanent settler of Tooele. Bro. Taylor helped six persons to emigrate from England to America. While crossing the Atlantic in 1854 he married Harriet Liddle and in 1859 he married Eliza Mathews; the latter wife had seven children.

TAYLOR, Thomas Edward, first counselor to Bishop Geo. H. Taylor of the 14th Ward, Salt Lake City, was born Nov. 7, 1849, in Salt Lake City, the son of the late Pres. John Taylor and Elizabeth Kaighan. He was baptized by his father in 1857, when about eight years old. His mother being a professional school teacher, Thomas received a splendid education. He worked on his father's farm and also learned the trade of a carpenter. In 1867 he engaged in the lumber business, together with Geo. H. Taylor, Geo. Armstrong and others, and in 1868-69 he worked on the Union Pacific Railroad. In 1870 he began

working for the "Deseret News" as a clerk and remained with that institution till 1885. He advanced from one position to another until he became general business manager of that institution. In 1885 he commenced business for himself as a wholesale merchant, handling principally fruits and grains. Early in life Bro. Taylor was ordained an Elder; later he was ordained a Seventy and became a member of the 3rd quorum of Seventy. For several years he acted as a president of said quorum. On Oct. 11, 1886, he was ordained a High Priest by

are now living. Bro. Taylor has also filled a number of civic offices and throughout taken an active part in financial matters. He served two terms as a member of the Salt Lake City council.

THOMAS, Edward, a prominent Elder in the Bountiful East Ward, Davis county, Utah, was born Jan. 26, 1842, near Cardiff, Wales, the son of Ebenezer Thomas and Elvira Jones. At the age of eight years he became a member of the Church and emigrated to Utah in 1856, crossing the Atlantic



Joseph E. Taylor and set apart as first counselor to Bishop Geo. H. Taylor, of the 14th Ward, which position he held till the death of Bishop Geo. H. Taylor in 1907. After that he was chosen as an alternate member of the High Council of the Salt Lake Stake of Zion. In 1893-95 he filled a mission to Great Britain, laboring most of the time as clerk in the Liverpool office. In 1872 (Oct. 28th) Bro. Taylor married Emma Louisa Harris. In 1882 (March 17th) he married Mary Ann Taylor, and in 1889 (July 19th) he married Minnie Christensen. By these three wives he is the father of twenty-one children, thirteen of whom

in the ship "Samuel Curling" and the plains in Edward Bunkers' handcart company. He lived with Capt. Dan Jones in the 14th Ward, Salt Lake City, for about two years and went south in 1858, at the time of "the move," but returned to the north the same year and settled at Bountiful. He was ordained an Elder March 3, 1866, and on the same day married Sarah Frances Crosby, by whom he had eight children, namely, Edward, Francis, John K., Elvira J., Hannah C. and Mary J., two having died in infancy. In 1859 he received a special calling to haul rock for the Temple

in Salt Lake City, where he labored all winter. In 1862 he went to the Missouri river after emigrants; he met Amasa M. Lyman's company and helped them into the Valley. He became a member of the 70th quorum of Seventy at the time of its organization July 1, 1865, being ordained a Seventy on that day by Samuel Bryson. In 1872 (July 1st) he married Emily Adelaide Rounds; later (Dec. 23, 1880) he married Sarah Hulda Stoddard, by whom he became the father of six children, namely, Mattilda, Anna U., Orvall L., Melvin E., Emily V. and Rulon W. In 1885-86 he filled a mission to Great Britain, laboring in the Birmingham conference. For forty years he has been a member of the Bountiful choir and been the leader of the same for thirty-five years. In other respects Bro. Thomas has always been a faithful worker in the Church, both at home and abroad.

THOMAS, Elbert Duncan, the fourth president of the Japanese Mission, was born June 17, 1883, in Salt Lake City, Utah, the son of Richard K. Thomas and Caroline Stockdale. He was educated in the public schools, the Latter-day Saints' College and the University of Utah; from the latter institution he graduated in 1906 with the degree of B. A. During his college days he was a leader in school politics, being elected president of the University Student Body twice. He also organized the Associated Students of the University of Utah and wrote the constitution for that organization. In 1906-1907 he was manager of the R. K. Thomas Dry Goods Company. In the spring of 1907 he received a commission in the First Infantry, National Guard of Utah, from Gov. John C. Cutler, and at the encampment of 1907, the company to which Bro. Thomas was attached won the cup for the best drilled company in the National Guard. In 1907 (June 25th) he married Edna Harker, who

in September, 1907, accompanied him on a mission to Japan, where Elder Thomas labored for five years, two years as secretary and three years as president of the mission. Upon being released in October, 1912, Bro. and Sister Thomas and their little daughter Chiyo (born Dec. 25, 1910, at Tokyo, Japan) traveled for six months through Korea, China, Southern Asia, Northern Africa and Europe, studying conditions in these countries, and especially missionary methods wherever opportunity presented. They visited eight L. D. S. missions, and many other Christian and non-Christian centers. On their return home they had circumnavigated the Globe. Sister



Thomas is the first Latter-day Saint woman missionary who traveled around the world. After his return to Salt Lake City Elder Thomas was appointed instructor of ancient languages in the University of Utah. During 1913-1914, he was president of the University of Utah Alumni Association and during the summer gave a course in Oriental life in the University summer school. Elder Thomas was ordained a Seventy Sept. 3, 1907, by Geo. Albert Smith and became a member of the 3rd quorum of Seventy.

In 1904-06 he acted as president of the 7th Ward Y. M. M. I. A. In 1906-1907 he served as a member of the Salt Lake Stake Y. M. M. I. A. Board and in 1913-14 was president of the 17th Ward Y. M. M. I. A.

THOMAS, Robert T., one of the original Utah pioneers of 1847, was born Jan. 8, 1822, in Richmond, North Carolina, the son of Henry and Esther Thomas. He was baptized into the Church of Jesus Christ of Latter-day Saints Feb. 12, 1844, by Benjamin L. Clapp. The same year he moved with his father's family to



Nauvoo, Illinois. In April, 1844, he was ordained a Seventy and filled a mission to the States of Kentucky, Tennessee, Mississippi and Alabama, returning to Nauvoo the following year. He was a participant in many of the persecutions endured by the saints during their sojourn in Illinois. He moved with the saints to Council Bluffs, and in the spring of 1847 started with the first company of pioneers from the Missouri river westward toward the Rocky Mountains, helping to make the roads and bridges, and opening up the way for the gathering of Israel. When Pres. Brigham

Young and others were taken sick at the head of Echo canyon, Bro. Thomas was one of those who were told to go ahead in Orson Pratt's advance company, and consequently he arrived in the Valley ahead of Pres. Young. The same fall he went as far as the South Pass and then returned to the Valley. He passed through the cricket experiences of 1848 and in 1849 he was sent to Provo, Utah co., Utah, where he took an active part in quelling the Indian troubles during the winter of 1849-50. In April, 1850, he married Mary Ann Turner. In 1853 he was called to go to Iron county, but returned to the north again in 1855. In 1857 (May 10th) he was set apart as senior president of the 45th quorum of Seventy, which position he occupied the remainder of his life. Later, the same year, when the people of Utah were threatened with an invading army, he went to Echo canyon in charge of the company known as the "Lost Camp." He served as justice of the peace for Provo City for eleven years, was appointed by Gov. Chas. Durkee major in the Nauvoo Legion in 1866 and called on a mission to Nebraska and Iowa in 1870. Bro. Thomas died Feb. 28, 1892, at Provo. One of the resolutions passed by the members of his quorum says: "Pres. Robt. T. Thomas was a man of honesty, benevolence, sympathy and integrity, his ear being open to the plaint of the distressed, and his hand open to their relief; he listened to the words of anxiety and care and was ever willing to impart words of comfort to the weak and erring, extending a strong hand to help them along; and to the Church he was a pillar of strength."

THOMAS, Robert Henry, a president of the 45th quorum of Seventy, was born Feb. 9, 1851, at Provo, Utah co., Utah, the son of Robt. T. Thomas and Mary Ann Turner. He was baptized in 1860 by Bishop John P. R.

Johnson, was ordained a Seventy March 13, 1876, by his father and set apart as a president of the 45th quorum of Seventy May 15, 1892. In 1875 (May 1st) he married Sarah Ellen Cluff, who was born at Nephi, Jaub co., Utah, Nov. 14, 1853. He served as a city councilman in Provo City two years (1890-1891). He died as a faithful Latter-day Saint at Provo, Oct. 2, 1892, at the age of 41 years, 7 months and 23 days. Bro. Thomas was a faithful Latter-day Saint, prompt in the performance of any duty assigned to him. By his example as well as by precept he won the respect of his brethren and all who knew him.

THOMAS, Charles Warren, second counselor to Bishop Joseph A. Buttle, of the Provo First Ward, was born Nov. 3, 1877, at Provo, Utah co., Utah,



the son of Robt. H. Thomas and Sarah Ellen Cluff. He was baptized Sept. 18, 1866, by Thomas Farrer; ordained successively to the offices of Deacon, Teacher and Elder, and on Oct. 13, 1899, he was ordained a Seventy by Joseph W. McMurrin. Oct. 18, 1914, he was ordained a High Priest under the hands of Joseph B. Keeler, who also set him apart as second counsel-

or to the Bishop of the Provo First Ward. He served as one of the assistants in the superintendency of the Provo First Ward Sunday school for three years, and for the past four years he has served as its superintendent. He was one of the presidents of the 34th quorum of Seventy and filled a mission to the Eastern States in 1899-1901, laboring in the western part of New York, and later in New York City. In the latter city he also acted as superintendent of the branch Sunday school. In 1904 (June 8th) he married Pearl Daniels, daughter of James E. Daniels and Emma Spafford. This marriage has been blessed with four children.

THOMASSEN, Peter Olaff, an editor and publisher of considerable ability, was born Aug. 29, 1836, in Drammen, Norway, the son of Johan Joseph Thomassen and Anna Bolette



Brown. He was baptized by Carl Wierborg June 9, 1854, in Norway, and soon after ordained to the Priesthood. Two years after his baptism he was called to labor at the Scandi-

navian Mission office in Copenhagen, Denmark, as translator and writer for "Skandinaviens Stjerne," a position which he filled with ability for seven years. During that time he also endeavored to introduce harmony music in the congregations of the saints and led the Copenhagen branch choir for six years. He emigrated to Utah in 1863 and located in Salt Lake City, where he spent the remainder of his days. In 1870-72 he filled a mission to Scandinavia, laboring as translator and writer at the mission office in Copenhagen. In 1873-74 he edited and published "Utah Posten" in Salt Lake City, the first newspaper published in the Danish-Norwegian language in Utah. In 1891 he became the editor of "Bikuben," and while engaged in the editorial work on that paper he died Oct. 28, 1891, in Salt Lake City. Bro. Thomassen was the husband of three wives and the father of seven children and was employed for many years in the Utah Central Railway offices as a clerk. He was a man of rare literary and musical ability and ranks high among the converts to "Mormonism" in Scandinavia. Bro. Thomassen was a member of the 56th quorum of Seventy. Two of his wives survived him.

THOMPSON, Mercy Rachel Fielding, a Utah pioneer of 1847, was born June 15, 1807, at Honeydon, Bedfordshire, England, the daughter of John Fielding and Rachel Abbotson. She emigrated to Upper Canada in 1832, together with her brother Joseph. There she became a convert to "Mormonism," being influenced by the preaching of Parley P. Pratt. She, together with her brother Joseph, John Taylor and wife, Robt. B. Thompson and three others (nine altogether) were baptized by Parley P. Pratt in the evening of May 21, 1836. Sister Mercy removed to Kirtland, Ohio, in 1836, where she became the wife of Robert B. Thompson June 4, 1837. In January, 1839,

she, with her little babe, accompanied her sister Mary, who was taken on her sick bed in a wagon from Far West to Liberty to visit her husband who, with his brother Joseph and others was incarcerated in Liberty jail. After suffering with the saints in the persecutions they endured in Kirtland and Missouri, Mercy, together with her husband, arrived at Quincy, Ill., in the spring of 1839. Here

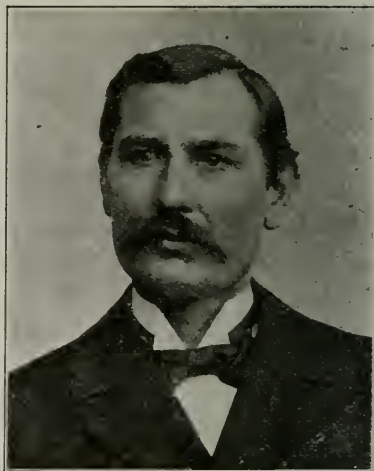


she resided temporarily until the Prophet Joseph and his brother Hyrum and others were released from their imprisonment in Missouri. They then cast their lots with the saints at Commerce, Hancock co., Ill. There her husband, Robert B. Thompson, who was one of the recorders of the Church, took sick and died, leaving his widow with one little daughter. August 11, 1843, she was married as a plural wife, by the Prophet Joseph Smith, to his brother, Hyrum Smith, who had previously married her sister Mary, in Kirtland, Ohio. When the Nauvoo Temple was completed, so that holy ordinances were administered therein, Sister Mercy was called to labor as a Temple worker and continued this sacred work almost night and day for six weeks during the winter of 1845-46. In 1846 she accom-

panied her brother Joseph Fielding and sister Mary, with their families, to Winter Quarters; here she remained until June, 1847, when she started for Great Salt Lake Valley, crossing the plains and mountains in Daniel Spencer's hundred, (also known as Parley P. Pratt's company). She spent the winter of 1847-48 in the Old Fort, and in the spring of 1849 located on Lot 8, Block 97, Plat A, Salt Lake City Survey (later the Sixteenth Ward) where she resided till the day of her death. When the Perpetual Emigrating Fund was instituted she was a generous contributor of funds toward emigrating the poor, giving at one time over \$800 toward assisting the poor saints to emigrate to Zion. She also donated liberally toward the building of Temples, the assisting of missionaries and for many other charitable purposes. In 1871 she visited her relatives in Upper Canada, and the following year (1872) she visited England, traveling part of the way in company with Pres. George A. Smith, who at that time started on his famous mission to Palestine. Returning to America, she crossed the Atlantic in the steamship "Nevada," which sailed from Liverpool, England, June 4, 1873. On this occasion she assisted a number of people to emigrate from Great Britain to America. For many years Sister Thompson was an active member of the Relief Society of the Sixteenth Ward, and she passed to her final rest at her home No. 103 North Second West street, Salt Lake City, Sept. 15, 1893. In a short obituary published in the "Deseret News" after her demise, the following occurs: "Sister Thompson was widely known and highly esteemed among the Latter-day Saints, with whom she has been associated for more than half a century. She was at the time of her demise one of the oldest members of the Church, in connection with which her life has

been one of faith and noble sacrifice. She was a sister to the mother of Pres. Joseph F. Smith. Her husband, who was private secretary to the Prophet Joseph, died August 27, 1841. About two years after this she became the wife of Patriarch Hyrum Smith. She was one of the first settlers of the Sixteenth Ward of this city. She has been an invalid for a number of years past."—"Deseret News" 47: 435.

THOMSON, Andrew (Junior), first counselor to Bishop John S. Beal of the Ephraim North Ward (South Sanpete Stake) Sanpete co., Utah, was born Nov. 4, 1858, at Ephraim, Utah, the son of Andrew Thomson and Christlane Jensen. He was baptized when about eight years of age and or-



ained successively to the offices of Teacher, Elder and High Priest. He served as a member of the High Council for a number of years, and was chosen to act as first counselor to Bishop Beal Dec. 9, 1901. In 1882-83, he labored as a missionary in the St. George Temple and from 1888 to 1896 he officiated as a regular worker in the Manti Temple. In 1896-97 he filled a mission to Germany, laboring

in the Hamburg conference. In 1883 (Dec. 20th) he married Mary Louise Eyring, who has borne him seven children. Elder Thomson has always been a faithful Church worker; his record as a Sunday school teacher, Ward teacher, president of Y. M. M. I. A., secretary of different associations, etc., testifies of his diligence. He has also filled a number of civic offices in the interest of his fellow-citizens. Otherwise his principal occupations are those of farming and stock-raising.

TOLLEY, George W. (continued from page 23). After three years of faithful labors in building up the Orton Ward, Canada, Bishop Tolley moved to California, owing to sickness and other misfortunes and was



immediately called to act as president of the Church colonies in that State. A large social hall and the largest Church building in northern California was immediately erected, Bishop Tolley being the architect and builder. With three other brethren he borrowed from a bank the money needed to defray cost of construction, and then waited for the people to meet their apportionments. Bishop Tolley has been superintendent of Sunday schools

in four different nations, has acted as president and vice-president of the Gridley Chamber of Commerce and Butte County Board of Trade, been chairman of an important school board, and filled many other offices of importance. He is at present (1914) the leading contractor and builder in the section of country in which he lives.

VAN COTT, John (Vol. 1: 198), descended from the first settlers of Long Island, N. Y., who came from Holland in 1640, and had for ten generations back belonged to the nobility of Holland. His parents were Losee Van Cott and Lavina Pratt (uncle and aunt to Parley P. and Orson Pratt). John Van Cott was the only boy in the family, and when only ten years



old his father died after an illness of seven years, leaving his widow and children surrounded with peace and plenty. Becoming a convert to "Mormonism" he was baptized in Nauvoo in 1844 or 1845, twelve years after he first heard the gospel; his sister never joined the Church. In 1835 (Sept. 15th) he married Lucy Sackett, a young lady of a very fine family, who also joined the Church. To-

gether with his wife and mother, he left New York, Feb. 3, 1846, starting for Nauvoo, Illinois. While residing temporarily at Nauvoo in the home of Parley P. Pratt, he contributed \$400 in gold to the Temple and also donated to the Church a number of lots which he had purchased in Nauvoo; he received his blessings in the Nauvoo Temple. In the fall of 1846 he left Nauvoo for Winter Quarters, where he spent the winter of 1846-47, having built a one-room log house. Here he became acquainted with Brigham Young, to whom he became greatly attached, their friendship terminating in the marriage of his daughter to the President. In the summer of 1847 Bro. Van Cott, together with his mother, wife and two children (Mary and Martha) left Winter Quarters for the West in Capt. Daniel Spencer's company; he fitted up an extra team and wagon which was driven by a hired man. In this wagon his daughter Martha, then about nine years old, rode across the plains. Bro. Van Cott and his family arrived in the Valley Sept. 25, 1847. Pres. Young sent Bro. Van Cott back to help into the Valley some of the saints, who were delayed on the journey. After his arrival in the Valley, Bro. Van Cott settled in what is now the Farmer's Ward, on the corner of Tenth South street and West Temple street. In 1852 he was called on a mission to England, but in 1853 he was transferred to Denmark as president of the Scandinavian Mission. After his return, he yielded obedience to the law of celestial marriage and took five wives, by whom he became the father of twenty-eight children. At the time of the move in 1858, he was one of the men deputized to remain in the city and set fire to the property, in case the soldiers on their arrival in the Valley should prove hostile. In 1859-62 he filled a second mission to Scandinavia and in 1862 he was chosen as one of the First Seven Presidents

of Seventies. He also served as a member of the House of Representatives, a member of the Salt Lake city council, street supervisor and city marshal. He died Feb. 18, 1883, at his residence near Salt Lake City.

VAUGHAN, John Harris, an active Elder in the Hunter Ward, Salt Lake co., Utah, was born Aug. 14, 1856, at Rhydyronen, Merionethshire, North Wales, the son of David Vaughn and



Ann Jones. He was baptized by his father when about eight years of age, and in his boyhood worked with his father on a farm. He emigrated to America in 1869, arriving in Salt Lake City July 23, 1869. After residing temporarily at Mill Creek, he found employment on the paper mill in the Sugar House Ward and afterward at the new paper mill at the mouth of Big Cottonwood canyon. In 1882 (Sept. 4th) he married Alice Ann Holden (a daughter of John Holden and Ann Ramsden) who was born in the town of Over Darwin, Lancashire, England, Sept. 7, 1866, and came to Utah in 1876. Bro. Vaughan acted as second assistant superintendent of the Pleasant Green Sunday School for a number of years and also as president

of the 15th quorum of Elders in the Granite Stake. In 1910-12 he filled a mission to Great Britain, laboring principally in the Sheffield and Bristol conferences, a part of the time as president of the Ystrad branch near Pontypridd. Previous to this he had been ordained a Seventy by J. Golden Kimball. After his return home he labored for several years as a home missionary. From his earliest youth Bro. Vaughan has been a diligent Church worker. While he has labored diligently as a Ward teacher, his wife has been a faithful teacher in the Ward Relief Society; she is also a primary association worker and a class leader in the Y. L. M. I. A. While on his mission Bro. Vaughan was once confronted by a mob consisting of several hundred men, led by eight ministers, who intended to throw the Elders into the river, but Elder Vaughan arose in their midst and preached the gospel to them, until several of the most bitter opponents were won over to his side; after this occurrence the Elders were left to tract the town in peace.

WALKER, Henry, one of the early members of the Church in Great Britain, was born Dec. 9, 1806, at Upper Bullingham, Herefordshire, England, the son of Thomas Walker and Elizabeth Nokes. He was baptized by Willard Richards about the year 1841, learned the trade of a cooper and also that of a ship carpenter, and besides conducted a small farm in England. He emigrated to America in 1853, sailing from Liverpool in the ship "International," Feb. 28, 1853, and landed in New Orleans April 23rd. From New Orleans he traveled up the Mississippi river to Keokuk, whence he crossed the plains in Claudius V. Spencer's independent train, which arrived in Salt Lake City in September, 1853. Bro. Walker was the means of bringing about twenty saints to the Valley. After residing temporarily in

the Sixteenth Ward, Salt Lake City, he located permanently in Union. Before leaving his native land he was ordained an Elder and presided over the Akenbury branch a few years. He also took part in the Walker Indian war and participated in the Echo canyon campaign at the time of the John-



ston army troubles in 1857-58. At the time of the move south in 1858 he located temporarily at Beaver. Soon after his arrival in Utah, he was ordained a High Priest, which office he held the remainder of his life. He died March 22, 1879, at Union. Bro. Walker was married four times and became the father of eleven children, three boys and eight girls.

WALKER, Stephen, Bishop of Peoa, Summit co., Utah, from 1882 to 1901, was born Oct. 14, 1842, at Fitchfield, Hampshire, England, the son of Edmund Walker and Maria A. Swallow. He was baptized in May, 1855, by John Banks in Cincinnati, Ohio, where he also was ordained to the offices of Deacon and Teacher; later (April 3, 1859) he was ordained a Priest by his father. In 1859 he emigrated to Utah and resided in Salt Lake City till 1861, when he became a permanent

settler of Peoa. He was ordained an Elder in Peoa in 1862 by Abraham Marchant; ordained a High Priest in Ccalville in 1877 by Franklin D. Richards, and ordained a Bishop May 14, 1882, by Joseph F. Smith. For many years he took an active part as a Sunday school officer in Peoa, acting as superintendent for several years. He was also an officer in the Ward Y. M. M. I. A. and a Ward teacher,



and acted as second counselor in the Peoa Ward Bishopric from 1877 to 1882. He also labored as a home missionary in the Summit Stake. In 1866 (Feb. 12th) he married Lydia E. Marchant who has borne her husband eleven children. In his younger days Bro. Walker was a military man and held the rank of second lieutenant in the Utah militia; he did active service in the Black Hawk Indian war.

WALLANTINE, Robert Wallace, counselor to Bishop Robt. Price of the Paris Second Ward, was born Oct. 21, 1871, at Paris, Idaho, the son of Christian Wallantine and Elizabeth Caldwell. He was baptized Sept. 26, 1880, by Bishop Robt. Price, ordained a Deacon Jan. 23, 1877; ordained an Elder Oct. 5, 1883, by Robt. Price;

ordained a Seventy May 19, 1897, by Jonathan G. Kimball; and ordained a High Priest May 6, 1900, by James H. Hart. In 1897-99 he labored as a missionary in California. As a Church worker at home he has always been energetic and active, having served as president of a Deacon's quorum and later as president of a Teacher's quorum. He was also president in the 11th quorum of Seventy, and a counselor in the Stake Y. M. M. I. A. Bro. Wallantine is a farmer and stock-raiser by avocation.

WALTON, Thomas, a High Councilor in the Star Valley Stake, Wyoming, was born June 26, 1844, in Lancashire, England, the son of James Walton and Sarah Halsted. He was



baptized Jan. 8, 1865; ordained a Deacon in 1865; emigrated to Utah in 1866, crossing the plains in Capt. Andrew H. Scott's ox train. He was ordained an Elder in 1870; ordained a Seventy a few years later, and finally ordained a High Priest by G. Osmond in 1889. Bro. Walton has labored as a Ward teacher, and as a counselor in the Ward Bishopric at Smoot. Aug. 16, 1903, he became a High Councilor in the Star Valley Stake. For some

time he was acting Bishop of the Smoot Ward. He followed school teaching for fourteen years; otherwise he was a stock-raiser by avocation. He has resided in Salt Lake, Davis, Summit and Cache counties, Utah, and Bear Lake co., Idaho. He located in Star Valley, Uinta co., Wyo., in 1887, being one of the first Latter-day saints settlers in that valley.

WELLS, Emmeline Blanche Woodward, the fourth president of all the Relief Societies in the Church, was born Feb. 29, 1828, at Petersham, Worchester co., Massachusetts, the daughter of David Woodward and Deladama Hare. The Woodwards came from England in the year 1630. They were of noble Norman extraction and fought at Hastings, Agincourt, Edge Hill and upon other fields of fame.



Emmeline's grandfather and her father served respectively in the Revolutionary war and the war of 1812. Her father died when she was four years old, the victim of a run-away accident. Her literary gifts are largely from the maternal side. As a child she was given the best educational advantages to be obtained and was so quick to learn that she graduated when very

young. At fifteen she taught school. In 1841 her mother with her younger children, being converted to "Mormonism," was baptized, but "Emmie," as she was called, was away at the time attending a select school for girls, and boarding with a married sister. After the school closed "Emmie" attended the "Mormon" meetings and was baptized March 1, 1842; six other persons were baptized at the same time. Much excitement prevailed; threats were made by the town authorities, and ministers, judges and others came to the water's edge to forbid the baptism, or learn if she was submitting to it of her own free will and choice. It was a trying ordeal for the young girl, but she told her mother that the crisis was passed and thenceforth she would dedicate her life to the work in which she had enlisted. She has faithfully kept her resolve. In 1843 (July 29th) Emmeline Blanche Woodward became the wife of James Harvey Harris, a son of an influential Elder in the Church, the president of the local branch. The bride was but fifteen years and five months old on her wedding day. The Harris family began their westward journey in April, 1844, the objective point being Nauvoo, Ill. Here Sister Emmeline was deeply impressed at her first meeting with Joseph Smith the Prophet. She was thrilled by his very handshake and received at once a testimony of his divine mission. This was not many weeks before the martyrdom, and she heard him deliver his last sermons and addresses, and noted the wondrous power that accompanied them. Immediately after the Prophet's death her husband's father and mother left the Church and moved from Nauvoo to La Harpe; they wished to take their son and his wife with them, but the young couple refused to go. They were both present at the memorable meeting held Aug. 8, 1844, when the

mantle of Joseph fell upon Brigham in the eyes of the assembled saints. Sept. 1, 1844, Sister Emmeline gave birth to a beautiful little boy, who was named Eugene Henri Harris; the child died Oct. 6, 1844, and the mother who was also brought to the brink of the grave was healed by the power of faith under the administration of Pres. Brigham Young. Nov. 16, 1844, her husband who up to this time had been tender, kind and solicitous, left her, never to return. Sister Emmeline then accepted the offer of a home from a maiden lady, a sister in the Church, by the name of Olive M. Bishop. Early in 1846 she became an exile, together with the rest of her co-religionists, and started for the great West. On the journey her mother was stricken down with fever and ague, due to hardships and exposure on the bleak and rainy plains of Iowa, and died and was buried by the wayside. Her motherless little ones arrived at Winter Quarters, greatly in need of care and attention. There, as at Nauvoo Sister Emmeline taught school. In the year 1848 she came to the Valley with Bishop Newel K. Whitney, to whom she had been sealed as a wife. The Whitneys camped on the site now occupied by the L. D. S. University. A few weeks after her arrival in the Valley, or on Nov. 2, 1848, Sister Emmeline gave birth to a daughter—Isabel Modelena (now Mrs. S. W. Sears, of Salt Lake City). Aug. 18, 1850, another daughter was born—Melvina Caroline (now Mrs. W. W. Woods of Wallace, Idaho). Several weeks later Bishop Whitney died, leaving Emmeline a widow with two babes; she had a staunch friend in the Bishop's first wife, Elizabeth Ann Whitney, and between her and that sainted mother in Israel there always existed a most tender affection. In 1852 Sister Emmeline taught school, and on Oct. 10, 1852, she married General Daniel H. Wells, by whom she had three daughters, Emmeline (born

Sept. 10, 1853) Elizabeth Ann (born Dec. 7, 1859) and Louisa Martha, born Aug. 27, 1862). From 1852 to 1886 Sister Wells resided on State Street, a little north of where the Auerbach Department store now stands. While her children were young she devoted herself almost exclusively to home. She sang in the choir at the old Tabernacle and her literary work went quietly on. She was always deeply interested in people, in the culture of the youth and the progress of communities and nations. The advancement of her sex was with her a favorite field. When the women of Utah were enfranchised in February, 1870, she was one of the first to wield the ballot and to recognize in the event one of the indications of a new era. About this time she began to devote herself more to public affairs. In 1873 her writings appeared in the "Women's Exponent," to which she wrote over the nom de plume of Blanche Beachwood. In 1874 she lent occasional assistance in the editorial department and on May 1, 1875, she was regularly installed as assistant editor. Upon the retirement of Mrs. Richards in July, 1877, Sister Wells became the editor of the paper, a position which she filled with significant ability until the present year (1914) when the publication of the "Women's Exponent" was suspended. Early in life Sister Wells became interested in the Relief Society work, the character and purpose of which she well understood through her intimate associations with Mother Whitney, who had been a counselor in Nauvoo to Emma Smith, the first president of the Society. She traveled extensively in Utah and surrounding parts with Eliza R. Snow, Zina D. H. Young and other leading women in the interest of the Society and aided also in organizing young ladies and primary associations. By this time her well known interest in woman suffrage had brought her to the at-

tention of the National Woman's Suffrage Association," and in 1874 she had been appointed its vice-president of Utah. Thenceforth she was destined to be active in duties of a public character. In September, 1876, she received a special mission from Pres. Brigham Young to take the lead with the sisters of the Church to gather and save grain. She responded cheerfully to this call and ever since that time the saving of grain has been one of the important topics of her public instruction. In January, 1879, accompanied by Zina Y. Williams, she attended the National Woman's Suffrage Association, at Washington, D. C., where they presented a memorial to Congress, asking that the children born in plural marriage be made legitimate. In 1882 she and Zina D. H. Young attended the National Suffrage Convention at Omaha, where Sister Wells gave an exhaustive paper on conditions in Utah. Three years later, during the heat of the crusade under the Edmunds Law, she attended another Suffrage Convention in Washington, and had interviews with prominent members of Congress upon "Mormon" questions. When Zina D. H. Young was chosen president of the General Relief Society, Emmeline B. Wells became its corresponding secretary, and in 1892, when the Relief Society was incorporated, she was elected general secretary, which position she creditably held until she was elected president in 1910. In 1893, at the time of the World's Fair in Chicago, Sister Wells gave a paper widely copied and quoted upon "Western Women in Journalism," at the Relief Society meeting. In 1895 she represented Utah at the National Woman's Suffrage Association at Atlanta, Ga. Her address upon Utah's prospective admission to Statehood was enthusiastically applauded, and Miss Susan B. Anthony came forward and embraced her on the platform. At the National Council held at Washing-

ton, D. C., in February, 1895, she read a paper entitled "Forty Years in the Valley of the Great Salt Lake," which was reproduced in the leading journals. When the people of Utah divided upon party lines in 1892, Sister Wells declared herself a Republican and was selected by that party as chairman of the Utah Woman's Republican league. In 1897 she represented Utah at the National Suffrage Convention at Des Moines, Iowa, and with Miss Anthony and other ladies spoke on the suffrage question before the Iowa legislature in the Senate Chamber. Up to 1899 Sister Wells had never left her native land, but that year she crossed the Atlantic and attended the Woman's International Council and Congress in London. With other delegates she was entertained by Queen Victoria, the Countess of Aberdeen, and other British nobility at various great gatherings. In 1901 she witnessed the inauguration of Pres. McKinley at Washington, D. C. In 1902 she was again in Washington, at the National Woman's Suffrage Convention and the Tri-ennial of the Woman's National Council. She was the first western woman to be elected an officer in that council. Feb. 29, 1912, the honorary degree of Doctor of Literature was conferred upon her by the Brigham Young University, and another honor was bestowed upon her, Oct. 1, 1912, in her being selected to unveil the monument to the Sea Gulls erected on the Temple Block, Salt Lake City. Sister Wells has had a wide experience and done much literary work outside of editing the "Women's Exponent." Besides her many poetical productions on various occasions, she edited "Songs and Flowers of the Wasatch," for the Columbian Exposition and also a book of prose, entitled "Charities and Philanthropies." Her poetic volume appeared in 1896, its general style is suggested by the title, "Musings and Memories," a book of beautiful and tender verse. Sister

Well's marvelous memory is an encyclopedia of facts upon any subject on which she is interested and her office and home was for many years a mecca for tourists and visitors in quest of information pertaining to the Latter-day Saints and their institutions. After the death of Bathsheba W. Smith, in October, 1910, Sister Wells was unanimously chosen as president of the Relief Societies of the entire Church, which position she still occupies. Notwithstanding her advanced age, she is still a very busy woman; work seems to be her most congenial atmosphere, her very breath of life. She is honored and revered today by the saints throughout the whole world,

WENTZ, Peter Mastin, the first Bishop of the Timpanogas Ward, Utah co., Utah, was born July 3, 1831, at Canaan Corners, Wayne co., Pennsylvania, the son of Peter Wentz and Mercy Green. He was one of the youngest of the family, having four sisters and three brothers. When about seven years of age, he moved with his parents to Binghamton, Broome co., N. Y. From this time until he was eleven years old his opportunities for education were fair, but then they were seriously interrupted by the death of his mother, which, together with certain financial reverses of his father, caused the breaking up of the home and the separating of its members. The next few years of his life were spent in working for different people, occasionally attending school and serving as an apprentice in a boot and shoe establishment. At about the age of twenty he chanced to hear some of the doctrines of the Church of Jesus Christ of Latter-day Saints, and after a great deal of investigation, he became thoroughly convinced of its truth. There being no organization of the Church in that State at the time he made his way to St. Louis, Mo., where he on Jan. 21, 1855, became a member of the 'Mormon' Church, being baptized by Elder Milo Andrus. Shortly afterward (April 9, 1855) he was ordained to the office of a Priest. He was the only one of his father's family to join the Church. In the summer of 1855 he arrived in Salt Lake City, the most of the journey across the plains being made in company with a train of emigrants, some on their way to Oregon, others to California, and one wagon bound for Salt Lake City. They traveled with ox teams. Many times on the trip Bro. Wentz walked long distances, the conveyances only carrying his luggage. He arrived in Salt Lake City, Aug. 11, 1855. June 13, 1857, he was ordained a Seventy and became a member of the 52nd quorum of Seventy. Later, he was chosen as a president of that quorum. In 1857 he became a resident of Provo and during the latter part of that year he took part in the Echo canyon war. For several years he was engaged in the boot and shoe business at Provo. He spent the summer of 1863 in Montana, trading, mining and prospecting. The following winter he made a trip to California after merchandise. In 1864 (April 20th) at Provo, he married Minerva Boren, daughter of Coleman Boren and Melinda Keller. Their children are as follows: Wells, Leo, Ray V., Charles H., Maud E., T. Frank, Lillian, Lillie M. and Ralph. The time from 1864 to 1867 was spent in making trips to Virginia City, Montana, freighting goods, principally flour. In October, 1871, he was called on a visiting mission to his relatives in the State of New York. He returned home March 3, 1872. In 1876 he was elected a member of the city council of Provo, a position which he held for ten years. He was one of the organizers of the Provo Bench Canal and Irrigation Company. For sixteen years he acted as a director and secretary of this canal company. He was ordained a High Priest on Nov. 8, 1885, by Bishop

Wm. B. Preston. On this date also he was called from the Provo Fourth Ward and set apart to act as Bishop on the Provo Bench at the organization of the Timpanogas Ward. He held this position for about eighteen years; then he was released on account of failing health. Bishop Wentz died May 31, 1908, in the Timpanogas Ward, as a faithful Latter-day Saint and highly respected by all who knew him. He was a strong advocate for religion and education. His whole life stood for right and advancement.

WEST, William, Bishop of the Paris First Ward, Bear Lake co., Utah, was born June 6, 1829, in Hopkins county, Kentucky, the son of Hardin and Catherine Williams. When two years old



he moved with his parents to Missouri, and assisted on farms until he was twenty-one years of age, without the advantage of much education. In 1853 he went to Oregon, and afterward to California, with a desire to become a Methodist preacher. Failing in this, he returned to Oregon and ran a pack train from the Dalles to what is now Boise City, a distance of

300 miles. The freight rates were 25 cents per hundred. From Boise he worked his way to Utah, where he became a convert to "Mormonism" and was baptized Feb. 5, 1865, by Wm. G. Young. In 1868 (Nov. 14th) he was ordained an Elder and married Ann Arnold. Being called, together with others, to settle Randolph, on the Bear river, he became a resident of that place for a short time, but returned to St. Charles, Bear Lake co., where he bought a farm and became a Ward teacher, a home missionary and a Sunday school officer. He was chosen and ordained a Bishop in 1884, and set apart to preside over the Paris First Ward. He filled a mission to the Southern States in 1892-94, returning home with a sick companion who died soon afterward. Bro. West acted as Bishop of the Paris First Ward about thirteen years or until 1898, after which he removed to Mountain View, Alberta, Canada, where he was chosen as a member of the High Council of the Alberta Stake.

WHEATLEY, Thomas, jr., Bishop of Honeyville, Box Elder co., Utah, was born Aug. 22, 1853, at Grassmoor, England, the son of Thos. Wheatley and Catherine Varley. He emigrated together with his parents to America in 1861, crossing the Atlantic in the ship 'Underwriter' and the plains in Milo Andrus' company. The family located in Box Elder county. Thomas was baptized July 6, 1873, by Thos. Harper; ordained an Elder about 1875 by Thos. Harper and married Mary Ellen Gibbs April 11, 1878. This marriage has been blessed with nine children, namely, John Gibbs, Maria, Catherine Maud, Thomas Seth, Ellen Esther Ruth, George Harold, Mabel Elizabeth and Ethel. Bro. Wheatley was ordained a Seventy May 3, 1884, by John Burt; and ordained a High Priest and Bishop Nov. 16, 1895, by Lorenzo Snow and set apart as Bishop

of the Honeyville Ward. In 1890-92 he filled a mission to Great Britain, laboring in the Sheffield conference, a part of the time as president of said



conference. In 1910 he visited Europe once more, traveling extensively in Great Britain, Denmark, Sweden, Norway, Germany, Switzerland and France.

WHITE, Catherine Foutz, wife of Samuel S. White (of "Mormon" Battalion fame) was born Dec. 25, 1831, in Richland county, Ohio, the daughter of Jacob Foutz and Margaret Mann. From a biographical sketch prepared by herself we cull the following. "My parents joined the Church in Ohio, when I was about four years old. The family then moved to Caldwell county, Missouri, and settled within two miles of Haun's Mill. I well remember the evening of the tragedy there, Oct. 30, 1838. On hearing the firing of guns, mother gathered the children together and started for the woods. We called on a Sister Myers who went with us into the woods. About forty of us spent the night in the timber, hiding from the mob. Toward morning some of the brethren made a fire, as the weather was chilly. Soon a messen-

ger arrived, bringing the sad news of the massacre of the brethren. On our way back to our homes, we called at Sister Myers and found her husband mortally wounded. He had crawled on his hands and knees a distance of two and one-half miles. I went with my mother and family to Haun's Mill and saw the dead and wounded. My father was shot through the thigh, but he finally recovered. Although I was only seven years old, the terrible sight of the dead and wounded made an everlasting impression upon me. The following spring (1839) we moved out of the State of Missouri and settled temporarily in Quincy, Illinois. Thence we moved to Commerce (afterwards Nauvoo). I well recollect the Prophet Joseph and his brother Hyrum. I heard them preach while they were alive and saw them in their coffins after they were dead. In the spring of 1846, we left Nauvoo for the West. I remember that while we crossed the Mississippi river one of the oxen yoked to his mate jumped off the boat and swam close to the boat while crossing the river, without pulling his mate into the water. Our family stopped in Garden Grove until the spring of 1847, when we made our way to Winter Quarters and were organized for crossing the plains. We started from the Elkhorn in June, 1847, in Bishop Edward Hunter's hundred. My father (Jacob Foutz) was captain of fifty. After a long perilous journey we arrived in Great Salt Lake Valley Oct. 1, 1847. Here my father died Feb. 14, 1848, leaving my mother with five children to make her living as best she could. I became acquainted with one of the Mormon Battalion boys by the name of Samuel S. White, in the fall of 1848, and I became his wife Sept. 27, 1849. We resided in Salt Lake City until the spring of 1851, when we moved to Pleasant Grove, Utah county, where I have resided ever since. My husband died at Pleasant Grove, Oct. 15,

1900. I am the mother of ten children, namely, Charles S. White, Jacob H. White, Henry Edgar White, Clarissa White, Mary A. White, Isaac Harvey White, Margaret E. White, Alma F. White, Evelyn and Caroline. They were all born in Pleasant Grove, except Charles, who was born at Salt Lake City.

WILCOX, Elizabeth Jane Stevenson, a member of the General Board of the Relief Societies, was born in the Fourteenth Ward, Salt Lake City, the daughter of Edward Stevenson and Elizabeth J. Du Fresne. At the time



of her birth the Fourteenth Ward was known as the star Ward of the city and Sister Wilcox has pleasant recollections of going as a child to look on at some of the fine balls given in those early days in said Ward, and of seeing Pres. Brigham Young and many other dignitaries join in the dance in their graceful and happy manner. Sister Wilcox's father was the original owner of the corner lot facing north and east on First South and First West streets, where she was born and reared. From early childhood she has taken an active interest in Church affairs. She acted as a Teacher in the Fourteenth Ward Sun-

day school from the time she was in her early teens till her marriage, and even after that. She was a member of the Ward choir from her early girlhood, and was also a member of the Tabernacle Choir for a few years. In the Ward Y. L. M. I. Association, she filled the offices of treasurer, counselor and president. In 1881 she graduated from the literary department of the University of Utah. She also taught a district school for a number of years, acting both as assistant and principal. Thus she taught school at East Bountiful, Davis co., one year and in Gunnison, Sanpete co., two years. She was secretary of the Salt Lake County Teachers Association one year. In December, 1884, she was married to Chas. F. Wilcox, who at that time was principal of the Fourteenth District school, one of the most popular schools in Salt Lake City. In 1888 Mrs. Wilcox, together with her two children, accompanied her husband to New York City, where he continued his study of medicine, until he graduated from the medical department of the University of New York. For a number of years the wife and mother found it necessary to give most of her time and attention to family and domestic duties, but nevertheless acted as counselor to Sister Julia C. Howe, in the Seventeenth Ward Primary Association. Later she held the office of secretary in the Seventeenth Ward Relief Society for five years, Mrs. Clarissa S. Williams then being the president. In the autumn of 1904 Sister Wilcox was called to act as a missionary with the General Board of Relief Societies and in May, 1906, she was chosen as a member of said board, to fill the vacancy caused by the demise of her mother, Mrs. Elizabeth J. D. Stevenson. At the National Council of Women held at Seattle, Washington, in 1909, she represented the Relief Societies by appointment as a delegate. In the interest of the

Relief Societies she has visited most of the Stakes of Zion in Utah, Idaho, Wyoming, Colorado and Arizona. Always being interested in educational matters, she acted as vice-president of the Alumni Association of the University of Utah, for the years 1913-1914. Sister Wilcox is the mother of six children, namely, Charles Frederick, junior, Ramona, Edward S., Clara A., Raymond S., and Mary S.

WILKINS, Oscar, second counselor in the presidency of the High Priest's quorum of the Summit Stake, Summit co., Utah, was born Feb. 14, 1851, at Tetbury, Gloucestershire, England, the son of George Wilkins and Hannah Stoneham. He was baptized in England when thirteen years old by Richard Russell, emigrated to Utah in



1864 and located at Peca, Summit co., where he still resides. He was ordained an Elder Oct. 17, 1870; ordained a High Priest Aug. 5, 1901, and set apart as second counselor in the High Priest's quorum of the Summit Stake. Bro. Wilkins has acted as a Sunday school teacher, superintendent of the Peca Sunday school, president of the Ward Y. M. M. I. A., counselor in the presidency of an Elders

quorum, Ward teacher, home missionary, etc. He has also served his fellow-citizens as justice of the peace, school trustee and road supervisor. He is by occupation a farmer, stock-raiser and merchant, and was superintendent of the Peca Co-op Store nine years. He also served in the Territorial cavalry during the Indian troubles in the early days. In 1870 (Oct. 17th) he married Elizabeth Durrah, who became the mother of thirteen children.

WILLEY, David Orison, junior, second counselor to Bishop Franklin S. Tingey of the Seventeenth Ward, Salt Lake City, Utah, was born Sept. 13, 1869, at Bountiful, Davis co., Utah, the son of David O. Willey and Mary A. Barlow. He was baptized Sept. 13, 1877, by his father and ordained successively to the offices of Teacher, Priest, Seventy and High Priest, the latter ordination taking place in February, 1902, under the hand of Geo. R. Emery, who also set him apart as second counselor in the Ward Bishopric. Bro. Willey was raised in Bountiful, but has resided a number of years in Salt Lake City. From his early youth he has taken an active part in Church affairs. Thus he served a short time as president of a Teachers' quorum, was a Sunday school officer, etc. He also served four years as county superintendent of schools in Davis county, was county attorney in the same county two years, was city councilor of Bountiful one year and assistant city attorney in Salt Lake City two years. He has followed school teaching for six years and practiced law for fifteen years. In 1898 (Feb. 16th) he married Mary A. Price, who has borne him six children.

WILLIAMS, Clarissa Smith, first counselor to Emmeline B. Wells, president of all the Relief Societies in the Church, is the daughter of the late

Pres. George A. Smith (Churchman, pioneer, colonizer, historian and statesman) and Susan E. West, pioneer and Temple worker. Her husband, Hon. William N. Williams, is prominently associated with religious, State, educational and financial affairs. Sister Williams was born April 21, 1859, in the Historian's office (which was at that time the residence of her parents) in Salt Lake City, Utah. Her education was obtained in the best schools the Territory then afforded, and she graduated from the normal

Temple Block. The lot on which their home is located, together with the entire block, was settled on by Sister Williams' father, George A. Smith, who was one of the original pioneers of 1847. From her early girlhood, Sister Williams has been an active and faithful Church worker, filling the positions of Sunday school teacher, and first counselor in the first primary organization in the 17th Ward. Later she became actively engaged in Relief Society work, a work which she has continuously and perseveringly carried on. She commenced her labor in the Relief Society at the age of sixteen as assistant block teacher; was secretary and later president of the 17th Ward Relief Society and was assistant secretary of the old Salt Lake Stake organization. At the time of the division of the old Salt Lake Stake, in 1904, Sister Williams was appointed president of the Salt Lake Stake Relief Society. Nov. 7, 1901, she was appointed treasurer and member of the Board of Directors of the General Relief Society. At the April general conference of the Church in 1911 she was appointed first counselor to the president of the Relief Society, Emmeline B. Wells, which position she now holds. She has traveled extensively in the interests of the Relief Societies, having visited many of the Stakes of Zion in Utah, Colorado, Idaho, Oregon, Arizona, California, the Northern States Mission, etc. With Counselor Julia L. Smith, she organized a Stake Relief Society in the Northwestern States Mission. She has also traveled extensively in the interests of the National Council of Women of the United States (with which organization the Relief Society is affiliated) having visited New Orleans, La., and Toledo, Ohio. In May, 1914, she attended the International Council of Women in Rome, Italy, having been elected one of nine delegates from the United States to that conference. At the close of the ses-



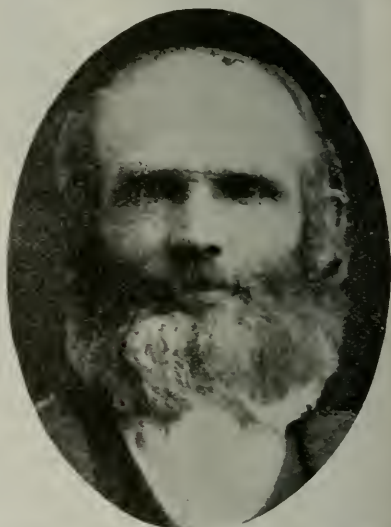
department of the Deseret University, now the University of Utah, in 1875. Being an apt student and a natural teacher Sister Williams was employed at the age of fourteen as a pupil teacher in a school in the old Social Hall, taught by Miss Mary E. Cook. After her graduation she successfully conducted a private school and also taught in the schools of Iron county and Salt Lake City. She became the wife of Wm. N. Williams July 17, 1877, and have had a large, intelligent and interesting family of eleven children, eight of whom are living—two sons and six daughters. Their children were all born at their present home opposite the west entrance of the

sions in Rome (which lasted two weeks) she and her husband toured Italy, Switzerland, France, Germany, England, and Wales. Sister Williams is a charter member of the Daughters of the Pioneers and was the first historian of that organization. She is also interested in patriotic and literary work, being an active member of the society called the Daughters of the Revolution, in which organization she has held the office of treasurer and regent. She is also a member of the Authors Club and served a term as president of that organization. Sister Williams is a devoted wife and loving mother. Her genial and friendly disposition, her pleasant personality and her gentleness instinctively draws everyone to her. On her many trips to various parts of the country she has made thousands of friends who look forward with pleasure to her periodical visits. Bro. and Sister Williams delight in entertaining their many friends from home as well as abroad and their splendid hospitality has been accepted by many.

WILLIAMS, George William, jun., presiding Elder at Clifton, Ariz., was born Jan. 9, 1871, at Toquerville, Utah, the son of Geo. Wm. Williams and Lydia Ferrin. He attended school at Toquerville and was baptized at Willard, Box Elder co., Utah, in the spring of 1879. In 1880 he went to Arizona, traveling by team from Willard, Utah, to Taylor, near Snowflake, Apache co., Arizona, a distance of about 1,200 miles. Though only nine years of age he drove a team nearly the whole distance. In 1884 he settled at a place called Luna, in New Mexico, but after a failure of crops on account of frost he moved to the Gila valley, in Southern Arizona, locating at Pima, where his father engaged in the brick and lime business. In May, 1886, he, together with others, were surprised by a band of Apache Indians; a skirmish ensued, in which one of the party

(Frank Thurston) was killed; by taking to the hills the rest escaped with their lives. Bro. Williams married Hattie Thurston June 30, 1899. In 1898-1900 he filled a mission to the Southern States. Subsequently he settled temporarily at Clifton, Ariz., where he assisted to organize a branch of the Church in June, 1892. Together with others he built a nice little brick meeting house there. In 1903 he succeeded Albert E. Blair as presiding Elder at Clifton.

WILLIAMS, James Van Nostrand, a member of the Mormon Battalion, was born Dec. 13, 1830, in Upper Canada, the son of Christopher Williams and Mellicent Van Nostrand. He came to Nauvoo, Ill., in 1844 and was baptized June 8, 1844, in the Mississippi river by Elder Andrew Rose. During the



exodus of the saints, James passed through the hardships of those early days, and on the arrival of the exiles on the Missouri river he joined the Mormon Battalion and marched all the way to California, where he remained several years after receiving an honorable discharge. He finally came to Utah in 1855. In November, 1857, he joined Daniel D. McArthur's battalion and went out to Echo canyon, where

he participated in military service on the approach of Johnston's army. In 1859 he was called by Pres. Orson Hyde to assist in the settling of Moroni, Sanpete co., Utah, and in 1863 he went to the Missouri river after emigrants. In 1866 (July 8th) he married Eda Pearson, who became the mother of four children. Bro. Williams was ordained a High Priest May 27, 1889, by Francis M. Lyman and died at Monroe March 11, 1911.

WILLIAMS, Eda Pearson, wife of James Van Nostrand Williams, was born Sept. 8, 1836, at Onslunda, near Malmö, Sweden, the daughter of Per Knudson and Hannah Svenson. She joined the Church Aug. 6, 1857, being baptized by Elder Rosengren. At that

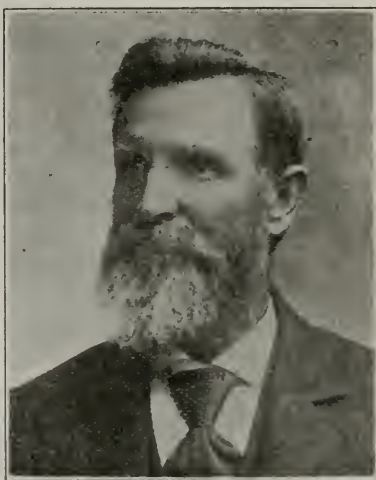


time she was blind, having lost her eye sight through sickness when about twenty years of age. She emigrated to Utah in 1862, crossing the Atlantic in the ship "Humboldt" (which sailed from Liverpool, England, April 9, 1862, and arrived in New York May 20, 1862) and the plains in John Murdock's Church train (which left Florence July 24, 1862, and arrived in Salt Lake City, Sept 27, 1862). She walked most of the way across the plains, became the wife of Bro. Will-

iams July 8, 1866, and subsequently bore her husband four children, namely, James I., Christopher P., Moses E., and Ida M.

WILSON, Robert Lorenzo, ecclesiastical clerk of the Oakley Ward, Cassia co., Idaho, was born Jan. 11, 1859, at Kaysville, Davis co., Utah, the son of Robert Wilson and Ann Blood. He was baptized when about eight years old; ordained a Priest Sept. 16, 1877, by Pleasant Green Taylor; ordained an Elder April 18, 1884, by Robert Wilson, and ordained a Seventy Aug. 14, 1899, by Jonathan G. Kimball, Bro. Wilson has always been a diligent worker in Sunday schools and Y. M. M. I. A. He was married July 31, 1883, and is the father of ten children. By trade he is a painter and farmer. In his youth he accompanied his parents on a colonization trip to Santa Clara, Washington co., Utah. He was also one of the first settlers in Goose Creek valley, Cassia co., Idaho.

WOOD, Samuel, a High Councilor in the San Juan Stake, was born Jan. 1, 1843, in Yorkshire, England, the



son of Stephen Wood and Mary Rable. His parents joined the Church at an early day and emigrated to America in 1849. During a severe attack of

cholera, while traveling up the Missouri river, his father, a brother, and uncle, an aunt and a cousin died within eight days of each other. Samuel and his mother and two brothers and an uncle (Geo. Wood) proceeded on their journey with sad hearts, and after their arrival in G. S. L. Valley in the fall of 1849 they located temporarily in Big Cottonwood, Salt Lake co. In the fall of 1850, when the uncle (Geo. Wood) was called to settle Iron county, Southern Utah, Samuel and his mother accompanied him. Samuel was baptized at the time of the Reformation and remained with his uncle in Iron county till he was 28 years of age, when he moved to Salt Lake City and married Josephine Chatterly; he was ordained an Elder by John D. T. McAllister, Dec. 25, 1871. After that he was called to act as a counselor in the presidency of the Elders in Cedar City. In 1882 he was called to the San Juan county, as a pioneer, where he was ordained a High Priest by John Henry Smith and set apart as one of the High Councilors. Bro. Wood has had quite an experience with the Indians and has taken part in quite a number of Indian expeditions. He has also tried poverty and experienced much hardship as a pioneer, having had to live on boiled wheat and other coarse foods for weeks. His avocations in life have been those of farming, stockraising, and carpentering. He has acted as Ward teacher in different places upwards of thirty years.

WOODBURY, John Taylor, a High Council in the Saint George Stake of Zion, was born Jan. 30, 1863, in St. George, Utah, the son of Orin Nelson Woodbury and Ann Cannon. He was baptized May 14, 1871, by Ira Elmer; ordained a Deacon about 1874; ordained an Elder March 4, 1877; ordained a Seventy June 2, 1885, by Jacob Gates and ordained a High Priest in September, 1898. He has

acted as a Ward teacher, Sunday school officer, Y. M. M. I. A. officer, clerk of an Elders' quorum and of a quorum of Seventy, clerk of the St. George First Ward, a home missionary and a member of the High Council. In 1883 (Oct. 19th) he married Elizabeth Evans of Salt Lake City. This marriage has been blessed with nine children. Bro. Woodbury has also acted as justice of the peace, city councilor, city assessor and collector, member of the county board of examiners, county superintendent of district schools, county clerk and recorder, water commissioner on the Rio Virgen, and secretary of various companies. He was a student of the University of Deseret in 1880-82 and graduated in the normal course and in English language and literature. He labored five years in the public schools and eight years in the Church schools. In 1896 he again entered the public school service of St. George and continued in that service until 1907. Bro. Woodbury has always had a liking for farming.

WOODLAND, James, one of the martyrs of the Church, was born Feb. 10, 1822, in Edwards co., Ill., the son of John and Celia Woodland. He was baptized in August, 1838, by Eliza H. Groves in Daviess co., Mo., and left his friends and family in Caldwell county, Mo., Jan. 15, 1839, for Illinois, to get a team with which to move his father's family out of the State of Missouri. As nothing was heard of him after his departure on that journey it is supposed that he was murdered by the mob on his way.

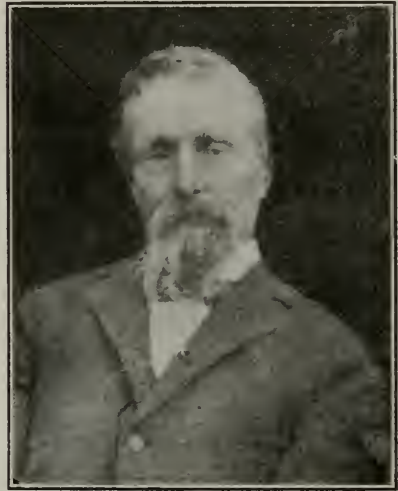
WOODRUFF, David Patten, second counselor to Bishop I. W. Allred, of Caldwell, Alberta, Canada, was born April 4, 1854, in Salt Lake City, Utah, the son of Wilford Woodruff and Sarah Brown. He was baptized in 1862 by Wilford Woodruff; ordained an Elder in 1870 by Wm. Smith and

ordained a Seventy Nov. 9, 1890, by Geo. W. Hislop; ordained a High Priest by Abraham O. Woodruff July 30, 1899, and became a member of the High Council of the Big Horn Stake, Wyo., in 1901. In 1877 he married Arabell J. Hatch, who bore her husband a number of children. Bro. Woodruff has resided in Randolph, Smithfield and Vernal (Utah), Burlington (Wyo) and Caldwell (Alberta, Canada). He moved to Vernal in 1879 and was among the pioneers of that region of country. He moved to the Big Horn Basin, Wyo., in 1893, and was with the first "Mormon" colonists who settled there.

WOOLLEY, Thomas, counselor to Bishop John Brown of Pleasant Grove, Utah county, Utah, was born Feb. 5, 1827 at Great Gridding Huntingdonshire, England, the son of John Woolley and Ann Nighton. He was baptized Feb. 3, 1854, emigrated to Utah in 1856 and settled in Pleasant Grove. For thirty years he acted as counselor in the Bishopric of the Pleasant Grove Ward and was in every way an active and leading man in the community. While Bishop Brown was filling a mission to the Southern States in 1867-69, Bro. Woolley took charge of the Ward affairs in Pleasant Grove. In 1870-71 he filled a successful mission to Great Britain. He also made several journeys across the plains to assist the poor in emigrating to Zion. At home he acted as alderman in Pleasant Grove for a number of terms, besides holding many other positions in the gift of the people. Ever since he first joined the Church he was a staunch Latter-day Saint in all that the term implies. He died May 16, 1896, at Pleasant Grove, carrying with him to the grave the love and esteem of the entire community.

YOUNG, Ebenezer Russell, Bishop of the Wanship Ward, Summit co., Utah, from 1885 to 1901, was born

Aug. 29, 1842, at Paterson, Passaic co., New Jersey, the son of Ebenezer Russell Young and Margaret Holden. He came to Utah in 1858 with his father's family; was ordained an Elder in 1869; ordained a Seventy in 1874 and ordained a High Priest and Bishop in 1885. He settled in Wanship, Sum-



mit co., Utah, in 1867. In 1866 (May 1st) he married Matilda W. Shreeve, by whom he became the father of five children. Bishop Young is a miller and carpenter by trade, but has also followed farming and stockraising for a living. For many years he acted as a Ward and Sunday school teacher, was a president of a Y. M. M. I. A., a home missionary, etc.

YOUNG, Robert Dixon, the fifth president of the Sevier Stake of Zion, was born at Kirkcaldock, Dumbartonshire, Scotland, the son of Archibald M. Young and Mary Graham. He emigrated with his parents to Utah in 1872, crossing the Atlantic in the steamship "Minnesota," and located temporarily in Salt Lake City. In the fall of 1873 he came with his parents to Richfield, where he was baptized July 5, 1875, by Christopher Jensen Kempe and confirmed the same

day by William H. Seegmiller. Robert received a common school education and was ordained to the lesser Priesthood when quite young. He presided over a quorum of Deacons and subsequently over a quorum of Teachers. He also served as an officer in the Stake Y. M. M. I. A. In 1891 (May 15th) he was ordained a

he was elected president of said company. He has also served four terms he was elected President of said council. Finally, on Sept. 18, 1910, he was chosen and set apart as president of the Sevier Stake of Zion, succeeding Pres. Wm. H. Seegmiller.

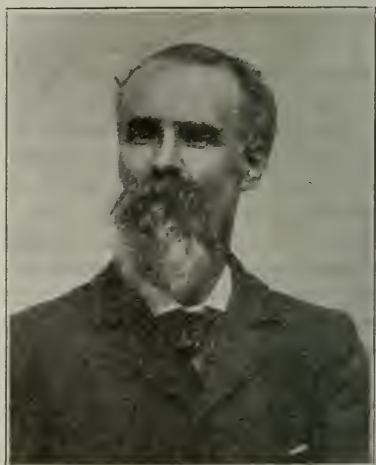


Seventy by Francis M. Lyman. He married Mary S. Parker Oct. 28, 1891, in the Manti Temple. This marriage has been blessed with eight children. Bro. Young was ordained a High Priest and set apart as a member of the High Council of the Sevier Stake July 2, 1896, by Francis M. Lyman. In 1901-1904 he filled a mission to Australia and presided over the Queensland conference. After his return from this foreign mission, he renewed his efforts at home in the interest of the Church and was set apart as second counselor in the Sevier Stake presidency March 11, 1905; he had been chosen and accepted for that position Dec. 31, 1904. In 1897 he was elected president and general manager of construction for the Otter Creek Reservoir Company and held this position until he departed for his mission in 1901. On his return



MARK AUSTIN.

(See sketch, p. 589.)



JOHN WALSH.

(See sketch, p. 81.)

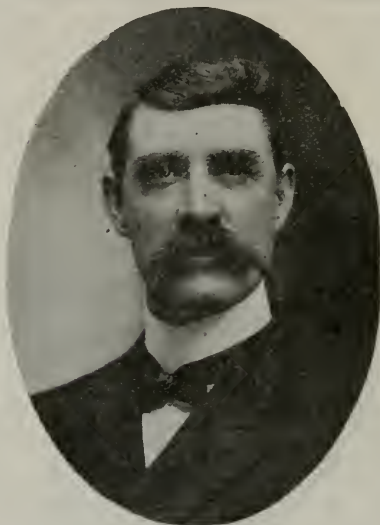
ANDERSEN, Christian, an active Elder of the Monroe South Ward, and one of the presidents of the 41st quorum of Seventy, was born Sept. 23, 1864, at Rodstéd, Aalborg amt., Denmark, the son of Anders Christensen and Maren Pedersen. Becoming a convert to "Mormonism" he was baptized May 1, 1882, by Søren C. Peterson. He emigrated to Utah in 1884 and settled at Monroe, which has been his home ever since. He was ordained an Elder in 1902 by J. W. Bohman, and

tized Aug. 4, 1872; ordained a Teacher and presided over a Teachers' quorum; ordained an Elder by Lars S. Anderson, Sept. 19, 1886, and became a counselor in the presidency of the Elders' quorum at Ephraim. He married Martha Hanson Oct. 29, 1886; was ordained a Seventy Feb. 17, 1904, by Joseph W. McMurrin; filled a mission to the Northern States in 1904-1906, laboring principally in Wisconsin and Minnesota, and presiding eighteen months over the Minnesota conference.



ordained a Seventy Nov. 22, 1911, by Rulon S. Wells, and set apart as a president of the 41st quorum of Seventy. In 1909-1911 he filled a mission to Scandinavia, laboring in the Aalborg conference. In 1898 (June 29th) he married Ida M. Williams (daughter of James V. Williams of Mormon Battalion fame), by whom he became the father of two children (Ernest V. and A. K. M. Linden). Bro. Andersen's main occupation is surveying. At present (1914) he is a home missionary in the Sevier Stake.

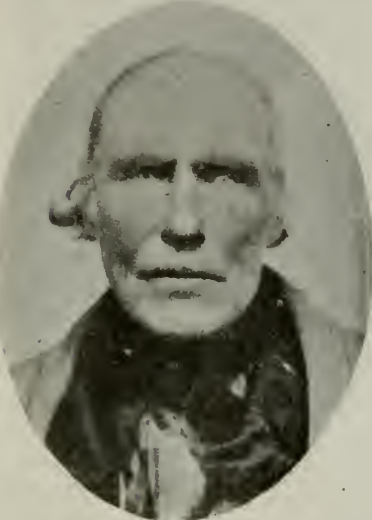
BEAL, David Nelson, the fourth Bishop of the Ephraim North Ward, Sanpete county, Utah, was born Nov. 15, 1863, at Ephraim, the son of Henry Beal and Mary Thorp. He was bap-



He was ordained a High Priest in 1907 by Lewis Anderson and set apart as a member of the High Council; ordained a Bishop Sept. 26, 1914, by Anthon H. Lund and set apart to preside over the Ephraim North Ward. Bro. Beal has served as mayor of Ephraim and filled many other positions of responsibility, both ecclesiastically and secularly, at different times.

BECKSTEAD, Alexander, a veteran Elder in the Church, was born March 16, 1808, in Williamsburg, Dundas, Canada, the son of Francis Beckstead and Margaret Barkley. His father joined the Church in the early days in Canada, and in 1837 was one of a company of Saints emigrating from Canada to Illinois, Alexander being second assistant captain of the com-

pany on the journey. As the company approached the State of Illinois, they were surrounded by a vicious mob and held as prisoners for several days. Finally the mob planned to massacre the entire company, but while they were holding their meeting, all of a sudden the rain began to fall in torrents and the storm became so fierce that the mobocrats were compelled to flee and seek shelter. This interference from the Lord held the mobbers at bay until the following



morning, when the Prophet Joseph, who had been notified of their perilous condition, arrived upon the scene with fifty armed men and escorted the company safely to the main body of the Saints. In 1841 Alexander's father died in Adams county, Illinois, after proving himself one of noble character. In 1849 Alexander emigrated to Salt Lake City, arriving there Sept. 15th. He settled in West Jordan, where he resided until his death. He helped to dig the first ditch through which water was taken from the Jordan river (now called the Jordan mill race); was the originator of the Beckstead ditch and helped in many other projects in the upbuilding of the West Jordan settlement. In 1823 (January 25th) he married Catherine Lince,

who bore him fifteen children, eight sons and seven daughters. In 1854 (Nov. 18th) he married Keziah A. Petty, who bore him ten children, seven boys and three girls; in 1856 he married Clarrissa Ann Brown, who became the mother of seven children, one boy and six girls. In 1861, 1862 and 1863 he assisted materially in sending outfits back to the Missouri river after emigrants. During the hard times, when flour cost \$25.00 per sack, Brother Beckstead, instead of selling his flour, divided it among the poor. He was the main pillar in building the West Jordan meeting house (the old rock building), and finally died at West Jordan Feb. 25, 1870.

BECKSTEAD, Henry, a veteran Elder in the Church, was born Dec. 4, 1827, at Williamsburg, Canada, the son of Alexander Beckstead and Catherine Lince. He was baptized in the



spring of 1837 in Canada and soon afterwards migrated to Missouri, arriving there in time to become subject to the terrible persecutions through which the Saints passed in that State. Gathering with the Saints to Nauvoo, Illinois, he later assisted his father's family to emigrate to Utah in 1849. They arrived in the Valley in Septem-

ber and settled at Farmington, Davis county. In 1851 Henry settled at East Weber, at a place now known as Uintah, where he laid out plans and took out the first water for irrigation purposes from the Weber river. He also assisted to erect a fort at that place in 1853. In 1854 he removed to Ogden, where he became sheriff. In 1856 he was called to go east to help in the belated hand cart immigrants and the following spring he was called to go to the Devil's Gate to bring supplies to the brethren who had been stationed there. In 1857 he participated in the expedition to Echo canyon, serving in the first cavalry, which went out to meet the Johnston army. He was also a member of Lot Smith's company at the time the government wagons were burned and the cattle stampeded. During the "move" in 1858 he went as far south as Provo, where he left his family and returned to Ogden in the fall, to which place his family also returned later in the season. He came to South Jordan in 1861. For a number of years he acted as a minute man and was captain of a cavalry company during the Black Hawk war. He took an active part in the South Jordan branch, then a part of the West Jordan Ward, and when the South Jordan Ward in 1877 was organized, he was chosen as second counselor to Bishop Wm. A. Bills. In 1866 he went back east again and brought a threshing machine to the Valley. Bro. Beckstead attended the school of the Prophets for a number of years in Salt Lake City. As a pioneer settler on the west side of the Jordan river, he took a leading part in bringing the canals through to South Jordan. In 1849 he married Luseen Bird Bybee, who bore him five children, three boys and two girls. In 1857 he married Emily B. Williams, who became the mother of six children (four boys and two girls). In 1862 (March 2nd) he married Emma Marsden and Elizabeth Woods. Emma bore him five boys and Elizabeth became the mother

of two girls and a boy. About 1876 he married Mary H. Williams. By all these wives Bro. Beckstead became the father of nineteen children. In 1887 he was arrested on the charge of unlawful co-habitation and served a term of imprisonment in the Utah penitentiary. He was released from his imprisonment in February, 1888, but during his incarceration his health was so completely ruined that he died, September 3, 1888, at South Jordan. His occupation was that of a farmer and stock raiser. For a number of years he furnished a team for the Church to send east after poor emigrants.

BECKSTEAD, Henry Byram. (See Vol. 1:593.) Bro. Beckstead served four years as a Sunday school superintendent, commencing with 1897. He has also served ten years on the local



Old Folks committee and six years as a home missionary in the Jordan Stake of Zion. He has been an acting Ward teacher since he was sixteen years old and for forty years he has served his fellow-citizens as sexton in South Jordan.

BELNAP, Gilbert, Bishop of Hooper, Weber county, Utah, was born Dec.

22, 1821, in Hope, Newcastle district, Canada, the son of Rosel and Jane Belnap. He married Adaline Knight (daughter of Vincent and Martha Knight) Dec. 21, 1845. She was born in Cattaraugus county, New York, May 4, 1831, and became the mother of thirteen children. In 1840 Gilbert visited Kirtland, Ohio, for the purpose of becoming acquainted with the "Mormons" of whom he had heard a great deal. After being restored to health from severe injuries he had sustained in an accident, he became



a member of the Church, being baptized Sept. 11, 1842. Soon afterwards he was ordained to the Priesthood and set apart for the ministry. He labored principally in the State of New York. He first met the Prophet Joseph in June, 1842, at Nauvoo, Ill., and subsequently passed through all the hardships and persecutions to which the saints in Nauvoo and vicinity were subjected. At the time of the exodus in 1846 he came west and arrived in Great Salt Lake Valley in 1850. He settled at Ogden, and Weber county thereafter became his permanent place of residence. Here he spent his time

on the farm and in helping to redeem the desert and provide comforts for his family. In 1855 he was called as a missionary to the Indians on Salmon river (now in Idaho) and thus became one of the founders of Fort Limhi. Here he remained until the time of Johnston army troubles. He settled at Hooper in the spring of 1868 and was set apart as presiding Elder of that settlement June 27, 1868; and when the place was organized as a Ward May 28, 1877, he was ordained a Bishop and set apart to preside over the same, which position he occupied until April 20, 1888. He died at Hooper Feb. 26, 1899, after occupying many places of honor and responsibility in the civil government of Weber county, aside from ecclesiastical labors. Gilbert Belnap was a man of quiet demeanor, honest, exceedingly independent, a characteristic obtained from the varied conditions of his life. He was clear in judgment and full of sympathy for the struggling and the lowly. One of his leading traits was valor to what his good judgment considered justice and the right. He hated sham, dishonesty and oppression, was plain and outspoken and as brave as he was true to his convictions. He disliked simulation and condemned hypocrisy. He was always faithful to his trusts and could be depended upon as a true friend under all circumstances. Bishop Belnap was the father of a large family.

BOYCE, John, first counselor to Bishop James A. Muir, of the Granite Ward, Salt Lake county, Utah, was born Feb. 22, 1842, on Madison Island in the Mississippi river, near Nauvoo, the son of Benjamin Boyce and Susannah Content Judd. His parents came from Leeds county, Canada, in May, 1838, with Captain John E. Page, arriving in Missouri in October. There they shared in the persecutions of the Saints and moved to Illinois in 1839 and lived for some time on Madison Island. While residing there his

father worked on the Nauvoo Temple. In July, 1840, his father, with three others, was kidnaped by a mob and taken to Tully, Lewis county, Missouri. While there they were imprisoned and whipped until they were almost dead. From this severe treatment he never fully recovered, and while journeying to Winter Quarters in 1846 he died near Mount Pisgah.



John and his mother continued the journey and arrived safely at Winter Quarters. There his mother married Hugh Day and moved to Iowa, Pottawattamie county, where they lived until 1850, and then came on to Salt Lake Valley in Wm. Snow's company. Although John was but eight years of age he walked nearly the entire distance across the plains, helping to drive the loose herds. He was baptized in 1851 by Benjamin T. Mitchell; ordained a Priest in 1857 and an Elder in 1858. That same year he was ordained a Seventy and went south with "the move" to the Provo bottoms. After the Johnston army trouble he returned to Salt Lake City. In 1865 (Dec. 18th) he married Elizabeth Ann Keate, who became the mother of six children. In 1873 he moved to Granite. In 1879 (Jan. 30th) he married Ella Eugenia Despain. By her he has had eleven children. In

1879 (Sept. 5th) he was ordained a High Priest and set apart as first counselor to Bishop Solomon J. Despain. He also acted as first counselor to Bishop Alva Butler and since 1909 he has been first counselor to Bishop James A. Muir. In 1861 and 1862 he went to the States and helped the emigrants across the plains. Bro. Boyce acted as justice of the peace for two years and his occupation has been that of a farmer and fruitraiser. He also was county fruit tree inspector for two years.

BUTLER, Alva. (Vol. 1: 578.) Bishop Putler died May 12th, 1909, at Butlerville, Salt Lake county, Utah, sur-



vived by a wife and nine children. He remained a faithful and true Latter-day Saint until the last, and died "in the harness."

BUTTLE, Joseph Acomb, Bishop of the Provo First Ward, Utah county, Utah, was born July 12, 1865, in Salt Lake City, Utah, the son of Wm. Buttle and Elizabeth Acomb. He was baptized in 1873 by James T. Snarr; ordained a Deacon when fourteen years old; ordained a Priest at the age of seventeen, ordained an Elder January 20, 1889, by Robert R. Irvine, sen-;

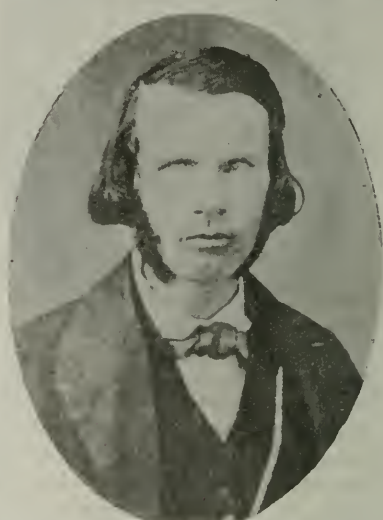
ordained a Seventy March 9, 1894, by Seymour B. Young, and became a president of the 34th quorum of Seventy in 1911. Bishop Buttle received a good education and attended the University of Utah. In 1898 he moved to Provo to enter into the banking business, and since 1904 he has been assistant cashier of the Provo Commercial and Savings Bank. In 1899 he was chosen as secretary of the Utah Stake Y. M. M. I. A. Later he acted as second counselor and still later first counselor; finally he was president of said organization for about five years. He was ordained a

with offspring (not having been blessed with children); in answer to his supplication his first born boy was shown to him and promised him in a dream, which promise was fulfilled soon after his return home; and since then he has been blessed with three other sons.

CAIN, Joseph, a Utah pioneer of 1847, was born Nov. 5, 1824, at Douglas, Isle of Man, Great Britain, the son of James Cain Esq. and Ann Moore. Being converted to "Mormonism" in his native land he joined the Church about 1840, and was



High Priest Sept. 5, 1912, by Amos N. Merrill and set apart as an alternate member of the High Council in the Utah Stake. He was ordained a Bishop April 27, 1913, and set apart by Apostle George Albert Smith to preside over the Provo First Ward. In 1889 (January 23rd) he married Mary Bezzant (daughter of Luke Bezzant and Ellen Ball), who was born in Hereford, England, May 7, 1868. In March, 1894, he departed for a mission to England and labored in the Leeds conference, presiding over said conference for fourteen months. While on this mission he sought the Lord in earnest prayer, asking to be shown whether or not he would be blessed



ordained to the Priesthood, and in 1844 he emigrated to America, crossing the ocean in company with his brother in law, the late Pres. John Taylor. While residing for a short time in Nauvoo, Ill., he worked in the printing office with George Q. Cannon, making his home with Pres. John Taylor. In the spring of 1846 he was called on a mission to Great Britain, where he labored until February, 1847, when he returned to the United States and joined the main body of the Saints at Winter Quarters; he crossed the plains in company with Pres. John Taylor, arriving in Great Salt Lake

Valley in October, 1847. He took up his permanent residence in Salt Lake City, and in 1849 he was called to go on a mission to California under the direction of Elder Charles C. Rich. During this hazardous journey they attempted to reach California by way of a cut-off; which added greatly to the dangers and duration of the trip. They suffered terribly, especially for want of water, so much so that when they reached their destination their tongues were swollen in their mouths, and they were almost starved. Bro. Cain's mission in California lasted about one year. Upon his return to Utah in 1850 he became very active in both public and private duties, for which his unusual strong and active mind peculiarly fitted him, and which made him generally known among the saints as a worthy and enterprising citizen as well as a true and faithful Latter-day Saint. He became associated with the "Deseret News", in connection with Willard Richards and Judge Elias Smith, and remained on the staff of that paper up to the time of his death, which occurred April 20, 1857, in Salt Lake City. Brother Cain possessed rare literary abilities, and many productions of his facile pen graced the columns of the "Deseret News" at an early day. At times he wrote in the name of Homer, but often signed his own name to his articles. During his missionary trip to England he met Miss Elizabeth Whittaker, who became his wife Feb. 1, 1847, just prior to his return to America. She made the trip with him, and together they endured all the trials and hardships incident to pioneer life in Utah. Mrs. Cain survived her husband and lived until 1880. Joseph Cain was the first postmaster in Salt Lake City to be appointed by the government. He joined the Church in opposition to his relatives' wishes, and

was one of the most faithful and consistent members, enjoying the confidence and esteem of the community amongst which he lived.

CAIN, Elizabeth Whittaker, wife of Joseph Cain, was born Aug. 4, 1828, in Blakedown, Worcestershire, England. She became the wife of Joseph Cain Feb. 1, 1847, and emigrated with him to Utah in 1847. After residing temporarily in the old fort and the Seventh Ward, Salt Lake City, she became a resident of the Fourteenth



Ward. She bore her husband two children (Joseph Moore and Elizabeth T.) and was a diligent Relief Society worker, being a member of that society when it was first organized in the Fourteenth Ward. Sister Cain was a woman of a most charitable disposition, ever ready to lend a helping hand in times of trouble to all who needed succor and support. She had a most pleasing personality and made a host of friends. Respected and beloved by all who knew her, she passed to the great beyond March 26, 1880, in Salt Lake City.

CALL, Anson Vasco, second counselor in the presidency of the Star Valley Stake, Wyoming, was born May 23, 1855, at Willard, Box Elder

county, Utah, the son of Anson Vasco Call and Charlotte Holbrook. He was baptized June 21, 1863, by Seth Dustin; ordained an Elder Sept. 3, 1868, by John Staker and ordained a High Priest May 30, 1880, by Joseph F. Smith. In 1885-1886 he filled a mission to Great Britain, laboring principally in the Bristol and Norwich conferences, part of the time as president of the latter conference. At home he has acted as teacher, secretary and superintendent of the Ward



Sunday school, Stake superintendent of Y. M. M. I. A. in the Davis Stake from 1880 to 1885, president of an Elders quorum in Bountiful, Ward clerk in Bountiful, assistant Stake superintendent of Sunday schools in the Bear Lake Stake, Stake president of Y. M. M. I. A. in Star Valley, etc. He married Alice J. Farnham May 17, 1876, Lucy A. King Dec. 28, 1883, and Rosa P. Stayner Oct. 1, 1884. By these three wives he became the father of twenty-six children.

CARLISLE, John Edward, a High Councilor in the Cache Stake of Zion, was born March 4, 1858, in Salt Lake City, Utah, the son of John G. Carlisle and Margaret Kewley. He was ordained an Elder in 1876, filled a mis-

sion to the Southern States in 1881-1883, visited several Stakes of Zion in the interest of Y. M. M. I. A. work, edited the "Utah Journal" three and a half years, was ordained a High Priest June 13, 1884, and was set apart as an alternate member of the Cache Stake High Council, and became a regular member of that body in 1889. He has served in the Utah legislature and was one of the founders of the Utah Agricultural College at Logan. He has also served several terms in the Logan city council. In 1890 he filled a short mission to England, laboring as assistant editor of the "Millennial Star." At home he has filled a number of important positions in the Y. M. M. I. A. and Sunday school organizations. Finally he was called to act as superintendent of the Sunday schools in the Cache Stake, which position he held for five years. For several years he was one of the lecturers in the Logan Temple. Altogether Bro. Carlisle is one of the leading men of the Church in northern Utah, and one of the prosperous citizens of Cache county.

CASPER, Jedediah Grant, one of the presidents of the 94th quorum of



Seventy, was born Aug. 18, 1857, at Mill Creek, Salt Lake county, Utah,

the son of William Wallace Casper and Sarah Ann Bean. He was baptized in July, 1867, by Edward F. M. Gest; was ordained an Elder in February, 1874; ordained a Seventy March 20, 1887, by Timothy Gilbert, and later ordained a High Priest by Walter J. Woolley. He has taken an active part as an officer in the Bluffdale Sunday school and Y. M. M. I. A. From 1891 to 1900 he acted as a president in the 94th quorum of Seventy, and in 1896-1897 he filled a mission to Australia and New Zealand. In 1880 (Jan. 1st) he married Annie A. Merrill, who has borne him ten children.

CHRISTENSEN, Christian, Bishop of Aurora, Sevier county, Utah, was born March 6, 1874, at Oak City, Millard county, Utah, the son of Anthony Christensen and Casstine Lovel. Both his parents were true and faithful Latter-day Saints; hence Bishop Christensen can say truthfully that



he was born of goodly parents. He was baptized when eight years of age; ordained a Deacon when twelve years old; ordained an Elder when seventeen years of age (by Frederick R. Lyman) and ordained a High Priest and Bishop June 29, 1902, by Anthon H. Lund. Prior to his becoming Bishop

he was an active Church worker in different capacities. He married Mary E. Jacobsen Nov. 25, 1897, and is principally engaged in stockraising and farming.

CHRISTENSEN, Heber Christian, Bishop of the Richfield First Ward, Sevier county, Utah, was born May 11, 1870, at Huntsville, Weber county, Utah, the son of Hans Christensen and Johanna M. Poulsen, and was baptized June 6, 1878. He came to Richfield in 1873 and still resides there. He was ordained a Deacon Dec. 6, 1881, by P. E. Westman; ordained a Teacher Feb. 6, 1889, by Gottlieb Enz; ordained a Seventy May 25, 1891, by Francis M. Lyman; ordained a High Priest June 14, 1903, by Rudger Clawson, and ordained a Bishop Jan. 17, 1904, by Geo. Teasdale. As a boy he was president of a Deacons quorum and later presided over a Teachers quorum. He also acted as an assistant superintendent of a Ward Sunday school and president of a Y. M. M. I. A. He has acted as a Ward teacher, as a High Councilor and as a counselor to the president of the High Priests quorum. He has officiated as Bishop of the Richfield First Ward since 1903. In 1901 (April 10th) he married Anna Petersen. In 1894-1897 he filled a mission to Scandinavia, laboring both in Norway and Denmark.

CHRISTENSEN, Simon, a member of the High Council of the Sevier Stake of Zion, was born Aug. 13, 1846, in Bindslev, Hjørring amt, Denmark. Becoming converted to the Gospel he was baptized June 28, 1867, by Elder Hans Jensen Hals; was ordained an Elder Sept. 1, 1867, and set apart to labor as a missionary in the Aalborg conference, in which capacity he labored for a period of four years. Sept. 1, 1871, he left his native land to cast his lot with the Saints in Zion, crossing the Atlantic in the steamship "Nevada," and crossing the American Continent by rail; he landed in Salt Lake City Sept. 27, 1871. After liv-

ing there three years, he located in Richfield, Sevier county (his present home) in November, 1874. Here he joined the United Order and remained a member of the same until it was dissolved in the fall of 1877. Later he worked as a mason and stonecutter. For several years he held the position of superintendent and salesman in



the Richfield Co-operative Mercantile Institution. Previous to this he had bought a small tract of land which he added to from time to time, and during the last twenty-five or thirty years has devoted himself principally to farming and dairying. Elder Christensen was married in Salt Lake City July 22, 1872, to Bertha Marie Jensen, a native of Denmark, which marriage was blessed with nine children. He was ordained a Seventy Aug. 6, 1876, by George Campkin, and ordained a High Priest April 27, 1877, by Orson Pratt, and set apart as second counselor to Bishop Wm. H. Seegmiller; July 15, 1877, he was chosen as first counselor to Bishop Tarlton Lewis, and in 1878 he was chosen as first counselor to Bishop Joseph S. Horne; later he acted as a counselor to Bishop Theodore Brandley. Thus he labored in the Bishopric twenty-two years. March 25, 1899, he was chosen

and set apart as a member of the High Council of the Sevier Stake of Zion, which position he still holds. For seven years he labored in the Stake superintendency of Sunday schools; has acted as Sunday school superintendent, president of Y. M. M. I. A., was for ten years a member of the School Board, a member of the city council for ten years and justice of the peace for twenty-three years. For many years he has been closely associated with the irrigation projects of the Sevier country and the promoting and development of reservoir systems in the central part of the State. In 1880-1882 he filled a mission to Scandinavia, presiding over the Aalborg conference. In 1907-1909 he filled another mission to Scandinavia, laboring as a traveling Elder in the Aalborg conference. His wife died May 31, 1914, and on October 1, 1914, he married Mette Marie Christensen. Bro. Christensen is still hale and hearty and busily engaged in public labors.

CHRISTENSEN, Joseph, the fifth Bishop of Gunnison, Sanpete county, Utah, was born March 7, 1871, at Gunnison, Sanpete county, Utah, the son of Lars M. C. Christensen and Else K. Christensen. He was baptized when eight years of age; ordained a Deacon and afterwards a Teacher; was ordained an Elder Sept. 3, 1893, by James Jensen; ordained a Seventy Nov. 21, 1893, by Brigham H. Roberts, and ordained a High Priest Aug. 10, 1902, by George Teasdale, and set apart as second counselor in the Gunnison Ward Bishopric. In 1903 he was ordained a Bishop and set apart to preside over the Gunnison Ward. Bro. Christensen was educated in the public schools and in the Sanpete Stake Academy at Ephraim and B. Y. Academy at Provo; he has followed school teaching for many years. In 1893 (Sept. 6th) he married Roxey E. Bartholomew.

CHRISTIENSEN, James, second counselor to Pres. Wm. H. Seegmiller

of the Sevier Stake of Zion, was born April 6, 1871, at Ephraim, Sanpete co., Utah, the son of Hans Christiansen and Melona Nielsen. He was baptized when nine years of age; ordained a Deacon while yet young and presided over a Deacons quorum. He was ordained a Teacher in 1888, ordained an Elder in 1894, by Theodore Brandley, ordained a Seventy Aug. 4, 1898, by J. Golden Kimball, and filled a mission to the Northern States in 1898-1900, laboring principally in Iowa, Wisconsin, Illinois and Nebras-



ka. He presided a short time over the Nebraska conference and afterwards served as secretary of the Northern States Mission, with headquarters in Chicago. In December, 1900, he became president of the 26th quorum of Seventy, and he was ordained a High Priest and set apart as second counselor in the presidency of the Sevier Stake by Joseph F. Smith, June 29, 1902. For many years he was an active officer in the Ward Y. M. M. I. A.; was also Ward teacher, Sunday school superintendent, etc. He also served Richfield as city treasurer and mayor and has from his early youth been a leading citizen of Richfield. In 1894 (Nov. 28th) he married Oline Olsen.

CLARK, James Cecil, second counselor to Bishop Heber Swindle, of the Monroe South Ward, Sevier county, Utah, was born May 5, 1883, at Panquitch, Garfield county, Utah, the son of Riley Garner Clark and Margaret Houston. He was baptized and confirmed June 28, 1891, by James Houston; ordained a Teacher Aug. 23, 1898, by Allen Miller; ordained an Elder Sept. 7, 1903, by James B. Heywood; ordained a Seventy Sept. 2, 1906, by Adelbert Twitchell and ordained a High Priest June 22, 1913, by Hyrum M. Smith. On the last named date he was also set apart as second counselor to Bishop Swindle. Bro Clark was educated in the common schools of Utah, the B. Y. University of Provo (1897-1902) and the Agricultural College at Logan (1902-1903) and graduated from the Jefferson Medical College in Philadelphia in 1897 as a doctor of medicine. He is now practicing his profession at Monroe. In 1905 (Sept. 27th) he married Laura Clark (daughter of Albert D. Clark and Mary Brown), born March 12, 1887. She has borne her husband four children (Dacosta, Riley G., James Kyle and Cecil).

CLARKE, James Hill, first counselor to President Stephen L. Chipman of the Alpine Stake, Utah county, Utah, was born Dec. 23, 1862, in American Fork, Utah, the son of James Clarke and Ellen Drew Gemmell. His father was one of the first settlers of American Fork, locating there in the fall of 1852. James attended the common schools, being a student of "Aunt Edithy," Mrs. Griffiths, Eugene A. Henriod and Joseph B. Forbes, and attended the B. Y. Academy one year. He has always been active in public affairs, and especially in Church matters. He was baptized about 1871 by Thomas Shelley, and was ordained to the Priesthood when quite young, was secretary of the American Fork Sunday school, and was also secretary, counselor and president of the Ward Y. M. M. I. A.

at different times. He filled a mission to Great Britain in 1890-1892, serving two years in England and Scotland. After acting for some time as one of the presidents of a quorum of Seventy, he was ordained a High Priest and set apart as an alternate High Councilor in the Utah Stake by Reed Smoot, April 15, 1900, and on July 15, 1900, was set apart by Geo. Teasdale as a regular member of the same council. When the Utah Stake



was divided in 1901, he was chosen as the first counselor to the president of the Alpine Stake, which position he still holds. Dec. 19, 1894, he married Bertha Harrison Jackson, who has borne him nine children, namely James M., Albert H., Willard H., Peter J., John L., Henry G., Helen Drew, Robert A. and Bertha E. All of these children are now living, except Albert H., who died in infancy. As early as 1887 Bro. Clarke was elected and served as alderman of American Fork. He has also served several years as a city councilor, and was mayor in 1904-1905. While he served as mayor the first steps were taken to introduce a water system into the city. During all his service as a public officer Bro. Clarke made a clean and honest record. In a business way he

started out as a farmer, his father having died when the son was but ten years old. Thus he was left together with two sisters and one brother to be cared for by their mother, he being the oldest of the four; hence quite early in life he learned to work to help support the family. He afterwards worked in the American Fork Co-operative Store, and was superintendent of that institution for 14 years, during which time it made a steady and substantial growth. He has been one of the pioneers of Utah county in the dry farming industry, and has from his early youth stood in the front ranks for everything tending to the advancement and progress in secular as well as in ecclesiastical affairs.

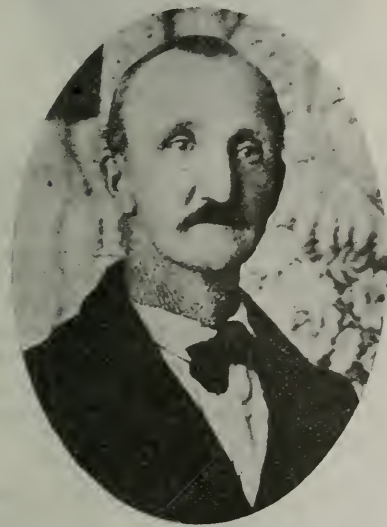
CLARK, William Henry, first counselor to Wm. H. Seegmiller of the Sevier Stake of Zion, was born Jan. 10,



1838, at Madison, Hancock county, Ill., the son of Samuel G. Clark and Roxina Frizill. He came to Utah with his parents in 1849 and as a pioneer he saw and passed through many trials and hardships; he also participated in several Indian wars. He was baptized in 1850; ordained an Elder in 1853; ordained a Seventy in 1857 and ordained a High Priest by Lorenzo

Snow June 24, 1887, on which occasion also he was set apart as second counselor to Albert K. Thurber, president of the Sevier Stake. He labored in that capacity till May 26, 1888, when he became second counselor to Pres. Wm. H. Seegmiller, and on May 21, 1894, he was set apart as first counselor to Pres. Seegmiller. He labored in that position till 1892, when he resigned.

CLAYTON, Thomas, one of the early missionaries of the Church in the Hawaiian Islands, was born May 15, 1826, near Manchester, England, the son of Thomas Clayton and Ann Critchlow. He was one of a family of twenty-one children born to his parents, fourteen of whom left England and came to America in the early forties and settled in Nauvoo, Ill. One



of his brothers was the late Wm. Clayton (one of the original Utah pioneers of 1847). The mother of Thos. Clayton died in Nauvoo in 1848. The father moved with his family to St. Louis, Mo., where he died in 1849, leaving Thomas an orphan at the age of seventeen. Thos. Clayton came to Utah in 1849 and passed through all the vicissitudes of pioneer life. Later he assisted a number of belated emi-

grant trains over the plains and mountains. In 1856-1858 he filled a mission to the Sandwich Islands, and at the time of the Johnston army episode he was left to guard Salt Lake City when the populace moved south. In 1861 he was called to St. George, where he labored zealously to build up the southern part of Utah. Later in the sixties he went to Bear Lake Valley, Idaho, and opened up the pioneer butcher shop in Paris. He was a carpenter by trade and built a number of houses in different localities where he lived. During the Indian troubles in the early history of Utah he was valliant in the defence of the settlers. He participated in the Black Hawk war and in fighting he received several scars which he carried till his dying day. At the time he resided in Paris, Bear Lake Valley, there were no doctors, but when any member of a family was sick and needed assistance, they looked to Thomas Clayton to help them, he being a man of efficient ability as a nurse and possessed a cheerful disposition. Frequently he would wait upon the sick for days and night, never getting tired as long as he could help them; if the patient died he would wash and dress them and prepare them for burial, and in most instances he did his work as a labor of love, money being the least consideration. He was tender-hearted and compassionate, feeling the sufferings and misfortunes of others as his own. He carried the mantle of charity with him always, never speaking evil even of those who wronged him most. He met every trial with resignation, ever seeking to hide the clouds by a cheerful countenance and a kind word to someone else. Bro. Clayton died beloved and respected by all who knew him, March 17, 1914, at Murray, Salt Lake county, Utah, leaving eight living children.

COOK, Thomas, an active Elder in the North Jordan Ward, Salt Lake county, Utah, was born Nov. 14, 1840, in Gloucestershire, England, the son

of John Cook and Ann Denley. He was baptized July 23, 1853, by Wm. Panter; married Anna Harris in May, 1863, and emigrated to America that year, crossing the Atlantic in the ship "Cynosure" and the plains in Thos.

old and emigrated to Utah in 1856, crossing the Atlantic in the ship "Horizon" and the plains in Edward Martin's handcart company. Her father and two brothers died on the plains, while the three girls reached the Val-



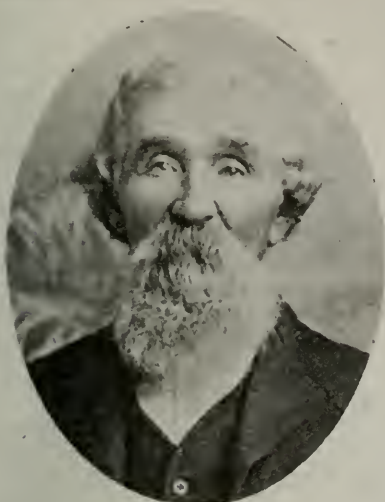
E. Ricks' company. After residing temporarily in Salt Lake City, he became a permanent resident of Taylorsville in 1865. He was ordained an Elder in 1864 by Joseph F. Smith, married Mary Ellen Normington March 17, 1866, was ordained a Seventy several years later and finally ordained a High Priest May 27, 1908, by Joseph W. Musser. For a number of years he acted as an officer in the Ward Y. M. M. I. A. and as a Ward teacher. His special calling has been to administer to the sick. By occupation Bro. Cook is a farmer. Four of his sons have filled foreign missions.

COOK, Mary Ellen Normington, wife of Thos. Cook, was born June 5, 1847, at Burnley, Lancashire, England, the daughter of Thomas Normington and Mariah Jackson. She was baptized when about eight years

old after untold sufferings; they are still alive. In 1866 (March 17th) Mary became the wife of Thomas Cook, to whom she has borne twelve children; eight of these are still living. Sister Cook has been a prominent and active worker in the Ward Relief Society for forty years, and for five years she acted as a special missionary in the interest of Relief Society work.

COON, John, a veteran Elder of the Pleasant Green Ward, Salt Lake county, Utah, was born Nov. 30, 1832, in St. Clair county, Illinois, the oldest son of Abraham Coon and Elizabeth Yardbrough. He was baptized when about ten years old; came to Utah with his parents in 1850; married Mary T. York; was ordained an Elder and later a Seventy by Joseph Young, and became a member of the 33rd quorum. He was the father of

ten children and was a farmer and stockraiser by avocation. He died in



Pleasant Green July 8, 1906.

COON, Mary Tobytha York, wife of John Coon, was born March 3, 1834, at Nashville, Tennessee, the daugh-



ter of Benjamin F. and Elizabeth York. She was baptized in 1841, migrated to G. S. L. Valley in 1847 in Daniel Spencer's company (Perrigrine Sessions' fifty). She drove a team all the way across the plains. After residing in different parts of Utah,

she was married to John Coon March 12, 1854. By him she became the mother of ten children, seven of whom are now living. Sister Coon was the first white woman who settled near the West Mountain; she settled there as early as 1854.

DAVIS, Edward, a High Councilor in the Star Valley Stake, Wyoming, was born Nov. 11, 1842, in London, England, the son of George Davis and Mary Ann Timson. He was baptized in the White Chapel branch, London, England, about 1852; went to Australia in 1863, where he remained until 1874, when he emigrated to Utah.



He was ordained an Elder by Thomas Taylor in Salt Lake City; labored as a Ward teacher and choir leader in the Fourteenth Ward; was ordained a Seventy in the year 1875 by Pres. Joseph Young and removed to Bear Lake Valley, Idaho, in 1881. He filled a mission to England in 1885-1887, laboring principally in Bedfordshire and Herefordshire, the last few months as president of the London conference. He organized a new branch called the West London branch. While in England his wife Ellen Rhine (whom he had married in 1872) died. In 1881 he married

Frances A. Goodsall and in 1889 he married Annie Tueller. By his several wives he is the father of eleven children. In 1888 he was ordained a High Priest and set apart as a High Councilor in the Star Valley Stake, being set apart to that position Feb. 12, 1898. From 1899 to 1902 he acted as first assistant Stake superintendent of Sunday schools in the Star Valley Stake. While residing temporarily in the Teton Basin, Idaho, he acted as Religion Class teacher and choir leader. During all his associations with the Church Bro. Davis has held positions as chorister, as he possesses talent in composing music and poetry. While laboring in the London conference, several of his productions in prose and poetry were published in the "Millennial Star."

DAVIS, William K., a Bishop of the Baker Ward, Union Stake, Oregon, was born Sept. 2, 1877, at Deleno, Schuylkill county, Pennsylvania, the son of David D. Davis and Cedy Davis. He was the fourth son and ninth child of a family of twelve. The elder Davis and wife had accepted the gospel in Wales, and had started to emigrate to Utah, but running short of means, stopped over in Pennsylvania twelve years. About a year after William K. was born the family went on to Utah, living first in Salt Lake City. They then moved to Red Creek, Iron county, remaining there over a year, when they moved to Logan. William K. shared the lot of the ordinary boy, working here and there to make a living, assisting his father, who was a blacksmith in the employ of the railroad, and securing but small opportunity for scholastic education. But nature endowed him with wit—and he learned wisdom, being of a determined, energetic character, and whatever he undertook to do, he did with all his might. In March, 1896, he left Logan for Baker City, Oregon, to enter the employ of the Oregon Lumber Company, and he has, with the

exception of something over two years spent in the mission field, remained with said company up to the present writing (Dec, 1902). He so well filled the various trusts reposed in him by his employers that on May 3, 1902, he was made manager of the company's extensive mercantile establishment at Baker City. Bishop Davis' nature was always deeply religious, and he always took an active part in ecclesiastical affairs. He has held with honor many positions in the Church, commencing as librarian in the Y. M. M. I. A. of the Logan Third Ward, and was successively music director of the Logan Second Ward Y. M. M. I. A., assistant music director of the Sunday school of the Logan Second Ward, etc. When the first Y. M. M. I. A. was organized in Baker City, he was chosen as counselor to the president, holding the same position under two succeeding presidents. Accepting a call to the mission field, he was set apart June 25, 1890, for the Northwestern States Mission. He labored with success in Anaconda, Montana, and in seven counties of the State of Washington, baptized a few souls and made many friends; he was honorably released Feb. 18, 1900. After visiting with his parents for a time he again returned to Baker. In 1900 (June 27th) he married Emily Stoddard (daughter of John and Elizabeth Yeates Stoddard). June 9, 1901, he was chosen to act as Bishop of the Baker Ward, and was ordained the same date under the hands of Apostle Abraham O. Woodruff. His counselors were Wm. J. Wale and Jens C. Westergaard. Bishop Davis is progressive, and under his direction an \$800.00 addition to the branch assembly hall and other improvements were made.

DORIUS, Carl Christian Nikolai, the first Bishop of the Ephraim South Ward, Sanpete county, Utah, was born April 5, 1830, in Copenhagen, Denmark, the son of Nicolai Dor-

ius and Anna Sophia Christoffersen. Being a convert to "Mormonism" he was baptized by his brother, John F. F. Dorius, Jan. 2, 1853. Soon afterwards he was ordained to the Priesthood and labored most diligently and successfully as a missionary in Norway and Denmark, nearly five years, during which time he suffered much persecution and was imprisoned several times for the gospel's sake. He



emigrated to Utah in 1857, crossing the plains in a handcart company, and settled in Ephraim, Sanpete county, where he spent the remainder of his days. In 1860-1863 he filled a mission to Scandinavia, laboring as a traveling Elder in the Christiania conference, Norway. When the Sanpete Stake of Zion was reorganized in 1877, and Ephraim was divided into two Wards, Brother Dorius was ordained a Bishop and set apart to preside over the South Ward. He filled that position ably and faithfully till his death, which occurred at Ephraim, March 4, 1894.

DOXEY, Thomas, a High Councilor in the Weber Stake of Zion, was born March 27, 1829, at Derby, Derbyshire, England, the son of Thomas Doxey

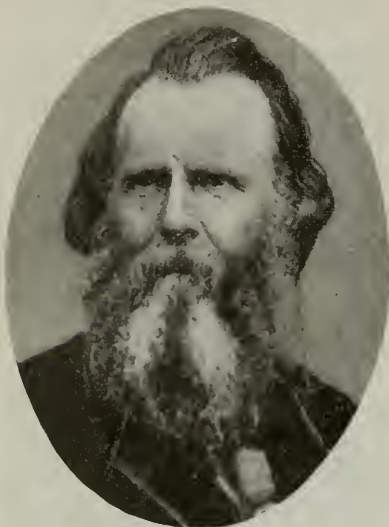
and Susannah Brearley. He was baptized May 8, 1850, by Joseph Hall, in Derby; was ordained a Deacon March 16, 1851, by Jacob Gates; ordained a Teacher Feb. 17, 1852, in Derby; emigrated to Utah in 1853; was ordained a Seventy Feb. 12, 1854, by John Back; located at Ogden in 1855; served as clerk and recorder in the Ogden Second Ward from 1856 to 1858; labored as a Ward teacher from 1856 to 1879;



was set apart as one of the presidents of the 60th quorum of Seventy Feb. 11, 1859, by Lyman A. Shurtliff; ordained a High Priest and set apart as a High Councilor in the Weber Stake March 19, 1870, by Geo. Q. Cannon, and was set apart as second counselor to Bishop Robt. McQuarrie in 1879. Bro. Doxey served as water master for Ogden City from 1870 to 1883; was appointed a councilman for the second municipal ward, Ogden, in 1882; served as superintendent of the Ogden Second Ward Sunday School from 1867 to 1881; was set apart as first counselor to Bishop Robt. McQuarrie July 6, 1884, and served thus till 1889. He was appointed an alternate High Councilor Jan. 19, 1890, and became a regular member of that body July 18, 1892. Bro. Doxey died in Ogden, March 25, 1903.

DYKES, George Parker, a member of the Mormon Battalion and an early Elder in the Church, was born Dec. 24, 1814, in St. Clair county, Illinois, the son of James and Fanny Dykes. He embraced the gospel in the days of the Prophet Joseph and labored extensively as a missionary after being ordained a Seventy May 12, 1839, under the hands of Joseph

grated to Upper Canada in 1832, where he four years later became a convert to "Mormonism" under the teachings of Apostle Parley P. Pratt, by whom he was baptized May 21, 1836. He was ordained a Priest in April, 1837, and removed to Kirtland, Ohio, the following May. In June, 1837, he was called by the Prophet Joseph Smith to accompany Elders



Young and others. While laboring as a missionary in Illinois he baptized the first Norwegians who ever joined the Church, in La Salle county, Illinois. As an officer in the Mormon Battalion he marched from Fort Leavenworth to California in 1846-1847. In 1849 he was called on a mission to Great Britain, whence he accompanied Erastus Snow to Scandinavia in June, 1850; he labored principally in the cities of Copenhagen and Aalborg, Denmark, and then went to Germany. Bro. Dykes died at Zenos, Maricopa county, Ariz., Feb. 25, 1888, about 83 years old.

FIELDING, Joseph, the second president of the British Mission, was born March 26, 1797, at Honeydon, a village about nine miles from Bedford, Bedfordshire, England, the son of John and Rachel Fielding. He emi-



Heber C. Kimball, Orson Hyde and others on their first mission to England. They left Kirtland to fill this mission June 13, 1837, sailed from New York on the ship "Garrick," July 1st, and arrived in Liverpool, England, July 20, 1837. The successful opening for preaching the gospel in Preston, England, was partly due to the fact that Joseph Fielding had relatives residing in that city. Together with his brethren, who had accompanied him from America, he commenced successful missionary labors in his native land, and was ordained an Elder by Heber C. Kimball Oct. 28, 1837. Upon the departure of Heber C. Kimball and Orson Hyde from England for America in the spring of 1838, Joseph Fielding was placed in charge of the mission in Great Britain, being ordained a High Priest April 1, 1838, by Heber C. Kimball. Bro. Fielding

presided over the British Mission with faithfulness and fidelity until the arrival of Brigham Young and other members of the quorum of the Twelve in April, 1840. The following year Bro. Fielding was honorably released from his mission in Great Britain to return to America. He sailed from Liverpool Sept. 21, 1841, on board the ship "Tyrean," in charge of a company of emigrating saints, who arrived in Nauvoo, Illinois, in November, 1841. Elder Fielding remained in Nauvoo until the general exodus of the Saints in 1846, when he shared in the persecutions and hardships that befell his people who were driven away from Illinois by mob violence. After spending about two years on the frontiers, he arrived in G. S. L. Valley in the fall of 1848. Soon afterwards he located at Mill Creek, Salt Lake county, where he resided until the day of his death, which occurred Dec. 19, 1863, he being 66 years, 8 months and 22 days old when he passed to the great beyond. As his life had been virtuous and useful, so his death was peaceful and happy. ("Deseret News" 13: 204.)

GIBBONS, William Oliver, second counselor to Bishop James Vernon, of Rockport, Summit county, Utah, was born at Rockport, Nov. 6, 1870. He was baptized when about eight years old; was ordained a Deacon, Teacher and Elder successively; acted as a Sunday school officer for several years, and as secretary of an Elders quorum, being ordained an Elder in 1895 by Daniel Lewis; filled a mission to the Southwestern States in 1900-1902; was ordained a High Priest June 22, 1902, and set apart as second counselor to Bishop James Vernon of Rockport. In 1903 he was set apart as first counselor to David Seamons of the Rockport Y. M. M. I. A. and in 1904 he became president of said association.

GIBBS, Horace, a Utah pioneer of 1848, was born March 25, 1787, in Al-

bany county, New York, the son of Lovell and Polly Gibbs. He became a member of the Church in his early youth, and migrated to G. S. L. Valley in 1848, crossing the plains in Brigham Young's company. Soon afterwards he went to California, but returned to the Valley in 1849 and helped to build a saw mill in City Creek can-



yon. He became a permanent resident of the Seventeenth Ward, Salt Lake City, where he died Aug. 18, 1875, as a staunch member of the Church. His wife, Charlotte Clark (whom he married Jan. 10, 1852) was born May 24, 1827, baptized Aug. 13, 1853, and died Nov. 24, 1878. She was the mother of one child (Hannah M.).

HOLLADAY, Abraham, a High Councilor in the Utah Stake of Zion, was born Aug. 25, 1824, at Fillongley, Warwickshire, England, the son of William Holladay and Sarah Batchelor. He was baptized Jan. 24, 1848; ordained a Teacher in October, 1848, by Wm. Bramall; ordained an Elder in January, 1849, by Alfred Cordon; emigrated to America in 1849; resided in Iowa two years, and came to Utah in 1852. He was ordained a Seventy soon afterwards; acted as second

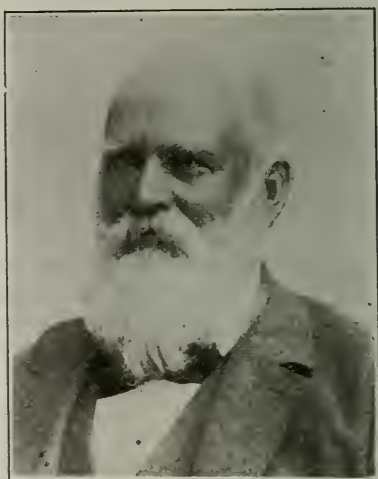
counselor to Bishop James W. Loveless at Provo; filled a mission to the White Mountains in 1858, and filled another short mission to England in 1881. Bro. Holladay has always been



a diligent Church worker. In 1845 (Jan. 27th) he married Ella Reese and subsequently married other wives. He is the father of 19 children. He was ordained a High Priest in June, 1876, by Abraham O. Smoot.

HANKS, Ephraim Knowlton, a Patriarch in the Church and a Utah pioneer of 1847, was born March 2, 1827, in Maddison, Lake county, Ohio, the son of Benjamin Hanks and Martha Knowlton. Until he was sixteen years of age Ephraim worked with his father (who was an edge tool maker or blacksmith), after which he left home and went to Boston, where he enlisted as a sailor before the mast in the U. S. man of war "Columbus," which carried 74 guns. He served on board that ship for three years, during which time he visited France, Spain, Gibraltar, Italy, Brazil and other countries. On one occasion he had a narrow escape from drowning; while working on top, he fell accidentally from the fore royal yard into the foretop, but was saved by his grasp-

ing a rope, while his two companions were killed. One of these fell overboard and was drowned; the other fell to the deck and was mashed. Ephraim was discharged in New York in 1844 and returned to his home in Ohio. In the meantime his father had died and his brother had joined the Church. Through being warned in a dream the latter paid a visit to his mother's home and there met his returned brother, Ephraim, to whom he related how he (the brother) had been miraculously healed from a bad case of rupture through the admin-



istrations of the Elders. The mother being displeased with her son who had joined the "Mormon" Church, induced Ephraim to call in three of the ablest sectarian preachers in the neighborhood. They came promptly and discussed with his brother, but were beaten in the argument. As usual in such cases, the ministers got angry and commenced to abuse the baptized brother; they also called Joseph Smith a murderer, a horse thief, a black leg, etc., adding that all his followers were like him. This accusation raised the ire of Ephraim, who immediately seized a chair and drove the three ministers out of the house, declaring at the same time that henceforth he would remain a friend and defender

of Joseph Smith. He kept his word. Ephraim now went to Chicago, Ill., and reached Nauvoo in 1845. Here he was baptized by Horace S. Eldredge. He was also ordained a Seventy and went to work on the Nauvoo Temple. He enlisted in the first company of pioneers which was sent west from Nauvoo, but before he could get ready to start, he was sent to Indianapolis, Indiana, after a company of Saints who returned with him to Nauvoo. Soon after that he left Nauvoo with the companies going west and had got as far as Mount Pisgah, Iowa, when President Brigham Young came along raising volunteers for the Mormon Battalion. Ephraim offered his services at once, enlisted and marched as a private in Company B to San Diego, Cal. Thence, after serving his time, he came to Great Salt Lake Valley in 1847. He spent the winter in the "Old Fort" and in the spring of 1848 located a farm, on Mill Creek, near the spot where John Neff the same year built his mill. In the fall of that year he went east as far as Sweetwater to meet President Brigham Young's company. After his return he became the first pound keeper in Salt Lake City, Horace S. Eldredge being his assistant. Subsequently, in the winter of 1850-1851, he hired out to Mr. Magers to take mails out on the plains. Later he took a contract to carry the mail over the plains, with Feramor Little and Chas. Decker as partners, and remained in that business for three years. In 1856 he rendered very efficient aid in helping the handcart companies into the valley. (See "Contributor," Vol. 14.) For all these public services he never received any remuneration. He took an active part in the so-called Echo Canyon war during the years 1857 and 1858. He served as captain of the life guards and escorted Col. Thomas L. Kane to Fort Bridger early in 1858, returning with him safely to Salt Lake City. During the campaign Elder Hanks made a most bold and

daring exploit, by which he took a band of horses and mules from the soldiers. For many years Elder Hanks was kept on the frontiers and passed through some very interesting experiences. During "the move" in 1858 he went to Provo, and after his return he settled at Mountain Dell, Parley's Canyon, between Big and Little Mountain. Here he kept a trading post, doing a good business. He also built a number of houses and barns, but finally sold out his improvements in the canyon, bought a saw mill and located near Heber City, Wasatch county. There he lived till the breaking out of the Black Hawk war in 1865, when he removed to Salt Lake City. He spent several months in the mountains, mainly in Sanpete county, participating in many daring adventures in Indian fighting, but he was always proud of being able to say that he never killed an Indian. Prior to this he had taken an active part in the Indian wars of 1848 and 1853. After the Black Hawk war he engaged in stockraising in Parley's Park and found the first silver quartz on the spot where the rich mines of Park City now are situated. Being advised by President Young to purchase Lee's Ferry, on the Colorado river, he sold out his improvements in Parley's Park in 1877 and made all preparations to start south when President Young took sick and died; that altered his program. President John Taylor, however, also advised him to go south, which he did, and settled in Burrville, Grass Valley. This being a cold region, he soon changed location and, moving farther east, he settled in a box canyon on Pleasant Creek, a small tributary of the Fremont river. There the writer of these lines visited him in June, 1891. His place of abode was a cozy little nook in an opening in the mountain where there is a few acres of land on which Bro. Hanks had set out about 200 fruit trees and was making a comfortable home. At this romantic mountain retreat Bro. Hanks

died, June 9, 1896. Prior to his demise he had been ordained a Patriarch. (A. J.)

HANSEN, Hans Christian, one of the original Utah pioneers of 1847, was born Nov. 23, 1806, in Copenhagen, Denmark, the son of Ole Peter Hansen and Martha Margrete Osmundsen. He went to sea as a boy and during his many voyages he visited America several times. On one of these visits, while stopping at Boston, Mass., he became converted to "Mormonism," and was baptized there in the summer of 1842 by Elder F. Nickerson. The following year he migrated to Nauvoo, Ill., where he became well acquainted with the Prophet Joseph and worked on the Temple. Afterwards he suffered with the rest of the Saints during their exodus in 1846 and the subsequent journeyings across the plains. When the pioneer corps was organized in the spring of 1847, Brother Hansen was chosen as one of that body, and arrived in G. S. L. City July 24, 1847. He was the only man of Scandinavian birth among these pioneers. Brother Hansen was one of the earliest fiddlers of Utah and lived a lonely life without the care of a family. In 1862-1863 he filled a short mission to Scandinavia, earning his passage across the Atlantic both going and returning as a sailor before the mast. For a number of years Bro. Hansen was a resident of Salina, Sevier county, Utah, where he died Oct. 10, 1890.

HANSEN, Peter Olsen, one of the Elders who introduced the fulness of the gospel into Scandinavia, was born June 11, 1818, in Copenhagen, Denmark, the son of Ole Peter Hansen and Martha Margrete Osmundsen. He went to America in 1843 and being converted to "Mormonism" he was baptized by his brother, Hans C. Hansen, in Boston, March 7, 1844. Soon afterwards he migrated to Nauvoo, Ill. Brother Hansen was the third

Dane who embraced the fulness of the gospel. The first person of Danish birth who was baptized by Divine authority was Peter Clemensen, who embraced the gospel in Boston, but apostatized afterwards. The second Dane to be baptized was Hans Christian Hansen, a brother of Peter O. Hansen. While residing in Nauvoo, engaged in working on the Temple, Bro. Peter O. Hansen commenced to translate the Book of Mormon into the Danish language. He came west during the exodus of 1846 and arrived in Salt Lake Valley in September, 1847. In Oc-



tober, 1849, he was called to take a mission to Denmark as a companion to Apostle Erastus Snow. He arrived in Copenhagen May 11, 1850, and while filling his mission in Sandinavia, he continued and finished his translation of the Book of Mormon in the Danish language, and otherwise assisted Elder Erastus Snow in founding the Scandinavian Mission. He also became the first translator and writer for "Skandinaviens Stjerne," the Church organ in the Danish-Norwegian language. He returned to Utah from this mission in 1855. In 1873-1875 he filled another mission to Scandinavia, presiding a part of the time over the Aalborg conference. In 1880-

1882 he filled a third mission to Scandinavia, during which he labored a part of the time as writer for "Skandinaviens Stjerne." Brother Hansen died at Manti, Sanpete county, Utah, Aug. 9, 1895. During his life time he married three wives, by whom he was the father of several children.

HARDER, Willet Shave, a Patriarch in the Summit Stake of Zion, Summit county, Utah, was born June 7, 1822, at Sandford, Hampshire, England, the son of John Harder and Elizabeth Shave. He was baptized June



8, 1848, by John Lewis, and was soon afterward ordained to the Priesthood, after which he labored for ten years as a local missionary in his native land, principally in the Southampton, Wiltshire and Bristol conferences. He emigrated to Utah in 1861, crossing the Atlantic in the ship "Underwriter," and after residing in Coalville, Summit county, eight years, he moved to Kamas in 1869, where he acted as presiding Elder from 1869 to 1877, and as first counselor to Bishop Samuel F. Atwood from 1877 to 1901, when he was ordained a Patriarch. Bro. Harder died at Kamas May 13, 1902. By Ann Kerley, whom he married May 14, 1843, he had four children.

HARDMAN, Lehi Nephi, the first Bishop of Pleasant Green, Salt Lake county, Utah, was born June 12, 1841, near Manchester, Lancashire, England, the son of Richard Hardman and Margaret Olden. As an infant he emigrated to America with his parents, who located at Nauvoo, Illinois, and participated in the exodus of the Saints in 1846, but spent sev-



eral years in Missouri and came to G. S. L. Valley in 1852. After residing a number of years in Salt Lake City and Huntsville, Weber county, Bro. Hardman settled permanently in Pleasant Green, where he was ordained a High Priest Sept. 7, 1878, by Daniel H. Wells, and set apart as presiding Priest of the Pleasant Green branch. From 1882 to 1892 he acted as Bishop of the Pleasant Green Ward. In 1860 (June 15th) he married Frances Ann Coon, who bore him eleven children.

HARDMAN, Frances Ann Coon, wife of Lehi N. Hardman, was born Aug. 15, 1843, in Greene county, Illinois, the daughter of Abraham Coon and Elizabeth Yardbrough. She came to Utah with her parents in 1850 and was married to Lehi N. Hardman June 15, 1860, by whom she became the

mother of eleven children, four sons and seven daughters. For many years



Sister Hardman has been an active Relief Society worker.

HUMPHREY, Thomas Griffin, first counselor to Bishop Godtfred Lorentzen (the first Bishop of the Salina North Ward, Sevier county, Utah),



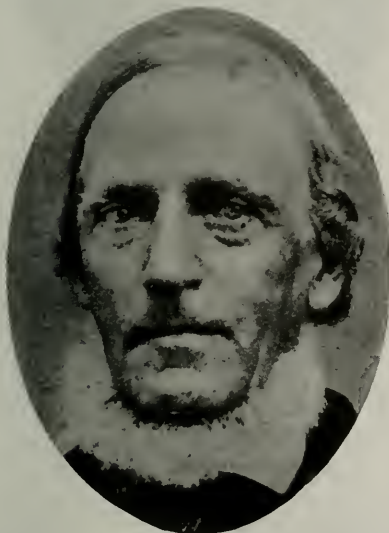
was born Dec. 6, 1849, at Fayetteville, Georgia, the son of John Humphrey and Almina Murphy. He was baptized May 4, 1870, by Cornelius Green, and migrated to Utah in 1870. After re-

siding five years in Mill Creek, Salt Lake county, he became a permanent settler at Salina, where he still resides. He was ordained an Elder Oct. 21, 1872, by Samuel H. B. Smith; ordained a Seventy Oct. 5, 1886, by Hans O. Magleby, and became one of the presidents of the 107th quorum of Seventy June 18, 1893; was ordained a High Priest June 18, 1908, and set apart as first counselor to Bishop Lorentzen by Wm. H. Seegmiller. In 1891-1893 he filled a mission to Great Britain, laboring in the Manchester conference. At home Bro. Humphrey has acted as justice of the peace of the Salina precinct for eleven years, was deputy sheriff and deputy assessor and collector three years, and served as a member of the town board four years. In 1873 (Dec. 21st) he married Ellen M. Bailey (daughter of Geo. B. Bailey and Elizabeth Young), who was born Dec. 10, 1856, in Mill Creek, Salt Lake county; she has borne her husband twelve children (seven boys and five girls).

JACOBS, Henry Chariton, jun., the sixth Bishop of the Mt. Pleasant North Ward, Sanpete county, Utah, was born March 15, 1876, at Prattville, Sevier county, Utah, the son of Henry Chariton Jacobs and Susie Stringham. He was baptized March 16, 1884, by his father; ordained a Deacon April 16, 1887, ordained a Teacher Dec. 22, 1891; ordained an Elder March 16, 1896; ordained a Seventy March 27, 1896, and ordained a High Priest March 4, 1903, by John W. Taylor. In 1896-8 he filled a mission to England, laboring in the Sheffield conference. While residing in Canada he acted as superintendent of the Religion Class in Magrath Ward and was also first assistant in the presidency of the Taylor Stake Y. M. M. I. A. Afterwards he acted as second counselor to Bishop John T. Anderson, of the Raymond Ward. Since July 16, 1911, Bro. Jacobs has acted as Bishop of the Mt. Pleasant North Ward. He has been engaged in mer-

cantile business, traveling for John Scowcroft and Sons Company for a number of years. Subsequently he engaged in the retail business both in Raymond, Canada, and at Mt. Pleasant, Utah. In 1902 (Dec. 18th) he married Alberta Larsen, daughter of Bishop James Larsen of Mt. Pleasant. This marriage so far has been blessed with three children, namely, Dorothy, James L., and H. C. Jacobs, jun.

JACKMAN, Levi, one of the original Utah pioneers of 1847, was born in Orange county, Vermont, July 28, 1797,, the son of Moses French Jackman and Elizabeth Carr. In 1810 the family removed to Batavia, N. Y., and in 1830 removed to Portage county, Ohio. In 1831 Joseph the Prophet visited that place, bringing with him the Book of Mormon, testifying of its truth and of the great Latter-day work. After a careful investigation



of the doctrines advanced by the Prophet, Levi Jackman was baptized by Harvey Whitlock May 4, 1831. A few days later he was ordained an Elder under the hands of Oliver Cowdery, and in November, following, he was ordained a High Priest. In May, 1832, together with about one hundred others, he started from Ohio for

Missouri, as a member of Zion's camp, and arrived in Independence, Jackson county, August 14th of the same year. He suffered with the saints during the persecutions inflicted upon them by their enemies, and was one of the number compelled to surrender their arms to the relentless mob and move into Clay county. When Joseph the Prophet visited Clay county in 1834 and organized a Stake of Zion there, Bro. Jackman was chosen as a member of the High Council. In 1835 he, together with Caleb Baldwin, traveled on foot to Kirtland, Ohio, without purse or scrip, arriving there July 26, 1835. Two days later Bro. Jackman commenced to labor on the Kirtland Temple, continuing in that occupation until the Temple was completed. In 1836 he left Kirtland, returning to Clay county, Mo., and, in consequence of persecutions, was compelled to remove to Far West, Caldwell county, where he was elected a justice of the peace. By continued persecutions he was constrained to relinquish his farm in Missouri and with his family left for Illinois, where he settled at Commerce (afterwards Nauvoo), Hancock county. He performed a mission in 1844, labored on the Nauvoo Temple and assisted in constructing wagons for the saints to migrate to the mountains. During the exodus of 1846 he left Nauvoo for the West, and after spending the winter of 1846-1847 at Winter Quarters he went to the mountains, as one of the pioneers under President Brigham Young, arriving there in July, 1847. He was chosen as a member of the first High Council organized in the Valley and acted for many years as a counselor to Bishop Shadrach Roundy of the Sixteenth Ward, Salt Lake City. Subsequently he was ordained a Patriarch. Bro. Jackman was a man of integrity, without ostentation, an earnest advocate of the cause of truth, a friend of God and humanity, and died firm in the faith of the gospel in the hopes of a glorious resurrection, at Salem,

Utah county, Utah, on Sunday, July 23, 1876, aged 78 years, 11 months and 25 days. (See "Deseret News" 25: 439.)

JENSEN, James S., the fifth Bishop of Salina, Sevier county, Utah., was born Oct. 2, 1851, in Spørring, Aarhus amt, Denmark, the son of Christian Jensen and Barbara Jensen. He was baptized in November, 1862, by Niels

sitions of honor and responsibility in Salina. For many years he took an active part in pioneer labor in the Sevier Valley and built the first house ever erected in what is now the flourishing settlement of Redmond.

KEELER, Joseph Brigham, president of the Utah Stake of Zion, Utah county, Utah, was born Sept. 8, 1855, in Salt Lake City, Utah, the son of



Jørgensen; ordained a deacon when about twelve years old; emigrated to Utah with his parents in 1863; ordained an Elder Nov. 27, 1872, by Wilford Woodruff, and filled a mission to Scandinavia in 1880-1882. After residing at Scipio (Millard county), and Gunnison and Ephraim (Sanpete county), he settled at Redmond, Sevier county, in 1876, where he acted as a Bishop's counselor until 1887, when he was called to preside as Bishop in Salina, being ordained a Bishop by Moses Thatcher. Brother Jensen married Martina Peterson Nov. 27, 1872. After bearing her husband two children, she died March 24, 1876. The following year (Dec. 27, 1877) Bro. Jensen married Sine Breinholt, who has borne him five children. Bishop Jensen is a farmer and stockraiser by occupation and has filled many po-

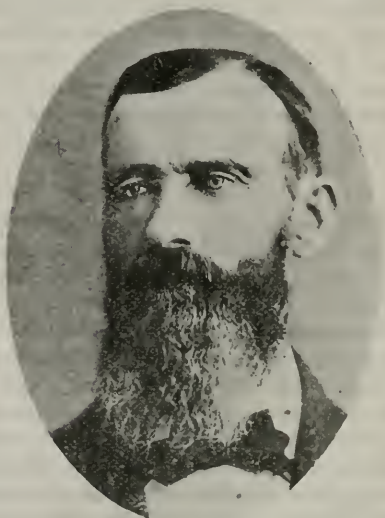


Daniel Hutchinson Keeler and Ann Brown. His parents came to Utah in September, 1852. Joseph B. was baptized in June, 1864. He was ordained an Elder by Vernee L. Halliday, Nov. 1, 1873, and was ordained a Seventy Feb. 25, 1884, by Robert T. Thomas, and became a member of the 45th quorum of Seventy. For several years he acted as superintendent of Religion Classes in the Utah Stake. He also assisted in organizing the first Religion Class in the Church. Bro. Keeler acted as counselor in the superintendency of the Utah Stake Y. M. M. I. A., being associated, respectively, with the following superintendents: Benjamin Cluff, jun., Joseph M. Tanner, and George H. Brimhall. He succeeded the last named in the superintendency in 1893 and continued in that office till 1895. On June 1, 1889, he

was ordained a High Priest by Apostle Heber J. Grant, and on the same day was set apart as an alternate High Councilor to serve in the Utah Stake High Council. He was ordained a Bishop Jan. 13, 1895, by Apostle Francis M. Lyman, and set apart to preside over the Provo Fourth Ward, which position he held until 1901. During the fall and winter of 1874-1875 he performed a six months' mission to St. George, Utah, working at masonry and stone cutting on the St. George Temple. In 1880-82 he filled a mission to the Southern States. From Jan. 13, 1901, to 1908 he held the position of first counselor to Pres. David John. In 1908 he succeeded David John as president of the Utah Stake, which position he still holds. Pres. Keeler has been associated with the faculty of the Brigham Young University of Provo since January 24, 1884, and is at the present time one of the presidents of that institution. He claims the distinction of being one of the original 29 students of the old Brigham Young Academy (now the B. Y. University) at the preliminary term just preceding the first academic year (1876) under Dr. Karl G. Maeser. He holds the title of Bachelor of Didactics (D. B.), conferred by the General Church Board of Education, and the title of Master of Accounts (M. Ac.) conferred by the Eastman Business College of Paughkeepsie, N. Y. President Keeler has also gained some distinction as an author and publisher. Of his works the following may be named: "The Student's Guide to Bookkeeping," "Foundation Stones of the Earth," "History of the Keeler Family," "Lesser Priesthood and Notes on Church Covenants," "A Concordance of the Doctrine and Covenants," and "First Steps in Church Government," besides a number of essays and pamphlets on other subjects. He has also had some experience in old time journalism. In this capacity he acted as city editor and reporter of the "Provo Enquirer" in

1878-1880. President Keeler served as a member of the Provo city council from 1876 to 1879. He was recorder of Utah county from 1882 to 1884, and a member of the Board of Trustees, Utah Agricultural College, Logan, from 1894 to 1896. He is a life member of the Genealogical and Historical Society of Utah, and a member of the General Church Committee on Priesthood Outlines. President Keeler from his youth to the present has been closely identified with the material development of the State of Utah. In early days he was a farmer, a mason, and a contractor, and helped to build the canals, roads, etc., in his own locality. At the present time he is a director and a promoter of the Provo Reservoir Company, and also of the Utah Lake Irrigation Company. He was lately associated with a number of business men in the promotion of the Salt Lake and Interurban Railroad, and is now one of its directors.

KELLY, William, a member of the Mormon Battalion, was born April 6, 1828, on the Isle of Man, the son of



John Kelly and Elizabeth Quinn. He emigrated to America when quite young and became a resident of Nau-

voo, Illinois, where he passed through the scenes connected with the persecutions and drivings of the saints from Illinois. While a lad in Nauvoo he became intimately acquainted with the Prophet Joseph Smith, Elder John Taylor and other prominent men of the Church. Having traveled as far as the Missouri river he enlisted in the Mormon Battalion and marched as a member of that illustrious body to California as a private in Company A. The day before he took his departure from the camps of the Saints on the Missouri river he married Ann Faraker. After serving his time according to the terms of enlistment and working a short time in or about the mines on the Sacramento river, Cal., he made his way to G. S. L. Valley, where he rejoined his young wife and soon afterwards became one of the first settlers of American Fork, Utah county, where he became a successful merchant and farmer. During his residence in American Fork he married two other wives, namely, Christine P. Christensen and Elizabeth Cunningham. By his three wives he became the father of 32 children. Bro. Kelly died at American Fork June 18, 1899, leaving two wives, 26 children and a host of grandchildren. For a number of years he was active as a military man and held the rank of major in the Nauvoo Legion.

KIMBALL, Ellen Sanders, one of the three pioneer women who, under the direction of President Brigham Young, arrived in Great Salt Lake Valley in July, 1847, was born in 1824 in the parish of Ten, in Thelemarken, Norway, the daughter of Ysten Sondrasen. Her original name was Aagaata Ystensdatter. The family emigrated to America in 1837, when Ellen was about thirteen years old, and located in Indiana. Subsequently she removed to La Salle county, Illinois, where she joined the Church in 1842. She was married to Heber C. Kimball in the Nauvoo Temple Jan. 7, 1846, shared

in the toils and vicissitudes of the Saints in their exodus from Nauvoo and the perils of the journey across the plains and mountains. She died in Salt Lake City Nov. 22, 1871. Sis-



ter Ellen and the late Hans Christian Hansen were the only Scandinavians among the original Utah pioneers of July, 1847.

KNIGHT, Joseph, one of the earliest members of the Church, was an American by birth, though the exact place and date of birth is not known. He was well advanced in years when the work of the Lord in these last days began to come forth. From the journal of his son, Newel Knight, it is learned that Joseph Knight, sen., married Polly Peck; that he moved into the State of New York in 1809, and settled on the Susquehanna river, near the Great Bend, in the township of Bainbridge, Chenango county. Two years later he moved to Colesville, Broome county, N. Y., where he remained nineteen years. "My father," says Newel Knight in his journal,

"owned a farm, a grist mill and carding machine. He was not rich, yet he possessed enough of this world's goods to secure to himself and family, not only the necessities, but also the comforts of life. His family, consisting of my mother, three sons, and four daughters, he reared in a genteel and respectable manner and gave his children a good common school education. My father was a sober, honest man, generally respected and beloved by his neighbors and acquaintances. He did not belong to any religious sect, but was a believer in the Universalian doctrine." The business in which Joseph Knight, sen., engaged made it necessary at times for him to hire men, and the Prophet Joseph was occasionally employed by him. To the Knight family, who were greatly attached to him, the young Prophet related many of the things God had revealed respecting the Book of Mormon, then as yet to come forth. So far at least was the elder Knight taken into the Prophet's confidence that he purposely so arranged his affairs as to be at the Smith family residence near Manchester, at the time the plates of the Book of Mormon were given into Joseph's possession. Mr. Knight had driven to the Smith residence with a horse and carriage, and in this conveyance, according to the statement of both Lucy Smith, mother of the Prophet (see Lucy Smith's History of the Prophet Joseph Smith, Chapter 23), and Joseph Knight, sen., Joseph in company with his wife Emma drove away very early—before daylight—on the morning of Sept. 22nd, 1827—it is presumed, of course, the Prophet drove to the hill Cumorah and there received from Moroni the plates of the Book of Mormon, etc. Mr. Knight remained at the Smith residence at Manchester, several days and was there the day Joseph brought home the plates, and in company with Joseph Smith, sen., and Mr. Staal—who was also present at the Smith residence in company with Mr. Knight

—went in search of those men who had assailed the Prophet while on his way home with the plates, but they did not find them. Joseph Smith in his history of Aug. 22, 1842, refers to Joseph Knight in the following endearing terms: "I am now recording in the Book of the Law of the Lord, of such as have stood by me every hour of peril, for these fifteen long years past—say, for instance, my aged and beloved brother, Joseph Knight, sen., who was among the number of the first to administer to my necessities, while I was laboring in the commencement of the bringing forth of the work of the Lord and of laying the foundation of the Church of Jesus Christ of Latter-day Saints. For fifteen years he has been faithful and true, and even-handed, and exemplary, and virtuous, and kind, never deviating to the right hand or to the left. Behold he is a righteous man; may God Almighty lengthen out the old man's days; and may his trembling, tortured and broken body be renewed and the vigor of health turn upon him, if it can be Thy will, consistently, O God; and it shall be said of him by the sons of Zion, while there is one of them remaining, that this man was a faithful man in Israel, therefore his name shall never be forgotten. There are his sons, Newel Knight and Joseph Knight, jun., whose names I record in the Book of the Law of the Lord with unspeakable delight, for they are my friends." ("Mill. Star" 19: 756.)

KNIGHT, Newel, one of the earliest Elders in the Church, was born Sept. 13, 1800, in Marlborough, Windham county, Vermont, the son of Joseph Knight and Polly Peck. Together with his parents he moved into the State of New York when he was nine years old, and lived first in Bainbridge township and later in Colesville, Broome county, N. Y. He continued to live with his father until he was twenty-five years old, and in 1825

(June 7th) he married Sally Coburn, a woman of rather delicate health, who held an honorable position in the choir of one of the most respectable churches in the vicinity. After his marriage Newel went a few miles distant and put in operation a carding machine, which he soon sold, and afterwards engaged in running a grist mill. During this time his wife gave birth to a child which did not live and his wife's sufferings were very great. Newel's own health gradually declined, and being told by a physician that he had consumption, he quit the mill business and moved back to Colesville, settling near his father's place. In settling up his mill business he suffered a heavy financial loss. During this time the Knight family was frequently visited by Joseph Smith, the young Prophet, in whose divine mission Newel became a firm believer. While investigating the principles of "Mormonism" he was attacked by an evil influence which threatened him with destruction, but by the miraculous manifestation of the power of God under the hands of Joseph Smith the Prophet he was relieved. This occurrence is referred to as the first miracle which took place in the Church. Soon afterwards Newel Knight and others were baptized and from that time on Newel was a faithful and staunch member of the Church, continuing thus until the time of his death. He was with the Prophet during his arrest and trial in South Bainbridge, Chenango county, and Colesville, Broome county. In August, 1830, Newel and his wife visited the Prophet in Harmony, Pa., which gave occasion for the appearance of a Heavenly messenger and the revelation on the Sacrament. Soon afterwards Newel moved Joseph and his family to Fayette, New York. Later Newel was ordained to the Priesthood and appointed to do missionary labors. Early in 1831 he and his wife accompanied the Colesville branch on their journey to Kirtland and after-

wards to Missouri, where Newel was present at the dedication of the Temple spot Aug. 3, 1831, and afterwards became a participant in all the important council meetings held at Independence during the visit of the Prophet Joseph and other prominent Elders in the Church. While the Prophet Joseph and others returned to Kirtland, Newel Knight and family remained in Missouri, and when the Prophet visited them the next year (1832) he blessed an infant son, which had been born to Newel Knight and wife Oct. 4, 1831. Bro. Knight was present when the Church met together at the ferry at the Big Blue river, Missouri, April 6, 1833, to celebrate the birthday of the Church for the first time. Afterwards he became subject to the terrible persecutions which befell the Saints in Jackson county, and was finally expelled, together with his co-religionists, from said county, in 1833. The Colesville branch, of which Newel Knight and family remained a member, kept together during the persecutions and formed a small settlement on the Missouri bottoms, building themselves temporary houses. While exposed to persecutions and hardships in Clay county, Newel Knight's wife took sick and died Sept. 15, 1834, and Bro. Newel's own health also being poor, he decided to go East, making the best arrangements he could for the care of his little son Samuel and an aged aunt. In company with a number of brethren, he boarded some canoes and floated down the Missouri river. They traveled on said river by day and camped at night on its shore. Newel was hardly able to walk when he started on this journey, but his strength gradually increased and when he arrived in Kirtland, Ohio, in the spring of 1835, he could commence to labor on the Temple, which work he continued until the Temple was finished and dedicated. Nov. 24, 1835, he married Lydia Goldthwait, Joseph Smith the Prophet performing the

marriage ceremony. After receiving his anointings in the Kirtland Temple, and having witnessed great manifestations of God's power in that sacred edifice, he left Kirtland April 7, 1836, with his wife Lydia, for Clay county, Mo., where they arrived May 6, 1836. Soon after his arrival in Missouri the spirit of mobocracy again manifested itself, and, under the threats made by mobs, the Saints were compelled to leave their possessions in Clay county, and move out upon the prairies of what afterward became Caldwell county. There Newel Knight made a new home for himself and family, but was driven out during the general exodus of the Saints from the State of Missouri in 1839. In Illinois, where Newel Knight and family cast their lot with the Saints, they again passed through many hardships and persecutions and were finally driven into exile once more in 1846. Newel and his family traveled westward in Bishop George Miller's company and wintered among the Ponca Indians on the Running Water in what is now northern Nebraska. Here Newel Knight, exposed to the hardships of the winter, took sick and died Jan. 11, 1847. His wife Lydia describes the end of her husband as follows: "On Monday morning, Jan. 4, 1847, Bro. Knight, whose health had been failing for some time, did not arise as usual, and on going to him, he said, "Lydia, I believe I shall go to rest this winter." The next night he awoke with a severe pain in his right side, a fever had also set in, and he expressed himself to me that he did not expect to recover. From this time until the 10th of the month, the Elders came frequently and prayed for my husband. After each administration he would rally and be at ease for a short time and then relapse again into suffering. I felt at last as if I could not endure his sufferings any longer and that I ought not to hold him here. I knelt by his bedside, and with my hand upon his pale

forehead asked my Heavenly Father to forgive my sins, and that the sufferings of my companion might cease, and if he was appointed unto death, and could not remain with us that he might be quickly eased from pain and fall asleep in peace. Almost immediately all pain left him and in a short time he sweetly fell asleep in death, without a struggle or a groan, at half past six on the morning of the 11th of January, 1847. His remains were interred at sunset on the evening of the day he died." (Scraps of Biography.)

KNIGHT, Lydia Goldthwait, wife of Newel Knight, was born June 9, 1812, in Sutton, Worcester county, Mass., the daughter of Jesse Goldthwait and Sally Burt. When fifteen years old she was sent to a boarding school in a village where she met a young man by the name of Calvin Baily, to whom she was married in the fall of 1828. This marriage proved an unhappy one (though it was blessed with two children), and three years after her marriage she was deserted by her husband. She then returned to the home of her parents. During a visit to Mt. Pleasant, Upper Canada, she first became acquainted with the Latter-day Saints, the Nickerson family living at that place being visited by Joseph Smith the Prophet and Sidney Rigdon in October, 1833. A number of meetings were held, and the Nickerson family, Lydia and others were baptized. When Lydia, in the summer of 1834, returned to her father's home in New York State, her relatives did all they could to persuade her to leave "Mormonism." At length she grew restless and unhappy on account of the constant railery and derision showered upon her by her parents on account of her religion, and therefore decided to go to Kirtland, Ohio, which at that time was a gathering place of the Saints. Immediately on reaching Kirtland in the spring of 1835 she met Vincent Knight, who

approached Sister Lydia, saying: "Sister, the Prophet is in bondage and has been brought into distress by the persecutions of the wicked, and if you have any means to give, it would be of benefit to him." She at once emptied her purse containing \$50, which was all she had. Bro. Knight looked at it, counted it and fervently exclaimed, "Thank God, this will release and set the Prophet free." The young girl was now without means, not having enough to procure a meal or a night's lodging. For six or eight months after that she lived a pleasant life in the home of Vincent Knight. In the fall of 1835 Hyrum Smith asked Lydia to come to his house and assist his wife. She complied with the request and while living there she became acquainted with Newel Knight, who boarded at the place while working on the Kirtland Temple. Newel Knight (who was not related to the Vincent Knight previously mentioned) is described by Sister Lydia as a tall man with light brown hair, a keen blue eye and a very energetic and determined manner; he was a widower, whose wife, a delicate woman, had died the previous fall, in consequence of the trials and persecutions she had suffered, and left an infant only two days old. Bro. Knight, in course of time, made Lydia an offer of marriage, which she after some hesitation accepted, and the two became man and wife Nov. 23, 1835, Joseph Smith the Prophet performing the marriage ceremony. It was the first marriage ceremony the Prophet ever performed. The young married couple gladly accepted the offer of Hyrum Smith to spend the winter at his home. In the meantime Newel Knight continued his labors on the Temple and generally attended the school of the Elders in the evenings. Together with his wife he also attended the dedication of the Temple and witnessed many marvelous manifestations of the power of God. After this Sister Lydia and her husband moved to Clay county,

where a girl was born to them Dec. 1, 1836. In February, 1837, Newel Knight purchased 40 acres of land from the government near Far West, Caldwell county, Mo. A boy (named James Philander) was born to Lydia April 29, 1837. She passed through the persecutions of the Church in Caldwell county, Mo., and afterwards in Illinois, and she left Nauvoo with her family April 17, 1846, in the exodus of the Saints for the Rocky Mountains. While on the way, and while stopping temporarily together with many other Saints at a place known as Ponca, her husband died, Jan. 11, 1847. Thus she became a widow with seven helpless children and for several years after that she battled with all kinds of odds to support herself and family and to raise her little ones as best she could on the frontiers. Finally the way opened for her to come to the Valley; she crossed the plains in 1850 in Edward Hunter's company, arriving in Salt Lake City Oct. 3, 1850. For several years she resided in the City and on a farm near the City. She subsequently located in Provo, where she taught school. Next she resided at Payson and Santa Clara, but when the St. George Temple was finished in 1877 she was called by President Brigham Young to labor in that sacred building as an ordinance worker. She responded cheerfully, made her permanent home in St. George and attended faithfully to her duties in the Temple till the day of her death, which occurred in St. George April 3, 1884. Sister Lydia's life was full of events and her character full of integrity; she possessed a lovely disposition, gained the confidence and good will of all who knew her and died a most devoted and faithful Latter-day Saint. (See Lydia Knight's History.)

KNIGHT, Jesse, a prominent Elder of the Church and a resident of Provo, Utah county, Utah, was born Sept. 6, 1845, at Nauvoo, Hancock county, Il-

linois, the son of Newel Knight and Lydia Goldthwait. He participated as a child with the Saints in the exodus from Nauvoo in 1846 and came to Utah in 1850, crossing the plains and mountains in a company led by Edward Hunter, whose train arrived in Salt Lake City Oct. 13, 1850. The family made their home temporarily in Salt Lake City. Jesse remained with the family, who resided on the Church farm, near Salt Lake City, until he was eleven years of age, when he moved with his mother to Provo. He started out for himself by herding cows, gleaning potatoes, etc., and in due course of time he earned enough to buy a horse, the first property he owned for himself. He also engaged in freighting with ox teams and followed that business for eleven years. In 1862 he made a trip to the Missouri river after emigrants; in 1863 he made a trip to Montana, teaming and freighting, and in 1866 he participated in the Black Hawk Indian war. Bro. Knight was baptized when about eight years of age and was ordained an Elder Jan. 22, 1891, by Vernee L. Halliday. He was ordained a High Priest March 3, 1907, by David John. In 1868 (Jan. 18th) Brother Knight married Amanda McEwan, who was born Nov. 13, 1851, in Salt Lake City, Utah. She was the daughter of John McEwan and Amanda Higbee. The children of Jesse Knight and Amanda McEwan are Lydia Minerva (died Dec. 28, 1887), Oscar Raymond, Jesse William, Amanda Inez, Jennie Pearl and Addie Iona. For about twenty years after his marriage Bro. Knight took little interest in the Church. The loss of confidence in men, the faithfulness of his parents, sickness and healing in his family led him to seek the Lord in earnestness and humility. Thereby, in 1887-1888, he received a testimony of the gospel and of the authority of the Priesthood, and he decided that the most effectual way to do good was through the organization of the

Church. Since that time he has developed numerous mining properties. Through his efforts three settlements have been started, namely, Knightville, in Tintic, Utah, Raymond, in Alberta, Canada, and Storrs, in Carbon county, Utah. Each of these towns have a branch of the Church, and none of them have ever had a saloon. Much has been done by Bro. Knight in getting water on to dry lands, developing power plants, and home industries, and in all things his motive has always been as much to help others as to make profits. Brother Knight built the first sugar factory in the Northwest Territory, Canada, the second sugar factory in Canada. He is president of all the Knight Investment Company's industries, including a sugar company, power company, woolen mills, smelter company, coal and other mining companies, railroad, reservoir, light and irrigation companies and others. A few years ago he was unanimously nominated by the Democratic party as candidate for Governor of Utah, but he refused to accept. In June, 1907, he visited the place of his father's death and burial, which is seven miles from Mobera, Nebraska. He found remnants of the old fort which was built by a company of Saints who wintered there in 1846-1847. This company was the first to start from Nauvoo for the mountains in 1846, but owing to the call for the Mormon Battalion they could not continue the journey that year and the Ponca Indians inviting them to winter on their reservation they spent the winter of 1846-1847 on the Running Water. The place of the fort is still an Indian reservation. Bro. Knight erected a monument in commemoration of his father and the other Saints who died in that place on account of unusual privation and hardship. Bro. Knight was the principal contributor to the Maeser Memorial Hall of the Brigham Young University at Provo, which was built under the direction of the Alumni Association. As his par-

ents were ready to help the Church in the beginning, so throughout Bro. Knight is a liberal contributor to Church and Charity.

KNIGHT, Jesse William, first counselor to Joseph B. Keeler, president of the Utah Stake, and a resident of Provo, Utah, was born Aug. 20, 1874, at Payson, Utah, the son of Jesse Knight and Amanda McEwan. He was baptized July 5, 1888, by Joseph Robinson, confirmed a member of the Church of Jesus Christ of Latter-day Saints by Wm. S. Tanner and ordained successively to the offices of Deacon, Teacher and Elder, the latter ordina-



tion taking place Oct. 25, 1896, by Robt. R. Irvine. He was ordained a Seventy Oct. 27, 1896, by Geo. Teasdale, and ordained a High Priest Oct. 10, 1901, by John W. Taylor. In 1892 he changed his residence from Payson to Provo, where he attended the B. Y. University and graduated in 1894 from the Commercial College course. After that he spent two years farming near Milford, Beaver co., and after his return to Provo he engaged in mining business together with his father, in connection with whom he discovered ore in the so-called Humbug Mine in Tintic. In 1896-1898 he

filled a mission to Great Britain, laboring in the Cheltenham conference. In 1899 (Jan. 18th) he married Lucy Jane Brimhall (daughter of Geo. H. Brimhall and Alsina E. Wilkins), who was born Dec. 13, 1875, at Spanish Fork, Utah. Bro. Knight and his wife have adopted a son, Richard, who was born June 9, 1911. In 1900 Brother Knight went to Canada, together with his father and brother, and purchased a large tract of land from the Northwest Irrigation Company. They built a sugar factory, stocked the land with cattle and sheep and organized the town of Raymond. In 1901 (Oct. 10th) Bro. Knight was ordained to the office of a Bishop and set apart to preside over the Raymond Ward. Aug. 30, 1903, he was set apart as second counselor in the Taylor Stake presidency. He returned to Provo in 1907 and became first assistant superintendent in the Provo Fifth Ward Sunday school. Soon afterwards he was set apart as second counselor in the Utah Stake presidency and later promoted to the position of first counselor in the same organization, which position he still holds.

KNIGHT, John Miner, second counselor in the presidency of the Ensign Stake, Salt Lake City, Utah, was born. Sept. 14, 1871, in Salt Lake City, the son of John Allen Knight and Isora Atwood. He was baptized by his father Aug. 22, 1880; ordained successively to the offices of Deacon, Teacher and Elder, the latter ordination taking place in December, 1893, by Phillip Brooks. He was ordained a Seventy Sept. 2, 1895, by Seymour B. Young, and ordained a High Priest April 1, 1904. Bro. Knight was born and raised in the Twelfth Ward, which was his home from 1871 to 1895; he then became a resident of the Eleventh Ward. From his earliest youth he has been a diligent and successful worker in the Y. M. M. I. A. in the Eleventh Ward, and from 1903 to 1904 he was one of the presidents of the

8th quorum of Seventy. When the Ensign Stake of Zion was organized April 1, 1904, he was set apart as second counselor to President Richard W. Young. In 1895-1898 he filled a mission to the Indian Territory (now in the Central States Mission), during which he presided over the Arkansas conference seven months and was secretary of the mission seventeen months. In 1893 (Dec. 21st) he married Florence R. Cornell (daughter of Thos. Cornell and Mary Graves), who has borne her husband ten children. Bro. Knight is a carriage-maker by avocation.

LAMBERT, Charles, senior president of the 23rd quorum of Seventy and for 43 years a resident of the Seventh Ward, Salt Lake City, was born at Kirk Deighton, York, York-



shire, England, Aug. 30, 1816. He learned the trade of a stone-cutter and commenced to work on the London & Birmingham Ry. when nineteen years of age. Subsequently he was a contractor and builder on the York & North Midland Ry. He embraced "Mormonism" in Lincolnshire and was baptized July 12, 1843; a few weeks later he was ordained to the office of a Priest, and the following year he

started for Nauvoo, Ill., crossing the Atlantic in the ship "Fanny," which sailed from Liverpool, England, Jan. 23, 1844. After his arrival at Nauvoo he made the acquaintance of Joseph the Prophet, his brother Hyrum and other leading men of the Church; he labored on the Nauvoo Temple until the walls were finished, and subsequently received his endowments in that building. He was ordained an Elder in the Church shortly after his arrival in Nauvoo and married Mary Ann Cannon in November, 1844. After the death of his wife's father, he was appointed guardian of his (Cannon's) younger children. He was also ordained a Seventy and became one of the original members of the 11th quorum, and in 1845 became a president of the 23rd quorum. He participated in the Nauvoo battle in September, 1846, and was with the company that used the famous steamboat shafts, after first helping to make them into cannons. When the city of Nauvoo finally capitulated, Elder Lambert was seized by the mob and forcibly immersed several times in the Mississippi river, under the most hideous oaths and blasphemies imaginable. At last he succeeded in getting away and made his escape across the Mississippi; he was encamped with his family on the opposite bank at the time the quails came to the relief of the Saints. After assisting in getting all the sick and poor across the river, he traveled to the Missouri river, arriving there after untold hardships. He built a small house in Winter Quarters, and then went to St. Joseph, Mo., where he worked at stone-cutting and building until the spring of 1849, when he started for Utah, arriving in G. S. L. Valley in the fall. He built one of the first adobe houses erected in Salt Lake City, a part of which is still standing. For many years he acted as clerk of the Seventh Ward, and was always on hand with his means and ability to help on the work of

God. Bro. Lambert died at his farm in Granger, May 2, 1892.

LEMON. John Knox, second counselor to Bishop Samuel F. Atwood of Kamas, Summit county, Utah, was born Aug. 19, 1845, in Indiana, the son of William McClure Lemon and



Catherine Mayer. He came to Utah as a pioneer in Sept., 1847, crossing the plains in Perrigrine Sessions' fifty and settled at Kamas, Summit county, in 1869, where he has resided ever since.

LUND. Henry Cornelius, a member of the General Board of the Y. M. M. I. A., was born April 13, 1873, at Ephraim, Sanpete county, Utah, the son of Anthon H. Lund and Sarah Ann Peterson. He was baptized when eight years of age by Jens Peter Christensen; ordained successively to the offices of Deacon, Teacher, Elder and Seventy, the latter ordination taking place under the hands of J. Golden Kimball. He acted as superintendent of the Ephraim North Ward Sunday school about two years and moved to Salt Lake City in 1899. He served as an officer in the Eighteenth Ward Sunday school and was an aid in the Y. M. M. I. A. presidency in the Salt

Lake Stake until he became a member of the General Board. He resided at Ephraim until 1896, after which he spent three years at Ann Arbor, studying law at the University of Michigan, and became a permanent



resident of Salt Lake City in 1899. Sept. 20, 1899, he married Julia Almira Farnsworth, who has borne her husband seven children, namely, Henry C., Philo F., Anthon F., John Canute F., Alton F., Julia F. and Margaret F.

MADSEN. Peter, one of the early converts to "Mormonism" in Denmark, was born Oct. 11, 1818, at Thorslunde, Holbæk amt, Denmark. He learned the trade of a wheelwright, and after joining the Church he emigrated from Denmark in 1852, crossing the Atlantic in the ship "Forest Monarch" and the plains in John E. Forsgren's company. After residing a short time in Manti, he became a pioneer settler of Fort Ephraim, where he has resided ever since. He was one of the first fourteen men who founded the settlement of Fort Ephraim. For a number of years Bro. Madsen acted as secretary of a quorum of Seventy and was subsequently ordained a High Priest. By

Ellen Nielsen (whom he married in Denmark) and Mary Catherine Mad-



sen (who became his wife in Utah) he is the father of nine children.

MADSEN, Ellen Nielsen, wife of Peter Madsen, was born Feb. 8, 1827, at Thorslunde, Holbæk amt., Denmark. After her marriage to Peter



Madsen, and after becoming a convert to "Mormonism," she emigrated to Utah with her husband and be-

came one of the first settlers of Ephraim, where she acted for a number of years as first counselor in the Ephraim Ward Relief Society. She became the mother of four children.

MADSEN, Lars Peter, the third Bishop of the Mt. Pleasant North Ward, Sanpete county, Utah, was born Dec. 14, 1858, at Ephraim, Sanpete co., Utah, the son of Mads Madsen



and Ellen Hansen. He was baptized Nov. 1, 1868; ordained an Elder Oct. 2, 1881; ordained a Seventy Aug. 6, 1884, by Jens Hansen; ordained a High Priest May 20, 1890, by John W. Taylor; acted as second counselor to Bishop Christian N. Lund from 1890 to 1900 and was then ordained a Bishop and set apart to preside over the Mt. Pleasant North Ward. He filled a mission to the Southern States in 1886-1888, laboring principally in Georgia. In 1881 (Oct. 10th) he married Marie Sophie Rasmussen (daughter of Martin Rasmussen and Karen Nielsen), who has borne her husband seven children. Bro. Madsen was accidentally killed Oct. 10, 1903, while traveling down Cottonwood canyon, near Mt. Pleasant, with a load of coal.

MARGETTS, Charles Pounceforte, the sixth Bishop of the Seventh

Ward, Salt Lake City, Utah, was born June 18, 1865, in Salt Lake City, the son of Phillip B. Margetts and Elizabeth Bateman. He was baptized by William Davis when about ten years old and a few years later ordained to the Priesthood. From his early boyhood to 1892 he was in the employ of the Dinwoody Furniture Company; after that he worked three years in the Z. C. M. I., and from



1898 to 1911 was with the Margetts and Evans Furniture business. He finally sold out his interest in that firm and started in the coal business. He was ordained a Seventy Dec. 2, 1892, by Heber J. Grant, and in 1892-1895 he filled a mission to the Southern States, laboring principally in South Carolina. In 1895 (Dec. 24th) he married Catherine Elizabeth Rigby, daughter of William Rigby and Catherine Glover. This marriage has been blessed with seven children, namely, Aline C., Charles R., Raymond L., Mildred E., Grace A., Marion and Philip C. In 1904 (June 2nd) Bro. Margetts was ordained a High Priest and Bishop by Rudger Clawson and set apart to preside over the Seventh Ward.

McMULLIN, Albert Orlando, a president of the 95th quorum of Seventy and a resident of South Jordan, Salt Lake co., Utah, was born Oct. 14, 1871, at Kanosh, Millard co., Utah, the son of Albert E. McMullin and Nancy Jane Ross. He was baptized by his father when eight years of age; ordained a Deacon soon afterwards; ordained an Elder in 1891, by George Eldridge; and ordained a Seventy April 20, 1888, by Anthon H. Lund. He filled a mission to the Southern States in 1888-90. Locating at Sunnyside, Carbon co., Utah, he labored in the coal mines and acted as president of the Ward Y. M. M. I. A. and later as a Stake Y. M. M. I. A. officer. He was also Ward teacher, a Sunday school superintendent and a member of the buliding committee when the new church was erected in Sunnyside. In 1891 he moved to Price and in 1893 he located on Green River, where he acted as Sunday school superintendent until 1906. In May, 1890, he was chosen as one of the presidents of the 131st quorum of Seventy. After his removal to South Jordan in 1906 he was chosen as a president of the 95th quorum of Seventy. In South Jordan he has also labored as a Ward teacher, home missionary, president of the Ward Y. M. M. I. A., etc. In 1894 (Jan. 1st) he married Barbara A. Bryner, by whom he became the father of nine children, three boys and six girls.

MELLOR, James, junior, first counselor to Bishop Bartholomew of Fayette, Sanpete co., Utah, was born Oct. 8, 1848, in Leicestershire, England, the son of James Mellor and Mary Ann Pain. He emigrated with his parents to Utah in 1856, crossing the Atlantic in the ship "Horizon" and the plains in Edward Martin handcart company. He was baptized in 1857 while residing at Provo, and became a permanent settler of Fayette in 1861. He was ordained an Elder in 1865 by John A. Metcalf; ordained a Seventy by Sey-

mour B. Young; acted as a president in the 56th quorum of Seventy about twenty years, and in 1902 he was ordained a High Priest by Lewis Anderson and was set apart as first counselor to Bishop Bartholomew of Fayette. In 1880-82 he filled a mission to the Western States, laboring principally in Kansas. In 1872 (April 10th) he married Eliza Bartholomew; in 1874 (April 10th) he married Char-

work and to assist in the biological department. In July, 1897, he was ordained an Elder under the hands of his father. In August, 1897, he was ordained a Seventy and set apart for a mission to England, from which he was honorably released in January, 1900. While on this mission he labored as a traveling Elder in the Leeds conference and later as president of the Liverpool conference, with



lotte Dack, and in 1914 (March 18th) he married Anna M. Larsen. By his three wives he is the father of seventeen children. His first wife died May 10, 1912.

MERRILL, Amos Newlove, second counselor in the presidency of the Utah Stake of Zion, was born March 15, 1875, at Richmond, Cache co., Utah, the son of Marriner Wood Merrill and Sarah Ann Atkinson. He was baptized May 3, 1883, and ordained to the Aaronic Priesthood in his early teens. He received his elementary education in the public schools at Richmond and his high school and college training in the Brigham Young College and the State Agricultural College at Logan. He graduated from the latter institution in June, 1896, with the degree of Bachelor of Science. He returned to the college during the following year to do advanced



headquarters at Accrington. April 25, 1900, he married Eliza L. Drysdale. During the following two years he was in the employ of the Cache Valley Creamery Company at Richmond. As a Church worker he served in the superintendency of the Richmond Sunday school and, upon the organization of the Benson Stake of Zion, in the superintendency of the Stake Sunday schools. In August, 1902, he moved to Logan and became an instructor in mechanic arts at the Brigham Young College. Dec. 9, 1906, having been called to serve in the Bishopric of the Logan Second Ward, he was ordained a High Priest and set apart to that position by Apostle Reed Smoot. While connected with the Brigham Young College he was promoted to professor of agriculture. During the summer of 1906 he attended the Graduate School of Agri-

culture at the University of Illinois. During the following year he returned to the east with his family to resume his studies. He graduated with the degree of master of science in June, 1908, from the University of Illinois, and remained the following summer to do post graduate work in his chosen field, agriculture. Upon his return to Utah he resumed his work at the Brigham Young College at Logan. In the spring of 1909 he accepted the position of professor of agriculture and head of the agricultural department of the Brigham Young University at Provo. In October, 1911, he was called into the Bishopric of the Provo Fifth Ward and a few days afterwards (Oct. 29, 1911) into the presidency of the Utah Stake of Zion. In the spring of 1912 he was chosen as principal of the Brigham Young University high school. At this date (Dec. 8, 1914) he is the father of five children, to-wit, Amos Lyman, Vernon Newlove, Erma Jennett, Sarah Lucile and David Mariner.

MORLEY, Isaac. (Continued from Vol. 1, page 236.) Bishop Morley was



the son of Thos. G. Morley and Edith Marsh. His first wife died Jan. 3,

1848, in Omaha, Neb., and shortly after his arrival in G. S. L. Valley he married another wife (Hannah). By these two wives he became the father of ten children. Bro. Morley supervised the building of the first school house and the first grist mill in Sanpete Valley. He also made the first table and ploughed the first furrow in Sanpete county.

NEAL, Mary Malissa, a woman of much experience in the Church and for many years a resident of the Seventeenth Ward, Salt Lake City, Utah, was born July 24, 1824, at Cambria, Niagara co., N. Y., the daughter of Geo. A. Neal and Asenath Cooley. Her father belonged to one of the oldest



New England families in America. Her mother was one of the very early Vermont families. Mary Malissa was baptized, together with her parents, April 23, 1843, by Samuel Mulliner. Her father was the presiding Elder of the branch at Cambria from 1843 to 1852 and in the latter year the family emigrated to Utah. The Neals were very well-to-do people and contributed liberally to the Nauvoo Temple and toward the relief of the saints who were exiled from their homes in Illinois in 1846. They also helped a number of missionaries who left

America for foreign missions, besides assisting a number of people to emigrate to Utah. The Neal home being near the Canadian border, their house was a popular rendezvous for many of the Elders laboring in Canada and the State of New York. In 1845 (Aug. 17th) Sister Mary Malissa was married to Oliver B. Huntington at Cambria, New York. Three children were born to them at Cambria. The whole family came to Salt Lake City in 1852, crossing the plains in Capt. Henry Miller's company. Sister Mary Malissa's married life not being happy, she and her husband separated in 1852; she then took her maiden name, by which she was known ever since. She and her two children lived with her parents in the Seventh Ward and endured considerable hardships during the move at the time of the Johnston army troubles, and subsequent hardships. She died in Salt Lake City Jan. 9, 1906, as a faithful Latter-day Saint.

NEBEKER, John L. (Continued from Vol. 1: 683.) Bro. Nebeker acted as first counselor to Bishop Al-



fred Solomon until 1910, when he was chosen as an alternate member of the Salt Lake Stake High Council; this

position he held until his death, which occurred in Salt Lake City, Nov. 25, 1914. From August, 1897, to the time of his demise he occupied the important position of title clerk at the Presiding Bishop's Office, having charge of the incorporations of the Wards and the titles of real estate owned by the Church.

NEFF, John, a Utah pioneer of 1847, was born Sept. 19, 1794, in Strasburg township, Lancaster county, Pennsylvania, where he lived until he gathered with the Saints in Illinois. In the earlier part of his life he was moral, industrious and economical and thereby acquired a handsome fortune. Becoming a convert to "Mormonism" he was baptized Feb. 7, 1842. In May, 1844, he went to Nauvoo, Illinois, to visit the Prophet Joseph Smith; there he became acquainted with many of the leading members of the Church and returned to Pennsylvania well pleased, having unlimited confidence in the Prophet and his divine mission. In the spring of 1846 he started with his family for the contemplated gathering place of the Saints "beyond the Rocky Mountains." He arrived in Nauvoo just in time to be driven across the Mississippi river by the mob; thence he proceeded onward to Winter Quarters, where he was greatly afflicted, himself and family all being sick; his son Cyrus, an amiable youth of twenty, was buried there. At Winter Quarters Bro. Neff was ordained to the High Priesthood. In the summer of 1847 he started with many others for the Rocky Mountains. After a laborious journey of four months he arrived in Great Salt Lake Valley in October, 1847. It is said of John Neff by one who was walking with him, that on emerging from the mouth of Emigration Canyon and beholding the desert valley, he knelt upon the ground and thanked the Lord that he had found a resting place. He moved out of the "Old Fort" (Salt Lake City) and lo-

cated near the mouth of Mill Creek Canyon in the spring of 1848; there he built a flouring mill (the first of its kind in Utah), under disadvantageous and very discouraging circumstances. He was very active in developing the agricultural resources of the Territory and was a man of great benevolence. It is told of him that during the famine year of 1856, when flour was worth one dollar a pound, he refused to accept more than six cents a pound, and declined to sell at any price except to those who were in need. Bro. Neff died May 9, 1869, at his home in Mill Creek. In an obituary published at the time of his death the following occurs: "Fa-

In times of extreme scarcity, when provisions commanded a high price, he distributed his means among the brethren at low figures, when he could have obtained twice and even thrice the amount from passing strangers. The poor called not on him in vain, nor were the destitute sent empty away. In Pennsylvania he was called an honest man and a good citizen. He was an affectionate father and a true and faithful husband. In short he lived and died a saint."

NEFF, Mary Barr, wife of John Neff, was born Dec. 1, 1801, in Bart township, Lancaster county, Pennsylvania, the daughter of Christian



ther Neff was truly devoted to his religion. The kingdom of God to him stood paramount to everything else. His faith was exhibited by his works. He was liberal with his means. When assistance was called for, it was forthcoming. When at Nauvoo he helped the Prophet and gave a considerable sum to start the ship "Brooklyn" for California. During the reign of mobocracy in Nauvoo he also rendered considerable pecuniary assistance. He has also done much to gather the poor from foreign lands, as well as to help them after reaching their destination.

Barr and Susannah Breneman. She married John Neff Jan. 22, 1822, and became the mother of five sons and five daughters. The names of her sons are Franklin, Amos H., Cyrus S. (who died at the age of twenty at Winter Quarters), Benjamin Barr and John. The daughters are Barbara M., Mary Ann, Susannah, Amanda and Elizabeth. Sister Neff came with her husband to Utah in 1847 and suffered poverty and privation on many occasions, exposed to severe experiences of pioneer life. Previous to that she has suffered at the time of the exo-

dus from Nauvoo in 1846, having been expelled by mobs, together with her husband, but not once did she complain or desire to turn back. Sister Neff died Dec. 1, 1875, at East Mill Creek, Salt Lake county, Utah. On the occasion of her funeral Pres. Brigham Young said that a better woman never lived. Sister Neff was equally generous with her husband, and although she had left a comfortable home and all that was desirable in the East, she endured all the trials of travel and persecution with patience and fortitude. She was ever ready and willing to assist with her time and means all who were in need.

NEFF, John, the first Bishop of East Mill Creek, Salt Lake county, Utah, was born Dec. 28, 1837, near Strasburg, Lancaster county, Pennsylvania, the son of John Neff and Mary Barr. He came to Utah with his parents in 1847 and was baptized by Julian Moses in 1848. For several years he acted as presiding Elder in the East Mill Creek branch of the Big Cottonwood Ward. In 1857 he made a trip to Ft. Bridger in Orrin Porter Rockwell's company, and in 1862 he participated in the expedition sent out under Captain Lot Smith to guard the mail route. In 1872-1873 he filled a mission to Great Britain, presiding over the Liverpool conference. In 1874 he was set apart as first counselor to Bishop Wm. G. Young, of the Big Cottonwood Ward, and when the East Mill Creek Ward was organized July 15, 1877, he was ordained a High Priest and Bishop by Daniel H. Wells and set apart to preside over the same. He filled that position until 1912, and was ordained a Patriarch Feb. 6, 1912, by President Joseph F. Smith. In 1863 (Jan. 31st) he married Ann Eliza Benedict (the daughter of Joshua N. Benedict and Fidelia Moses) who was born Feb. 8, 1845, in Canaan, Litchfield county, Connecticut. The bore her husband nine children, all girls.

NIELSON, James Lewis, second counselor to Bishop Christian J. Christiansen, of Fountain Green, the son of Lars Nielson and Marie H. Christiansen. He was baptized Sept. 6, 1881, by James Jacobsen; ordained a Deacon Feb. 3, 1887, by Jacob J. H. Jensen; ordained a Priest Nov. 28, 1888, by A. M. Bærentsen; ordained an Elder Dec. 31, 1895, by C. J. Christiansen;



ordained a Seventy Jan. 10, 1896, by Seymour B. Young, and ordained a High Priest Sept. 13, 1908, by Rudger Clawson, and at the same time set apart as a Bishop's counselor. In 1896-1898 he filled a mission to the Central States, laboring principally in Arkansas and Kansas, part of the time as president of the St. Johns conference. He has acted as a president in the 49th quorum of Seventy eight years and was a member and afterwards president of the Fountain Green town board. In 1900 (Aug. 22nd) he married Clara Collard (daughter of Cornelius Collard and Sarah Booth), who has borne her husband three children.

OLSEN, Edward Arenholt, Bishop of the Ogden Fourth Ward (Ogden Stake), Utah, was born April 13, 1855, in Bergen, Norway, the son of

Ole Gabrielsen and Barbara Kundsén. He was baptized May 4, 1884, in Bergen, by John Ibsen, and emigrated to Utah in 1884, arriving in Ogden, June 30, 1884. He was ordained an Elder in 1885, a Seventy by Horace S. Eldredge a few years later, and became a president of the 70th quorum of Seventy. He was ordained a High Priest and set apart as second counselor in the Ogden Fourth Ward Bishopric Feb. 24, 1908, by Joseph F. Smith, and ordained a Bishop Sept. 20, 1908, and appointed to preside over the Ogden Fourth Ward, which position he still holds. Prior to this he acted as president of the Ward Y. M. M. I. A. for eleven years and was a member of the Stake Board of Y. M. M. I. A. three years; he also labored as a home missionary in the Weber Stake five years. In 1895-1897 he filled a mission to Scandinavia, laboring as a traveling missionary in the Christiania conference, Norway. At home Bro. Olsen has acted as State Dairy and Food Commissioner and was captain of Company C in the Utah National Guard in 1893.

PETERSON, James C., the fourth Bishop of Fairview, Sanpete county,



Utah, from 1890 to 1913, was born April 5, 1842, in Denmark. He emi-

grated to Utah in 1855, crossing the Atlantic in the ship "James Nesmith" and the plains in Noah T. Guyman's company. He was baptized in the Platte river while crossing the plains. His mother died at Weston, Missouri, just before the family started for the mountains. After residing for some time in Salt Lake county they settled permanently at Fairview, Sanpete county. In 1864 Bro. Peterson went back to the Missouri river after emigrants. For several years he was a member of the 72nd quorum of Seventy and on April 20, 1890, he was ordained a High Priest and Bishop by Anthon H. Lund and set apart to preside over the Fairview Ward. In 1865 (Dec. 31st) he married Sarah Ann Brown, who has borne her husband a number of children. After the death of his first wife in 1893, he married Hannah Braby, July 18, 1895.

PETERSON, Peter B., the first Bishop of the Kanesville Ward, Weber county, Utah, was born Jan. 11, 1841, in Bjørup, on the island of Falster, Denmark, the son of Hans Petersen and Margrethe Larsen. He received only a limited education and at



the age of fourteen began to work for the farmers. In 1858 (May 29th) he

joined the Church and the same year emigrated to Utah, crossing the Atlantic in the ship "William Tapscott" and the plains in Capt. Geo. Rowley's handcart company. After residing temporarily in Salt Lake City and Farmington he moved to Huntsville. In 1863 and 1864 he made trips to the Missouri river after emigrants. Both at Farmington and Huntsville he followed the trade of a blacksmith. In 1869 he was ordained a Seventy and became a member of the 5th quorum of Seventy. In 1870 he married Ann Powell (daughter of Thos. and Margaret Powell) and four years later (1874) he settled in Hooper on a homestead of 80 acres secured from the government. In 1882 he was set apart as superintendent of a branch Sunday school belonging to the Hooper Ward, and also to preside as presiding Elder in said branch. Finally he was ordained a High Priest and Bishop April 27, 1886, and set apart to preside over the Kaneshville Ward, which was then organized.

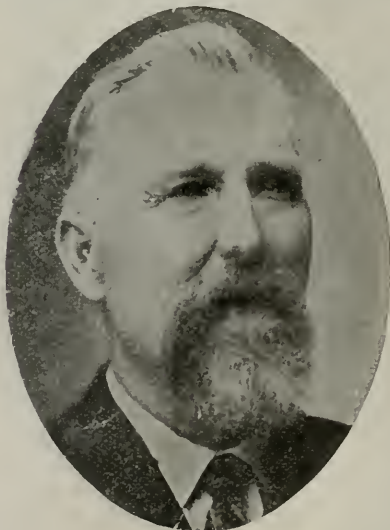
PORTER, Nathan Tanner, a member of the General Sunday School



Union Board, was born Oct. 2, 1865, at Centerville, Davis county, Utah, the

son of Nathan Tanner Porter, and Eliza Ford. He was baptized in 1874 by Geo. D. Chase, and ordained successively to the offices of Deacon, Teacher, Priest, Elder and Seventy. He has acted as Stake superintendent of the Davis Stake Sunday schools and also as Stake supervisor of parents classes. In 1893-1895 he filled a mission to Great Britain. His main avocations in life have been those of farmer, school teacher, educator, lawyer and banker. He has served as county superintendent of public schools, principal of the normal school and dean of the U. of U. law school. In January, 1888, he married Anna Adams, who has borne her husband five children.

PORTER, William Frederick, first counselor to Bishop B. H. Greenwood of Inverury, Sevier county, Utah, from 1882 to 1901, was born Jan. 6, 1845, at Newcastle, New South Wales,



Australia, the son of John Porter and Mary A. Bryan. He emigrated to America in 1854, together with his mother, crossing the Pacific Ocean in the ship "Julia Ann," which sailed from Sydney, Australia, March 22, 1854, and arrived at San Pedro, Cal., June 12, 1854. After residing four

years in San Bernardino, Cal., he went to Utah in 1854 and settled at Beaver. In 1868 he went east as far as Fort Laramie as a Church teamster, driving six mules. He was ordained an Elder in 1859, and ordained a High Priest in 1882 by Wm. Ogden and set apart as first counselor to Bishop B. H. Greenwood. In 1865-1867 he participated in the Black Hawk Indian war and assisted the people to move out of Circle Valley in 1867. He served as a minute man under Capt. John Hunt and Major Lowe. Locally he also served as constable and school trustee at Inverury, where he has resided since 1877. In 1869 (June 27th) he married Margaret L. Benson.

PORTER, Margaret Lucinda Benson, wife of Wm. F. Porter, was born May 14, 1847, in Graves county, Kentucky, the daughter of Joseph W. Benson and Mary Lee. She migrated to Utah, together with her mother, in



1868, crossing the plains in John R. Murdock's company, and settled in Beaver. In 1869 (June 27th) she married Wm. F. Porter, to whom she bore nine children, namely, Wm. J., John F., Thomas Leroy, Margaret L., Mary A., S. Arthur, George B., James E., and Victor B. Sister Porter has been

an active Relief Society worker for many years, and presided over the Inverury Ward Relief Society from 1890 to 1894.

POULTON, James, a veteran Elder of the Sixth Ward, Salt Lake City, Utah, was born Oct. 13, 1831, at Leominster, England, the son of Oakley Poulton and Ann Davis. He was baptized Jan. 29, 1849, by Wm. Allen; ordained an Elder in 1850 by Geo. B. Wallace, and a Seventy in 1856 by



John Kelley. Later he was ordained a High Priest. He emigrated to Utah in 1863, crossing the Atlantic in the ship "Amazon" and the plains in Capt. John W. Woolley's ox train; passed through the hard times incident to Pioneer life in early days, and has resided in the Sixth Ward ever since his arrival in Utah. Here he has served the Ward as choir leader for 44 years, helped to organize the first Ward Sunday school in 1855 and has taught different classes in said school for about 45 years. Bro. Poulton has been engaged in mercantile business, belonged to the first company of volunteer firemen in Salt Lake City, served on the special police force and was a sergeant in the Nauvoo Legion. In 1852

(Feb. 8th) he married Caroline Harris and in 1891 (July 5th) he married Jennie Scott. By these wives he is the father of thirteen children.

RAPPLEYE, Tunis, one of the original Utah pioneers of 1847, was born in 1807 in the State of New York, the son of John Rappleye, and Margaret Tellie. He joined the Church in his youth and came to G. S. L. Valley as one of the original pioneers and as a teamster for President Brigham Young, in 1847. He resided for many years in Kanosh, Millard county,



Utah, where he died Dec. 25, 1883. In Kirtland, Ohio, he married Louisa Cutler, who was the daughter of John A. Cutler and Lois Lathrop. This marriage was blessed with eight children, among whom were Ammon, Lauretta, Clarissa, Franklin, Ezra T. and Edward. For several years Bro. Rappleye was employed as a gardener by Pres. Brigham Young. In 1899 an old man endeavored to personate the pioneer Tunis Rappleye for selfish motives, but the fake was quickly exposed. In 1899 three of Bro. Rappleye's sons were living at Kanosh, Millard county, and one at Tropic, Garfield county, Utah; one daughter (Mrs. Laura Staples) resides at the

present time (1914) at Elsinore, Sevier county, Utah. One of his sons, Tunis Rappleye, jun., has filled a mission to the Society Islands.

REID, William Taylor, Bishop of Manti North Ward (South Sanpete Stake) Sanpete county, Utah, was born July 21, 1830, at Drumbo, county of Down, Ireland, the son of John Reid and Frances White. He was baptized Jan. 9, 1848, by John Reid; ordained a Priest in October, 1848, by William Gibson; ordained an Elder in November, 1848, by William Gibson;



ordained a Seventy in November, 1862, by William Allen, and became a member of the 20th quorum of Seventy; ordained a High Priest in 1870 by Orson Hyde and set apart as a member of the Sanpete Stake High Council; ordained a Bishop in July, 1877, and set apart to preside over the Manti North Ward, by Pres. Brigham Young. This latter position he filled until the time of his death, which occurred at Manti, Feb. 28, 1904. Before he emigrated from Europe to America in 1862 Elder Reid performed active and successful missionary work in Scotland. After his arrival in Utah he settled in Provo; afterwards he resided successively in Springville, Payson

and Spring Lake Villa, teaching school in some of these places. In 1866 he moved to Sevier county and became one of the early settlers of Richfield. In November, 1887, he located in Manti, Sanpete county, where he lived the remainder of his days. In November, 1848, he married Jane McEwan and in 1869 (Nov. 22nd) he married Mary A. Cox. By these wives he became the father of thirteen children. Bishop Reid passed through many of the Indian troubles in Utah and served in the Black Hawk war as adjutant under Col. Jesse N. Smith. He was also prominent as a civil office holder, serving sixteen years as county clerk of Sanpete county, and ten years as county recorder and county superintendent of common schools; he also filled many other minor offices. In Church labors he was an energetic Sunday school worker, being a Sunday school teacher for thirty years and a Stake superintendent of Sunday schools ten years. From 1873 to 1875 he served as first counselor to Bishop Andrew J. Moffatt of Manti. His main avocation was that of a farmer, but he was also greatly interested in various business enterprises. For over thirty years he was president of the Manti Co-op.

RIGBY, James, a veteran Elder in the Fairview Ward, Sanpete county, Utah, was born Oct. 8, 1844, at Augusta, Burlington county, Iowa, the son of James Rigby and Jane Lovina Littlewood. He emigrated to Utah in 1850, crossing the plains in Milo Andrus' company, together with his mother, one brother and four sisters. After residing temporarily in the Twelfth Ward, Salt Lake City, three years, they settled more permanently in the Thirteenth Ward and at the time of the general move in 1858 they went as far south as Lehi, Utah county. They then went to Center, Tooele county, where they resided nine years and finally located permanently at Fairview, Sanpete county, in 1880.

Bro. Rigby was baptized in 1852 by John Woolley and was ordained a Seventy March 21, 1870, by Wm. J. Smith. He spent several years as a freighter, traveling in Utah, Nevada and Montana. He also participated in the Black Hawk war. In 1867 he married Fanny Jordan, by whom he became the father of ten children, namely, James L., Fanny M., Leroy, Charles M., Joseph C., Mary E., William F., Samuel B., Franklin E. and Lewis L. By occupation Bro. Rigby is a farmer and stockraiser.

RIGBY, Fanny Jordan, wife of James Rigby, was born Oct. 8, 1852, in Hampshire, county of Hants, the daughter of James F. Jordan and Sarah Cannon. She emigrated to Utah in 1855, together with her parents, one brother and one sister, crossing the plains in Noah T. Guyman's company, and settled in West Jordan. At the time of the move (in 1858) the family went to Lehi, after which they resided in Rush Valley. After that they lived nine years in the Tenth Ward, Salt Lake City. In 1867 Sister Fanny was married to Bro. James Rigby, by whom she became the mother of ten children, eight boys and two girls. Sister Rigby has labored diligently as a Relief Society worker, but she has spent most of her time at home, endeavoring to raise her children in the fear of the Lord, and planting in their hearts principles which she and her husband hope will lead them to salvation and exaltation in the kingdom of God hereafter.

SMITH, Amanda, a woman of great faith and a survivor of the Haun's Mill massacre, was born Feb. 22, 1809, in the town of Becket, Berkshire county, Mass., daughter of Ezekiel and Fannie Barnes. While she was but a young girl she moved with her parents to Ohio, and married at the age of 18 years. She was a member of the Campbellite

church, together with Sidney Rigdon and others, until she heard the fulness of the gospel preached. When 22 years of age she was baptized by Elder Orson Hyde into the Church of Jesus Christ of Latter-day Saints, April 1, 1831, the Church being then not quite one year old. Soon afterwards she moved to Kirtland, Ohio, where she assisted in building the Temple, and in 1838, with her husband and family and many others, she was forced to leave that place, on account of mob violence. They wended their way to Missouri, leaving all their property, except what they could take in a wagon with two horses. The following interesting narrative is from "The Women of Mormonism," by Edward W. Tullidge, as written by Amanda Smith: "We sold our beautiful home in Kirtland for a song, and traveled all summer to Missouri—our teams poor, and with hardly enough to keep body and soul together. We arrived in Caldwell county, near Haun's Mill, nine wagons of us in company. Two days before we arrived we were taken prisoners by an armed mob that had demanded every bit of ammunition and every weapon we had. We surrendered all. They knew it, for they searched our wagons. A few miles more brought us to Haun's Mill, where that awful scene of murder was enacted. My husband pitched his tent by a blacksmith's shop. Bro. David Evans made a treaty with the mob that they would not molest us. He came just before the massacre and called the company together and they knelt in prayer. I sat in my tent. Looking up I suddenly saw the mob coming—the same that took away our weapons. They came like so many demons or wild Indians. Before I could get to the blacksmith's shop door to alarm the brethren, who were at prayers, the bullets were whistling amongst them. I seized my two little girls and escaped across the mill-pond on a slab-walk. Another sister fled with

me. Yet though we were women, with tender children, in flight for our lives, the demons poured volley after volley to kill us. A number of bullets entered my clothes, but I was not wounded. The sister, however, who was with me, cried out that she was hit. We had just reached the trunk of a fallen tree, over which I urged her, bidding her to shelter there where the bullets could not reach her, while I continued my flight to some bottom land. When the firing had ceased I went back to the scene of the massacre, for there were my husband and three sons, of whose fate I as yet knew nothing. As I returned I found the sister in a pool of blood where she had fainted, but she was only shot through the hand. Farther on was lying dead Bro. McBride, an aged white-haired revolutionary soldier. His murderer had literally cut him to pieces with an old corn-cutter. His hands had been split down when he raised them in supplication for mercy. Then the monster cleft open his head with the same weapon, and the veteran who had fought for his country, in the glorious days of the past, was numbered with the martyrs. Passing on I came to a scene more terrible still to the mother and wife. Emerging from the blacksmith shop was my eldest son, bearing on his shoulders his little brother Alma. 'Oh! my Alma is dead!' I cried, in anguish. 'No, mother; I think Alma is not dead. But father and brother Sardius are killed!' What an answer was this to appal me! My husband and son murdered; another little son seemingly mortally wounded; and perhaps before the dreadful night should pass the murderers would return and complete their work! But I could not weep then. The fountain of tears was dry; the heart overburdened with its calamity, and all the mother's sense absorbed in its anxiety for the precious boy which God alone could save by his miraculous aid. The entire hip joint of my wounded boy had been shot away.

Flesh, hip bone, joint and all had been ploughed out from the muzzle of the gun, which the ruffian placed to the child's hip through the logs of the shop and deliberately fired. We laid little Alma on a bed in our tent and I examined the wound. It was a ghastly sight. I knew not what to do. It was night now. There were none left from that terrible scene, throughout that long, dark night, but about half a dozen bereaved and lamenting women, and the children. Eighteen or nineteen, all grown men excepting my murdered boy and another about the same age, were dead or dying; several more of the men were wounded, hiding away, whose groans through the night too well disclosed their hiding places, while the rest of the men had fled, at the moment of the massacre, to save their lives. The women were sobbing, in the greatest anguish of spirit; the children were crying loudly with fear and grief at the loss of fathers and brothers; the dogs howled over their dead masters and the cattle were terrified with the scent of the blood of the murdered. Yet was I there, all that long, dreadful night, with my dead and my wounded, and none but God as our physician and help. 'Oh my Heavenly Father,' I cried, 'what shall I do? Thou seest my poor wounded boy and knowest my inexperience. Oh, Heavenly Father, direct me what to do!' And then I was directed as by a voice speaking to me. The ashes of our fire was still smouldering. We had been burning the bark of the shag-bark hickory. I was directed to take those ashes and make a lye and put a cloth saturated with it right into the wound. It hurt, but little Alma was too near dead to heed it much. Again and again I saturated the cloth and put it into the hole from which the hip joint had been ploughed, and each time mashed flesh and splinters of bone came away with the cloth; and the wound became as white as chicken's flesh. Having done as directed I again prayed to

the Lord and was again instructed as distinctly as though a physician had been standing by speaking to me. Near by was a slippery-elm tree. From this I was told to make a slippery-elm poultice and fill the wound with it. My eldest boy was sent to get the slippery-elm from the roots, the poultice was made, and the wound, which took fully a quarter of a yard of linen to cover, so large was it, was properly dressed. It was then I found vent to my feelings in tears, and resigned myself to the anguish of the hour. And all that night we, a few poor, stricken women, were thus left there with our dead and wounded. All through the night we heard the groans of the dying. Once in the dark we crawled over the heap of dead in the blacksmith's shop to try to help or soothe the sufferers' wants; once we followed the cries of a wounded brother who hid in some bushes from the murderers, and relieved him all we could. It has passed from my memory whether he was dead in the morning or whether he recovered. Next morning brother Joseph Young came to the scene of the massacre. 'What shall be done with the dead?' he inquired, in horror and deep trouble. There was not time to bury them, for the mob was coming on us. Neither were there left men to dig the graves. All the men excepting the two or three who had so narrowly escaped were dead or wounded. It had been no battle, but a massacre indeed. 'Do anything, Brother Joseph,' I said, 'rather than leave their bodies to the fiends who have killed them.' There was a deep dry well close by. Into this the bodies had to be hurried, eighteen or nineteen in number. No funeral services could be performed, nor could they be buried with customary decency. The lives of those who in terror performed the last duty to the dead were in jeopardy. Every moment we expected to be fired upon by the fiends who we supposed were lying in ambush waiting the first op-

portunity to dispatch the remaining few who had escaped the slaughter of the preceding day. So in the hurry and terror of the moment some were thrown into the well head downwards and some feet downwards. But when it came to the burial of my boy Sardius, Brother Joseph Young, who was assisting to carry him on a board to the well, laid down the corpse and declared that he could not throw that boy into this horrible grave. All the way on the journey, that summer, Joseph had played with the interesting lad who had been so cruelly murdered. It was too much for one whose nature was so tender as Uncle Joseph's, and whose sympathies by this time were quite overwrought. He could not perform that last office. My murdered son was left unburied. 'Oh! they have left my Sardius unburied in the sun,' I cried, and ran and got a sheet and covered his body. There he lay until the next day, and then I, his mother, assisted by his elder brother, had to throw him into the well. Straw and earth were thrown into this rude vault to cover the dead. Among the wounded who recovered were Isaac Laney, Nathanie K. Knight, Mr. Yokum, two brothers by the name of Myers, Tarlton Lewis, Mr. Haun and several others, besides Miss Mary Stedwell, who was shot through the hand while fleeing with me, and who, fainting, fell over the log into which the mob shot upwards of twenty balls. The crawling of my boys under the bellows in the blacksmith's shop where the tragedy occurred, is an incident familiar to all our people. Alma's hip was shot away while thus hiding, Sardius was discovered after the massacre by the monsters who came in to dispoil the bodies. The eldest, Willard, was not discovered. In cold blood, one, Glaze, of Carroll county, presented a rifle near the head of Sardius and literally blew off the upper part of it, leaving the skull empty and dry while the brains and hair of the murdered boy were scattered around and on the walls. At

this one of the men, more merciful than the rest, observed: 'It was a d—— shame to kill those little boys.' 'D——n the difference!' retorted the other; 'nits make lice!' My son, who escaped, also says that the mobocrat William Mann took from my husband's feet, before he was dead, a pair of new boots. From his hiding place, the boy saw the ruffian drag his father across the shop in the act of pulling off his boot. 'Oh! you hurt me!' groaned my husband. But the murderer dragged him back again, pulling off the other boot; 'and there,' says the boy, 'my father fell over dead.' Afterwards this William Mann showed the boots on his own feet, in Far West, saying: 'Here is a pair of boots that I pulled off before the d——d Mormon was done kicking!' The murderer Glaze also boasted over the country, as a heroic deed, the blowing off the head of my young son. But to return to Alma, and how the Lord helped me to save his life. I removed the wounded boy to a house, some distance off, the next day, and dressed his hip; the Lord directing me as before. I was reminded that in my husband's trunk there was a bottle of balsam. This I poured into the wound, greatly soothing Alma's pain. 'Alma, my child,' I said, 'you believe that the Lord made your hip?' 'Yes, mother.' 'Well, the Lord can make something there in the place of your hip, don't you believe he can, Alma?' 'Do you think that the Lord can, mother?' inquired the child, in his simplicity. 'Yes, my son,' I replied, 'he has showed it all to me in a vision.' Then I laid him comfortably on his face and said: 'Now you lay like that, and don't move, and the Lord will make you another hip.' So Alma laid on his face for five weeks, until he was entirely recovered—a flexible gristle having grown in place of the missing joint and socket, which remains to this day a marvel to physicians. On the day that he walked again I was out of the house fetching

a bucket of water, when I heard screams from the children. Running back, in affright, I entered, and there was Alma on the floor, dancing around, and the children screaming in astonishment and joy. It is now nearly forty years ago, but Alma has never been the least crippled during his life, and he has traveled quite a long period of the time as a missionary of the gospel and a living miracle of the power of God. I cannot leave the tragic story without relating some incidents of those five weeks when I was a prisoner with my wounded boy in Missouri, near the scene of the massacre, unable to obey the order of extermination. All the Mormons in the neighborhood had fled out of the State, excepting a few families of the bereaved women and children who had gathered at the house of Brother David Evans, two miles from the scene of the massacre. To this house Alma had been carried after that fatal night. In our utter desolation, what could we women do but pray? Prayer was our only source of comfort; our Heavenly Father our only helper. None but he could save and deliver us. One day a mobber came from the mill with the captain's fiat: 'The captain says if you women don't stop your d—d prayer he will send down a posse and kill every d—d one of you!' And he might as well have done it, as to stop us poor women praying in that hour of our great calamity. Our prayers were hushed in terror. We dared not let our voices be heard in the house in supplication. I could pray in my bed or in silence, but I could not live thus long. This godless silence was more intolerable than had been that night of the massacre. I could bear it no longer. I pined to hear once more my own voice in petition to my Heaven Father. I stole down to a corn field, and crawled into a stalk of corn.' It was as the temple of the Lord to me at that moment. I prayed aloud and most fervently. When I emerged from

the corn a voice spoke to me. It was a voice as plain as I ever hear one. It was no silent, strong impression of the spirit, but a voice, repeating a verse of the Saint's hymn:

That soul who on Jesus hath leaned
for repose,

I cannot, I will not, desert to its foes;
That soul, though all hell should endeavor to shake,

I'll never, no never, no never forsake!

From that moment I had no more fear. I felt that nothing could hurt me. Soon after this the mob sent us word that unless we were all out of the State by a certain day we should be killed. The day came, and at evening came fifty armed men to execute the sentence. I met them at the door. They demanded of me why I was not gone? I bade them enter and see their own work. They crowded into my room and I showed them my wounded boy. They came, party after party, until all had seen my excuse. Then they quarreled among themselves and came near fighting. At last they went away, all but two. These I thought were detailed to kill us. Then the two returned. 'Madam,' said one, 'have you any meat in the house?' 'No,' was my reply. 'Could you dress a fat hog if one was laid at your door?' 'I think we could!' was my answer. And then they went and caught a fat hog from a herd which had belonged to a now exiled brother, killed it and dragged it to my door, and departed. These men, who had come to murder us, left on the threshold of our door a meat offering to atone for their repented intention. Yet even when my son was well I could not leave the State, now accursed indeed to the Saints. The mob had taken my horses, as they had the drove of horses, and the beeves, and the hogs, and wagons, and the tents, of the murdered and exiled. So I went down into Daviess county (ten miles) to Captain Comstock, and demanded of him my horses. There was one of them in his yard. He said I could have it if I paid five

dollars for its keep. I told him I had no money. I did not fear the captain of the mob, for I had the Lord's promise that nothing should hurt me. But his wife swore that the mobbers were fools for not killing the women and children as well as the men—declaring that we would 'breed up a pack ten times worse than the first.' I left without the captain's permission to take my horse, or giving pay for its keep; but I went into his yard and took it, and returned to our refuge unmolested. Learning that my other horse was at the mill, I next yoked up a pair of steers to a sled and went and demanded it also. Comstock was there at the mill. He gave me the horse, and then asked if I had any flour. 'No; we have had none for weeks.' He then gave me about fifty pounds of flour and some beef, and filled a can with honey. But the mill, and the slaughtered beeves which hung plentifully on its walls, and the stock of flour and honey, and abundant spoil besides, had all belonged to the murdered or exiled Saints. Yet was I thus providentially, by the very murderers and mobocrats themselves, helped out of the State of Missouri. The Lord had kept his word. The soul who on Jesus had leaned for succor had not been forsaken even in this terrible hour of massacre, and in that infamous extermination of the "Mormons" from Missouri in the years 1838-39. One incident more, as a fitting close. Over that rude grave—that well—where my murdered husband and boy were entombed, the mobbers of Missouri, with an exquisite fiendishness, which no savages could have conceived, had constructed a rude privy. This they constantly used, with a delight which demons might have envied, if demons are more wicked and horribly beastly than were they." It was in the depth of winter that Amanda Smith thus was compelled to leave the State of Missouri in an open wagon, and she had to travel hundreds of miles through snow, frost,

mud and storms, with no help but that of an 11-year-old boy, with three other children, and one of them the wounded lad, suffering untold hardships. She next located in Commerce, Illinois, where Nauvoo afterwards was built, and from that city she was again driven by mob violence a few years later. She came to Utah in 1850, and resided continuously in Salt Lake City, until a few months before her death, when she, having become too feeble to live alone, went to Richmond, Cache county, to live with her daughter Alvira Hendricks, where she died June 30, 1886, being 77 years 4 months and 8 days old. The cause of death was paralysis, superinduced by old age. She passed quietly away, surrounded by children, many relatives and friends. Sister Smith was the mother of eight children, six of whom were living at the time of her death, sixty-seven grandchildren and thirty-two great-grandchildren. Amanda Smith was beloved by all who knew her good works and sterling qualities. She was ever unflinching and firm in her faith in the gospel, and rejoiced to see her children emulate her good works.

SNOW, Seymour Bernard, second counselor in the Bishopric of the Jensen Ward, Uintah county, Utah, was born May 15, 1859, in Salt Lake City, Utah, the son of Bernard Snow and Annie Liveridge. He was baptized Sept. 15, 1867; ordained an Elder Dec. 26, 1883, by Thos. Childs; ordained a Seventy Dec. 8, 1889, and ordained a High Priest April 17, 1892, by Geo. Q. Cannon. He served as first counselor to Bishop Horner of the Springville Second Ward from 1892 to 1899, and became second counselor to Bishop Billings of the Jensen Ward in August, 1901. Bro. Snow is a farmer and stockraiser by occupation and has also been in the lumber business. His places of residence have been Salt Lake City, Fountain Green, Springville and (since 1899) Jensen. In 1884 (June 10th) he married Adelia Hall,

who is the mother of nine children. Bro. Snow has taken an active part in secular as well as ecclesiastical af-



fairs and has filled a number of positions of honor and responsibilities in the interest of his fellow-citizens.

SWINDLE, Heber, the first Bishop of the Monroe South Ward, Sevier county, Utah, was born Nov. 28, 1875, at Monroe, Sevier county, Utah, the



son of George Swindle and Mary Witzig. He was baptized Sept. 18, 1884, by Thos. Cooper; ordained a Deacon Oct. 22, 1890; ordained a Priest Nov. 13, 1898, by Orson Mag-

leby; ordained an Elder July 9, 1899, by Peter M. Lundgren; married Emma Warnock Dec. 19, 1900, and filled a mission to the Northwestern States in 1907-1909, laboring principally in Montana, part of the time as president of the Bozeman conference. He has acted as president of the Monroe town board, and is now (1914) engaged in the meat, grocery and banking business.

TAFT, Seth, the first Bishop of the Ninth Ward, Salt Lake City, Utah, was born Aug. 11, 1796, in Mendon, Worcestershire county, Mass., the son



of Seth and Lydia Taft. As a young man he removed to Michigan, where he married Harriet Ogden and becoming a convert to "Mormonism" he was baptized in 1843, together with his wife and two daughters. He migrated to Nauvoo, Ill., in 1846 and at the time of the exodus the same year he followed in the wake of the head camps of the saints to Council Bluffs, and spent the winter of 1846-1847 at Winter Quarters. The following spring he was selected as one of the original pioneers who traveled to G. S. L. Valley under the immediate leadership of President Brigham Young, arriving in the valley in July. Returning toward the East he went as far as

the Little Sandy, where he met his wife, who was crossing the plains and mountains in Daniel Spencer's company. She drove an ox team all the way across the plains in Horace Ensign's Ten and Ira Eldridge's Fifty. Bro. Taft then returned to the Valley with his family from the Little Sandy. Feb. 22, 1849, he was ordained a Bishop and set apart to preside over the Ninth Ward, Salt Lake City, which position he held until the fall of the same year, when he was called on a mission to Sanpete Valley, and thus became one of the original settlers of Manti. He returned to Salt Lake City the following spring (1850) having lost all his stock during the severe winter. He now resumed his duties as Bishop of the Ninth Ward and continued thus until 1856, when he was released and subsequently ordained a Patriarch. He died in Salt Lake City Nov. 23, 1863, leaving two wives and four children, one wife having gone before him to the other side.

TANNER, John, popularly known as Father Tanner, one of the earliest Elders in the Church, was born Aug. 15, 1778, at Hopkinton, Rhode Island, the son of Joshua and Thankful Tefft Tanner. Early in the year 1800 John married Tabitha, daughter of Elisha Bently, who bore him one son, Elisha B., born March 23, 1801. His wife died on the 9th of the following month. In January, 1802, he married Lydia (daughter of William and Ann Stuart), who was born in 1783 and was of Scotch descent and said to be of the royal Stuart family of Scotland. Her mother was a descendant of Miles Standish of Pilgrim fame. Lydia bore her husband twelve children, namely: William Stuart Martha, Willard, Sidney, John, Joshua, Romelia, Nathan, Edward and Edwin (twins), Maria, Louisa, Martin Henry, and Albert Miles. One evening in the year 1808 two of John Tanner's children were bitten by his dog, which had gone mad, and in the attempt to confine the dog he himself

was also bitten in the calf of the leg. He at once seized a pair of sheep shears, cut out the affected part of his leg and filled the wound with salt; and by the aid of a prescription which he obtained, he succeeded in curing his children. In the spring of 1818 he moved with his family to North West Bay, where his daughter, Maria Louisa, and son, Martin H., were born. In 1823 he moved into the town of Bolton, Warren county, New York, where in 1825 his son Albert M. was born and on May 31st of that year his faithful wife Lydia died. In November, 1825, at Bolton, Warren county, N. Y., he married Elizabeth Beswick (daughter of Everton and Anna Lamb Beswick), who bore him six sons and two daughters, namely: Marion, Seth, Benjamin, Freeman, Everton, Joseph Smith, Philomelia, David Dan, Sarah and Francis. Notwithstanding the expense of raising his large family, John Tanner became comparatively wealthy, was extensively known and universally respected. The poor and needy always found a friend in him; he would give them employment whereby to earn what they needed, if they were able to work, but would supply their needs just the same, whether they were able to work or not. Father Tanner, as he was reverentially called, was a member of the Baptist church, and the leading spirit among the members in his neighborhood. About a year and one-half after the Church of Jesus Christ of Latter-day Saints was organized, two Elders, Jared and Simeon Carter, came and preached in his neighborhood. Believing that his church was the only true church, he naturally thought that these men were imposters, when he heard of their appointment, and he attended their meeting for the purpose of exposing their error to his Baptist brethren. But on seeing the Elders and hearing them preach and expound the gospel and bear their testimonies to the divinity of the mission of Joseph Smith,

he was too good a judge of men and too well versed in the Scriptures not to be profoundly impressed, and was too honest to breathe a breath of discredit upon them or their doctrines, when they did not appear clear to him. Accordingly, when these Elders asked him his opinion of them and their doctrines he simply answered in the language of the wise and conservative Gamaliel to the persecutors of the primitive Church, "If this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it." But he was too profoundly impressed to let them pass without a thorough investigation, and therefore invited the Elders to accept of the hospitality of his home for the night. He borrowed and read the Book of Mormon while they went on their way, and upon reading it was convinced of the divinity of the work. After an absence of two weeks the Elders returned and Bro. Tanner was baptized; soon afterwards he was ordained to the Priesthood. Bro. Tanner became the instrument in the hands of God to contribute means, by which the partially constructed Kirtland Temple and grounds were saved from passing out of the hands of the Saints by a foreclosure of the mortgage, and having assisted to complete the sacred edifice and fit it for the administration of holy ordinances Father Tanner was present at the dedication and partook of the glorious gifts, manifestations and hallowed influences of that memorial occasion. He also received his washings and anointings in that, the first Temple erected to the name of the Lord, and under the direction of God in this dispensation, and hallowed by the personal presence of the Savior, Moses, Elias, Elijah and other holy personages. With his characteristic energy, Father Tanner put forth his best efforts to assist the Prophet in sustaining the "Kirtland Bank," and for that purpose bought and held much of its paper; but there was a Judas behind the counter and

in spite of the best efforts of the Prophet, sustained by Father Tanner and others, the bank went down, and Father Tanner, like many others, was completely crippled financially. At the time that the Saints were compelled to leave Kirtland, Father Tanner, with the journey of one thousand miles before him and a large family, was destitute of the means to migrate. He had an excellent farm and home which were exempt to him from sale by law, and he could have retained these and remained in Kirtland in comfort, but he had signed as surity for the Church, and no financial promise of his had ever before gone unfulfilled; nor would he now fail to meet his obligations if it took all he had. He sold his farm and enough other property to pay his obligation and was consequently left with only one horse, a turn-pike cart, a keg of powder and \$20 in cash, with which to transport himself and family of eleven a distance of a thousand miles. This was quite a change for Father Tanner; from a condition of wealth in which he was enabled to assist many people and the Church in general, he was left in a condition without means to assist himself at the age of sixty years. In a financial way he had staked his all on his faith, the Prophet and the Church, and had lost. No doubt this happened to try his faith, for it was not traceable to his lack of business sagacity or thrift. But all this did not cause Father Tanner to lose his faith in the gospel nor in the mission of the Prophet Joseph Smith, for he had a firm testimony of the truth of the gospel and believed firmly in the latter-day dispensation; hence, he could not be moved out of the chosen path. By the aid of his horse and cart and a wagon and three horses, which he succeeded in borrowing he was enabled to carry his family safely to Missouri, receiving some help from the people along the way. But the journey was not without hardships, which caused the death of one of his

daughters. Arriving in Missouri, and relating his experiences to some of his friends, he remarked that if others had come up to Missouri easier than he, they had not learned so much and had not therefore received so much benefit from the journey, thereby acknowledging the hand of the Lord in his privations. He arrived at Far West, Missouri, July 3, 1838, where, with his characteristic thrift and the aid of his sons, he soon paid off the debts and had the means of a comfortable living. While he and his son Myron were returning from a mill in the fall of 1838 and were about nine miles from home, they saw a company of state militia coming in their direction, and their appearance was so much like that of a mob that, suspecting their evil intentions, Father Tanner told his son Myron to run and secret himself, so that he could be spared to tell what become of his father. Myron accordingly ran and secreted himself beneath a heap of brush. The mob came up, and, as Father Tanner had suspected they would, they sought to take his life. One, Capt. M. Meyer Odell, snapped his gun with deadly aim at him and as it refused to discharge its contents, he seized it by the muzzle and dealt Father Tanner a heavy blow upon the head. Had not Father Tanner worn a thick felt hat at the time, it is very probable that it would have proved fatal. The mob then took him prisoner and held him and his team for several days. In order to wipe out the evidence of the murderous assault they ordered him to wash off the blood from his head and face, but this he refused to do. They killed one man by the name of Carey, and upon Father Tanner's word of honor that he would return, they allowed him with others to go and take the corpse to his family, and ever faithful to his promise he returned to their custody. During the militia raid Father Tanner lost heavily in stock stolen by the mob. As soon as he was released, he went to work at once

making preparations to remove to Illinois. Together with his family and the families of his sons he arrived in New Liberty, about the 1st of April; here he sojourned for a year and prospered. About the middle of March, 1840, he moved to Iowa and settled upon the "half breed" tract, about four miles from Montrose, in Lee county, where his daughter Sarah was born in July of that year. Here he opened and cultivated a large farm, putting 250 acres under the plow, and about 200 acres into pasture, all under good fence, and here he lived and prospered for six years. At the April conference, 1844, Father Tanner was called to take a mission to the Eastern States. Before starting he went to Nauvoo to see the Prophet Joseph Smith, whom he met in the street. He held the Prophet's note for \$2,000, loaned in 1835, to redeem the Kirtland Temple farm, and in the course of the conversation he handed the Prophet his note. The Prophet, not understanding what he meant by it, asked what he would have him do with it, and Father Tanner replied: "Brother Joseph, you are welcome to it." The Prophet then laid his right hand heavily upon Father Tanner's shoulder and said: "God bless you, Father Tanner, your children shall never beg bread." He went upon his mission, and was in the East when the Prophet and Patriarch were assassinated; he returned early in the fall of that year. The Church up to this time, owing to the extreme adversity through which it had been called to pass, had been unable to pay the notes in full for the \$30,000, which Father Tanner had signed as surety, and he was now called on to pay this, and judgment obtained against him in the sum of \$700, in the district court of Lee county, Iowa; but he succeeded in affecting a compromise whereby the judgment creditors agreed to accept \$100 from him as his share in full, and look to the other parties for the remainder. Father Tanner aided materially in the building of the Nau-

voo Temple, and received his endowments, sealings and second anointings therein. In the spring of 1846 he sold his home at a nominal price, preparatory to gathering to the Rocky mountains with the Saints. With the means thus obtained he fitted up comfortable teams and wagons and started west about the middle of May, joining the westward bound streams of Latter-day Saints in their exodus from Illinois. He moved two families besides his own to Council Bluffs. In July, 1846, he fitted out two of his sons, Albert M. and Myron, and sent them with the Mormon Battalion into Mexico. He then moved across the Missouri river to Cutler's Park, and thence to Winter Quarters, where he herded the stock of the whole camp of Israel for three months, receiving no remuneration, through a misunderstanding. After giving up the herd, he moved to the "Chimneys" on the river, three miles above Winter Quarters, where he spent the winter. While here he lost nearly everything he owned by fire. In the spring of 1847 he assisted in fitting out the pioneers for the westward journey, opened up a farm and raised a good crop of corn. His son Myron returned in the fall from his trip with the Battalion, while Albert M. went on to California. In the fall he also sent out help to the pioneers who were on the return trip. In the latter part of June, 1848, he fitted up five teams and loaded up his worldly effects, including eighteen months' provisions, and started west for Great Salt Lake Valley. He spent the 4th of July on the Elkhorn river. Somewhere between Wood river and Fort Laramie his grandson, Sidney, six years old, fell from the tongue of a wagon which was loaded with about 3500 pounds; both wheels passed over his bowels; he raised up on his feet and then fell and expired in about twenty minutes. This occurred on the 26th day of July; the company traveled on till the following day, when the boy

was buried on the bank of the Platte river. Otherwise Father Tanner had a prosperous journey; he arrived in Salt Lake Valley on the 17th of October, 1848, and located on Little Cottonwood creek, about one mile above the present Union Fort, where he built a home and laid out a farm in the spring of 1849 in the so-called Lyman survey, between the two Cottonwoods. In the fall of 1849 he was taken with the rheumatism, and on New Year's day, 1850, he was confined to his bed and suffered terribly till April 13, 1850, when he died. He was buried on the 14th in lots 4 and 13 in block 1, plat "C," Salt Lake City Cemetery.

TERRY, Otis Lysander, a Utah pioneer of 1850, was born March 12, 1818, at Hardwick, Worcester county, Massachusetts, the son of Otis Terry and Cynthia Ruggles. In 1842 (Oct. 18th) he married Fannie Marilla Loveridge, who bore him five children. Becoming a convert to "Mormonism," he was baptized in 1843 by Elder Mephibosheth Sirrine. In 1845 he moved to Honey Creek, Iowa, and lived there and at Kanesville for several years. In 1850 he crossed the plains and mountains to G. S. L. Valley in Capt. Warren Foote's company, Bro. Otis L. being captain of fifty and his father captain of ten on the journey. After his arrival in Salt Lake City, Otis L. settled in Union, Salt Lake county, where he engaged in farming and also labored as a cooper. In 1851 he took charge of Gardner's flouring mill on Mill Creek. That year also he married Levee Terissa Daucy, who bore him eight children. In 1852 he married Jane Hart, who became the mother of two of his children, and in 1853 he married Sarah Vail Howell, a widow with three children. In 1855 he moved with his family to North Ogden, Weber county, where he spent the winter of 1855-1856. That season proved the hardest time of their lives on account of the grasshopper devas-

tation. Flour could not be had at any price and therefore the family had to subsist on bran bread and beef made from cattle that had frozen to death in the Weber river. These animals would go out on the ice to drink, when the ice would frequently break under them and let them down into the water, where they would freeze to death, and Father Terry would occasionally cut the ice to get the cattle out long after they were dead. Towards spring sickness came upon the family and they had measles, scurvy and flukes.



In this weakened condition his beloved wives, Fannie and Jane, unable to combat the destroyer, died. Two of his children also succumbed to the disease. Becoming somewhat disheartened Bro. Terry moved the remainder of his family back to Union Fort, where he endeavored to make a fresh start in life. Times were still very hard and he buried two more of his children. In 1857 he married Martha Jane Van Volkenberg, who bore him seven children; hence after the death of Fannie and Jane he still had three wives. Altogether he became the father of twenty-six children. During the winter of 1857-1858 he participated in the Echo Canyon campaign and during the general move south in 1858 he settled temporarily at Spring Lake Villa, Utah county. Deciding to change his place of residence once more he left Union in March, 1860, with part of his family and settled permanently at Fairview, Sanpete county. There he soon became one of the leading citizens, taking an active part in building mills, making roads, constructing canals and ditches, grubbing sage brush, killing snakes and guarding the place from Indians. He lived in the old rock fort until it was considered safe to move out upon the city lots, and he was one of the first to venture out to the canyons for timber for building purposes. Bro. Terry took an active part in the Black Hawk war and ran the first saw mill at Fairview. He also took charge of the grist mill in Fairview for many years and was among the first to raise apples in the north end of Sanpete valley. His corn invariably grew the tallest, his stacks of grain were always the largest and he always had a good herd of cows, horses and sheep. Bro. Terry was the first choir leader in Fairview, as he delighted in the songs of Zion. It was always a pleasure to him to tell of his early experiences in the Church. He held the office of a High Priest at the time of his death, which occurred Nov. 16, 1899, in Fairview. At the close of 1913 his posterity numbered 383 souls. His sons and daughter grew up full of vigor and cheerfulness and nothing ever happened which caused them to lose sight of the bright side of life. His wives were kind and generous and did a mother's part by the children who had lost their mothers. This was especially the case with Levee Terissa, whose heart was not only large enough to work for and divide with all his large family, but many times she helped others, being indeed a mother to the motherless and a friend to the oppressed. Her home was always open to the young people and many a happy evening was spent parching corn, making molasses candy and shaving off dried beef to be eaten with some of her famous bis-

cuits and light bread. She was a teacher and defender of virtue and some of her words still ring in the ears of many who knew her. In her home could be heard the hum of the spinning wheel and the whack, whack of the loom. She and her daughters carded, spun and wove many a yard of cloth which was made into clothing for the family. Bro. Terry himself took pride in wearing his home made jeans, long after the store-bought articles had come into use. His boys grew up full of push and enterprise. Though none of them have attained to great riches, they have been promoters in different lines of industry and helped a great many people as well as themselves to get a start in the world. They have always been on hand to assist in the upbuilding of the Church and have in a most liberal way donated their time, talents and means for the furtherance of the work of the Lord. Some of them have gone on missions, and though not fluent speakers, they have done a great work by their example, and they are all faithful Latter-day Saints to this day. The Terry family have up to date done work in the Temples for about two thousand persons.

TERRY, Otis Lysander, jun., Bishop of the Timpanogas Ward, Utah county, Utah, was born Jan. 6, 1852, in Mill Creek, Salt Lake county, Utah, the son of Otis L. Terry and Fanny Marilla Loveridge. He was baptized in 1861 by Thos. Terry; ordained successively to the offices of Deacon, Elder (ordained in 1875 by Elias Smith) and High Priest, the latter ordination taking place in July, 1877, by Daniel H. Wells. At the time of his birth his father was temporarily located in Mill Creek, running the Gardner flouring mill, while the home of the family was in Union, and young Otis was a resident of the Union Ward until 1886. While residing there he acted as second counselor to Bishop Ismael Phillips from 1877 to 1887; here also he acted as president of the Ward Y. M.

M. I. A. and as superintendent of the Sunday school. In 1886 he moved to Fairview, Sanpete county, where he resided until 1901. Here he acted as a counselor in the local presidency of the High Priests quorum and also as president of the Ward Y. M. M. I. A. six years. In 1901 he moved to Timpanogas, where he acted as president



of the local High Priests organization and in 1903 (April 19th) he was ordained a Bishop and set apart to preside over the Timpanogas Ward. Bro. Terry, besides being an active Church worker, has taken leading parts in secular affairs. Thus he acted two years as constable while residing at Union, and at Fairview he was a member of the city council two years and subsequently mayor two years. In 1876 (Feb. 28th) he married Sarah Lovina Howell, who was born Jan. 3, 1859, and died Oct. 20, 1899, after giving birth to ten children. Bro. Terry married Lydia Ann Butterfield Middleton April 14, 1881; she bore him three children. In 1900 (Jan. 3rd) he married Mary Johanna Rasmussen Terry, his brother's widow, who was born Dec. 26, 1863, at West Jordan, Utah. She also became the mother of three children by Bro. Terry. Having been convicted on a charge of unlawful cohabitation, Bro. Terry served

nine months in the Utah penitentiary, from Oct. 4, 1889, to May 20, 1890.

WOOD, James Grace. (Continued from page 91.) Bro. Wood gives the following additional particulars of his life: "My occupation is that of a farmer. I am the ninth child of my father's thirty-seven children. For a number of years I acted as a Ward teacher and spent seven years in exile for having obeyed one of the Lord's commandments. I acted for some time as superintendent of the South Hooper Sunday School, and in 1894 I was chosen first counselor to Bishop Cook of the South Hooper Ward, of the Davis Stake of Zion. After the division of that Ward I was chosen Bishop of that portion of the same which was named Clearfield and was ordained a Bishop Nov. 3, 1907, by Orson F. Whitney. After this ordination I spent three months gathering material for the genealogy of the members of the new Ward. After having presided over the Clearfield Ward four years I had the satisfaction of knowing that there was not a single non-tithe payer in the Ward belonging to the Church, and that of the twenty-four non-members residing in the Ward eighteen had been baptized. After returning from my mission and exile I assisted two of my brothers to fill missions in England and one in Scotland; also assisted my oldest son, James C., financially to fill a two years' mission to the Central States; after his return, Loy Wood, the next of my sons in order of age, filled a mission to Asia, where he spent three years. Next my son Alvin filled a two years' mission to the Eastern States, and just before he returned an orphan girl (Viola Howard), whom I had raised, filled a mission at my expense to the Northern States. Thus since the year 1883 I have spent nearly \$9000 for missionary purposes, which I consider a good investment. Thanks to my Heavenly Father, my family, myself included, are at the present time in perfect harmony with the

authorities of the Church and labor with implicit faith in the principles of the gospel of Jesus Christ."

WOODRUFF, Emma Smith, one of the early heroines of the Church, was born March 1, 1838, in Spring Hill, Daviess county, Missouri, three miles



from Adam-on-di-Ahman. Her father, Samuel Smith, was of English descent, and her mother, Martishia Smoot, was of French lineage and was sister to the well-known Abraham O. Smoot, and Emma was therefore always intimately associated with the Smoot family in Utah. Her parents came originally from Tennessee, and located in Spring Hill, where the little Emma was born. When but a tiny child her parents moved to Nauvoo, for they joined the Church in the early days, and here they lived and labored under the teachings and with the close friendship of the Prophet Joseph Smith, until after the martyrdom, and indeed, till the expulsion from Missouri. The mother was a remarkable woman, modest and retiring, but of the best type of American womanhood. The little girl was always sober, industrious and mature for her years. She remembered all her life the splendid presence of the Prophet,

and how he fondled her on his knee when she was near him. She was a playmate of the children of his home, and was often on his grounds and about his place. He was passionately fond of children, as all know who knew anything about him, and the little Emma was quite a favorite with him. This precious memory she cherished as one of her most sacred treasures. In the year 1850 the little girl started West with her parents. The father had worked hard and sacrificed much to be prepared for this journey into the wilderness, and yet he undertook it with the same buoyant hope and manly courage that animated all those early pioneers. His wife had already four little children, Emma being the eldest. What tragedies are written into those early annals! And how simply we tell of them! Yet, are they none the less the record of supreme suffering and sacrifice. When the family reached Salt Creek, the father died suddenly, after only two hours of deadly suffering. Can anyone picture the scene without a flow of sympathetic tears? The mother, alone, bereft, with her four little children about her knees, the fires of persecution burning behind her and the terrors of an unknown wilderness before her? But—she was a saint. And with quiet trust in the God that had never forsaken her, she bent her shoulders to her heart-breaking task. The blow was not all fallen. Three days after the death of the father, the mother was delivered of a little girl, and behold, the little Emma, but twelve years old, was left to assume the responsibility of looking after the bereaved family. There were kind friends about them, and the Church cast its protecting arms about the widowed mother and her offspring. But none the less, Emma was a woman from that hour. The ordinary care-free existence of childhood, its merry pleasures, its joyous hours of play, were nevermore known by the sober and capable girl. She was a girl-woman, and nobly she accepted her

duties, maturing still more rapidly under the stress and storm of her trials, the "little mothers" that "Mormonism" has developed. It is such lessons that bring out all the latent powers of management, or, as we now term it, executive ability, possessed by our Latter-day Saint women. Emma Smith, girl-woman of twelve years old, took the long black-snake whip, learned to hitch up her oxen, and trudged beside them as she drove them on with her mother lying within, surrounded by her three babies. Thus they entered the Valley. Camping time found little Emma mixing her bread, milking her cow, and cleansing the children, ere she put them to rest beside her mother in the wagon. Kind friends were there, as has been said, but each family and part of a family had its own heavy burdens to bear, and Emma was found equal to the occasion; so she was allowed to do her double, nay threble share of the work. After many privations and trials, the little party reached the Valley in the early fall of 1850. And here the struggles were continued. But so capable a girl, so matured a mind, so bright an understanding was not long left alone. In the year 1853, when Emma was but fifteen years old, she was married to the rising young Apostle Wilford Woodruff, as his second wife. Again her abilities were called into effective use, for she became in a large manner the pivot of the well known and industrious Woodruff family. She was a hard worker, full of zeal for the welfare of her husband and his family, and she made for herself a very large and important place in her new home. Eight children were born to Emma Woodruff, their names are as follows: Hyrum Smith, born Oct. 4, 1857, died Nov. 24, 1858; Emma M., born July 4, 1860, died Nov. 30, 1806; Asahel H., born Feb. 3, 1863; Clara M., born July 23, 1868; Ann, born April 10, 1867, died April 11, 1867; Abraham Owen, named for Bro. A. O. Smoot, and born Nov. 23, 1872; he was the brilliant and

beloved Apostle who died June 20, 1905, mourned by the whole Church; Winnifred Blanche, born April 9, 1876, and Mary Alice, born June 2, 1879. Asahel H. is now Bishop of the Waterloo Ward, Winnifred Blanche an aid in Granite Stake Relief Society, and Clara M. a counselor in the general board of the Primary associations of the Church. Emma Woodruff was also very active and useful in the organizations of the Church. She was a charter member of the Retrenchment Society, and was chosen to act on the first Salt Lake Stake Board Relief Society. She was president of the Farmer's Ward Relief Society. She was chosen to act as a member of the General Board of the Relief Societies when it was incorporated in October, 1892. Here she labored for many years, traveling and ministering in her calling among the sisters of that powerful society. It is said that Sister Woodruff was given many of the hardest trips and she traveled perhaps as much as any other member of the Board. When the Granite Stake was organized Sister Woodruff was chosen as the Stake president of the Relief Society in that Stake. And her labors there are worthy of all emulation. She was gifted with rare executive ability, was an excellent organizer, knew how to handle women and to utilize forces. She was broad in her sympathies, allowed gifted women under her to express themselves in both word and deed, and, in short, she carried forward to the time of her death one of the best and most active Stake organizations known in the Church. Moreover, she did this with the loving sympathy and help of practically every woman under her charge. She was not only loved, but highly respected for her candor, her just decisions and her keen perceptions. When the Salt Lake Temple was opened in April, 1893, Sister Emma Woodruff was one of the first women chosen to officiate in that sacred House. She was named as counselor to Sister Zina D. H. Young, who acted as the High

Priestess there, and later, when Sister Bathsheba W. Smith followed Sister Young in 1901, Sister Woodruff was again named for the same responsible position. Here then she labored for many years, practically till her death. Sister Woodruff was generous to a fault, although she was likewise prudent and very thrifty. But her impulses were broad and her spirit noble. She was a loved and loving friend of the poor and suffering, and none knew her kindness better. She was an excellent housekeeper and a sympathetic home-maker. Her hospitable doors opened wide for all guests, and her table was ever spread for friend and visitor. She was with it all, devoted heart, might, mind and strength to the gospel of Jesus Christ. She loved the Prophet with an abiding testimony, and therefore was a true worshipper of Christ. She loved the Savior, because she loved His children. Her own children were her greatest blessing and her chief care. That they should be taught the gospel and remain true to those teachings was her daily and hourly prayer. And be it said, that she succeeded beyond her utmost dreams in rearing a family who have followed in the footsteps of both the noble mother and that grand old Patriarch and President, Wilford Woodruff. That Emma was the wife of President Woodruff was an honor to her all her life, and that their children were willing always to take his counsel was her greatest blessing. To such as she, the doors of heaven open wide, and when she entered into that celestial portal, who may describe the songs of joy and gladness which greeted her, for there entered in one of earth's heroines. Requite En Pace. Emma M. Woodruff married Henry A. Woodruff; Asahel H. Woodruff married Naomi Butterworth; Clara M. Woodruff married Ovando C. Beebe; Abraham O. Woodruff married Helen Winters; Winnefred Blanche married Joseph J. Daynes, jun., and Mary A. Woodruff married Wm. McEwan.



JACOB GATES.

(See Sketch, Vol. 1, p. 197.)



ANDREW J. BOWMAN.

(See sketch, Vol. 2, p. 402.)



JAMES CECIL CLARK.

(See sketch, Vol. 2, p. 755.)



WILLIAM FAUCETT.

(See sketch, Vol. 2, p. 622.)



JOSEPH R. MESERVY.
(See sketch, Vol. 2, p. 102.)



MARGARET O. MESERVY.
(Wife of Joseph R. Meservy)



OLIVER K. MESERVY.
(See sketch, Vol. 2, p. 103.)



MRS. OLIVER K. MESERVY.
(Wife of Oliver K. Meservy.)



CHARLES W. HUHL.

(See sketch, Vol. 2, p. 404.)



EDWIN J. KRISTIENSEN.

(See sketch, Vol. 2, p. 443.)



MARY B. HALL.

(See sketch, Vol. 2, p. 637.)

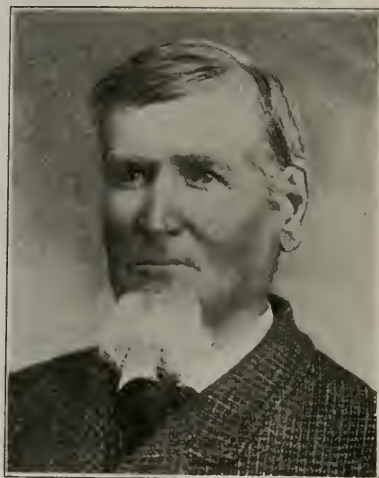


MARY H. COON.

(See sketch, Vol. 2, p. 449.)



GEORGE R. HILL.
(See sketch, Vol. 2, p. 9.)



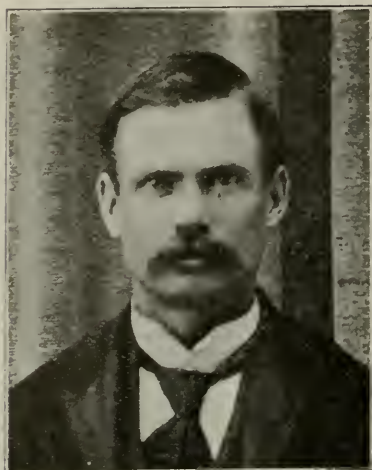
JOHN J. TANNER.
(See sketch, Vol. 2, p. 156.)



RICHARD DYE.
(See sketch, Vol. 2, p. 286.)

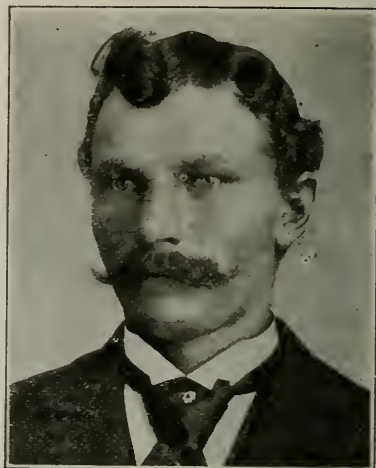


ADIN E. BROWN.
(See sketch, Vol. 2, p. 255.)



ALBERT G. GOODRICH.

(See sketch, Vol. 2, p. 241.)



DAVID P. OVERSON.

(See sketch, Vol. 2, p. 693.)



EDWARD C. TUCKER.

(See sketch, Vol. 2, p. 293.)



J. URBAN ALLRED.

(See sketch, Vol. 2, p. 234.)

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